THE GAZETTEER OF THE CENTRAL PROVINCES OF INDIA.

EDITED BY

CHARLES GRANT, Esq.,

SECRETARY TO THE CHIEF COMMISSIONER OF THE CENTRAL PROVINCES

Second Edition.

Na'gpu'r,

1870.

PRINTED AT THE

EDUCATION SOCIETY'S PRESS, BOMBAY.

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ERRATA.

Page XIX, *last line, for* "inacessibility" *read* "inaccessibility."

" XXV, line 17, *for* "Chattísgarh" *read* "Chhattísgarh."

" XXXVII, line 16, *for* "Jabalpúr" *read* "Jabalpur."

" *do.* 27 do. do.

" LIII, line 10, *for* "Chattísgarh" *read* "Chhattísgarh."

" LIV, line 18, *for* "Alhána" *read* "Alhana."

" LXXII, second note, line 2, *for* "Sanchi" *read* "Sánchi."

" LXXXIV, last line, *for* "Musalmáns" *read* "Musalmans."

" XC, foot-note, *for* "*Aitchinson's Treaties*" *read* Aitchison's Treaties."

" CII, 2nd foot-note, *for* "Hoshagábád" *read* "Hoshangábád."

" CXIII, the references at foot should be transposed.

" CXIV, line 26, *for* "Chálki" *read* "Chálki."

" CXX, in foot-note, *for* "Bhúmia" *read* "Bhúmiá."

" 1, *Article A'dégáon, for* 1st line, read "A Zamíndári in the Western portion of the Seoní District."
and in second line, *for* "transferred by" *read* "transferred from."

" " A [illegible]
read [illegible]
read [illegible]

" " " line 9, *for* "Telugú" *read* Telugu.

" 2, Article Ahíri, line 13, *for* "Jhimili" *read* "Jhilmili."

" " " A'lbáká, line 6, *for* "Kois" *read* "*Kois.*"

" " " Almod, line 1, *for* "Hoshangábád District" *read* "Chhindwárá District."

" 4, Article Andhárí, line 4, *for* "Jhám" *read* "Jám."

" 6, Article Arpalli, line 11, *for* "Dhaurá" *read* "Dháurá."

" 7, " *A'rvi, for* "A revenue subdivision" *read* "the north-western subdivision."

" 8, " A'sirgarh, line 20, *for* "common range" *read* "cannon range."

" 9, line 31, *for* "Aswatthhámá" *read* "Aswatthámá."

" 10, line 3, *for* "A'hmadnagar" *read* "Ahmadnagar."

Page 11, line 19, *for* "Mulk Haibats" *read* "Mulk Haibat."

" " " 3rd line from foot, *for* "and of the" *read* "and to the."

" 13, Article Asláná, line 2, *for* "Sonár" *read* "Sunár."

" 14, " " Badnúr, line 3, *for* "Machná" *read* "Machná."

" " " " line 7, *for* "tahsil" *read* "tahsíli."

" 15, Article Bairmá, line 4, *for* "Sonár" *read* "Sunár."

" " " line 8, *for* "Nautá" *read* "Nuhtá."

" 16, Article Bálághát, line 11, and elsewhere in this article, *for* "Mau" *read* "Mau."

" " " 13th line from foot, *for* "micacious" *read* "micaceous."

" 18, line 13, from commencement of paragraph, *for* "Surmá" *read* "Surma."

" 19, line 5, *for* "dahyá" *read* "dahya."

" 24, line 19, *for* "baolis" *read* "báolis."

" 25, line 34, *for* "*Agarnás*" *read* "*Agharnás.*"

" 26, Article Bandá, line 5, *for* "Rájá Madan Singh" *read* "Rájá Mardan Singh."

" " *Article Bankheri*, 3rd line, *for* "Pachmari" *read* "Pachmarhi."

" 27, line 8, *for* "Paná" *read* "Pana."

" 28, Article Barpáli, line 7, *for* "Somrás" *read* "Sáonrás."

" 29, Bastar contents, *for* "Máriás" *read* "Máriás."

" 30, line 1, *for* "Kutru" *read* "Kutrú."

" 32, line 21, *for* "Bijápúr" *read* "Bijápúr."

" 36, line 17, *for* "*dahyá*" *read* "dáhya."

" line 1, *for* "Kutru" *read* "Kutrú."

" " line 10, *for* "Mádi palm" *read* "*Mári* palm."

" 40, Article Belá, line 4, *for* "baolis" *read* "báolis."

" 41, Article Berkheri, line 2, *for* "Sonár" *read* "Sunár."

" 42, Under roads No. 3, *for* "towards Mau *viá* Hardá" *read* "towards Mhow *viá Hardá.*"

" 44, line 10 from foot of the page, *for* "Chotá Udépúr" *read* "Chhotá Udépúr."

" 47, line 6 from foot of the page, *for* "Pachmarí" *read* "Pachmarhi."

" " *in foot-note, for* "Brigg's Farishta" *read* "Briggs' Firishta."

Page 50, line 25, *for* "2,400 acres" *read* "4,300 acres."
" " 26, *for* "180 maunds" *read* "430 maunds."
" 54, Article Betúl, *for* "A Revenue sub-division *read* "The North--Eastern Revenue sub-division."
" 55, line 17, *for* "Nizam's" *read* "Nizám's."
" 58, last word, *for* "Mhowá" *read* "Mhowa."
" 59, line 10, *for* "Mhowá" *read* "Mhowa."
" 65, line 11 from foot, *for* "múng" *read* "mung."
" 66, line 5, *for* "awárí" *read* "jawárí."
" 71, Article Bhandára, line 1, *for* "a Revenue sub-division" *read* "the North-Western Revenue sub-division."
" 73, line 2, *for* "Saurás" *read* Sáonrás."
" " line 12, *for* "Uryia" *read* "Uriya."
" 74, Article Bhiwápúr, line 8, *for* "baoli" *read* "báoli."
" " " 14 *for* "Agarwálá" *read* "Agarwál."
" 75, line 1, *for* "Kois" *read* "Koís."
" " line 8, *for* "Sonár" *read* "Sunár."
" " line 6 from foot, *for* "dahyá" *read* "dáhya."
" 76, line 3, *for* "Kois" *read* "Koís."
" 77, Contents, Section II., *for* "Anandi Bái" *read* "A'nandi Bái."
" 79, line 13, *for* "Talcheer" *read* Tálchir."
" 87, line 18, *for* "Ráni Taláo" *read* "Ráni Táláo."
" 89, In list of kings, No. 17, *for* "Bhúmdevá" *read* "Bhumdeva."
" " " No. 19, *for* "Mohadeva *read* "Mohandeva."
" " " No. 28, *for* "Bhupál Sinhadeva" *read* "Bhúpál Sinhadeva."
" 92, marginal list of Rájás, *for* "Kharod" *read* "Kárond."
" " line last but one, *for* "Taláo" *read* "Táláo."
" 99, under principal castes, Aborigines, *for* "Bhumiás" *read* "Bhúmiás."
" 103, line 11 from foot, *for* "Kabírpanthism" *read* "Kabirpanthism."
" 114, line 30, *for* "atlises" *read* "utilises."
" 117, line 14, *for* "Agariás" *read* "Ag-hariás."
" 122, Article "Bilihra" *read* "Bilihrá."
" 124, line 8, *for* "Binjháls, Saurás" *read* "Binjáls, Sáonrás."

Page 124, Article Borí, line 2, *for* "Pachmarí" *read* "Pachmarhí."
" 127, line 24, *for* "orris" *read* "orhnis."
" 128, line 35, *for* "Tahsíldar" *read* "Tahsíldár."
" 129, line 24, *for* "the silver after testing is cast into the shape of a square ingot (pásá) weighing from thirty-two to sixty tolás and measuring about two feet long and 1¼ inch square" *read* "the silver after testing is cast into the shape of a round ingot (pásá) weighing from 52 to 60 tolás and measuring about 21 inches long and 1½ inch in average circumference."
" 134, list of Zamíndárís No. 19 *for* "Párví Mutanda" *read* "Páwí Mutándá."
" 135, line 5, *for* "Surjágarh" *read* "Súrjagarh."
" 136, line 9, *for* "Bijesál" *read* "Bíjesál."
" 141, line 25, *for* "Páwi Mutanda" *read* Páwí Mutándá."
" 143, line 20, *for* "Pharsa Pen" *read* "Pharsá Pen."
" 144, line 7, *for* "Salárá" *read* "Sátárá."
" 146, line 24, *for* "Pandarkonrá" *read* "Pandarkoná."
" 159, line 25, *for* "Brahma" *read* "Brahmá."
" 162, line 17, *for* "Harái" *read* "Haraí."
" 164, line 8, *for* "Párásiá" *read* "Párásiá."
" 167, line 11 from foot, *for* "Pachmarí" *read* "Pachmarhí."
" " " 9 from foot, *for* "Harai" *read* "Haraí."
" 168, line 24, *for* "Jágírdárís" *read* "Jágírs."
" 170, line 9, *for* "tahsíl" *read* "tahsílí."
" 171, Article Chicholí, line 3, *for* "Baolí" *read* "báolí."
" 178, line 11, *for* "Patera" *read* "Paterá."
" 182, Article Denwá, line 2, *for* "Pachmarís" *read* "Pachmarhís."
" 187, Article "Dhanora" *read* "Dhánora."
" 190, line 9, *for* "Juneao" *read* "Janeú."
" " line 10, *for* "Raja Behrat" *read* "Rájá Behrat."
" " Article Fatehpúr, line 3, *for* "Bánkheri" *read* "Bankherí."
" " " " *for* "Pachmari" *read* "Pachmarhí."
" " " line 8, *for* "Tátiá Topiá" *read* "Tátiá Topiá."

Page 195, Article Garolá, lines 6, 8, and 10, *for* "Khuraí" *read* "Kuraí."
„ 196, Article Ghes, line 5, *for* "Binjháls" *read* "Binjáls."
„ 198, line 10, *for* "Marathá" *read* "Maráthá."
„ 200, line 24, *for* "Ganpatí" *read* "Ganpati."
„ 202, Article Hattá, line 10, *for* "baolí" *read* "báolí."
„ 205, Article Hirdenagar, line 2, *for* "Rájá Hirde Shah" *read* "Rájá Hirde Sá."
„ 206, line 5, *for* "Dudhí" *read* "Dúdhí."
„ 208, lines 26 and 29, *for* "Pachmarí" *read* "Pachmarhí."
„ 209, line 12, *for* "Pachmari" *read* "Pachmarhí"
„ 211, line 24, *for* "Dudhí" *read* "Dúdhí."
„ 214, line 11, *for* "Pachmarí" *read* "Pachmarhí"
„ 218, line 10 from foot, *for* "Gondwáná" *read* "Gondwána"
„ 219, line 29, *for* "Kalumbar" *read* "Kalúmar."
„ 222, Table of average temperature, under February minimum, medium, *for* "40" *read* "49"
„ „ „ „ December minimum,—hottest day, *for* "39" *read* "59."
„ 225, line 5 from foot, *for* "Raghunáth Rao" *read* "Raghunáth Ráo."
„ 234, Article Kanhargáon, line 4, *for* "Banyan" *read* "Banian."
„ 236, Article Káranjá, line 1, *for* "Octroí" *read* "Octroi."
„ 239 Article Katangí, line 1, *for* "Bilás-púr" *read* "Biláspúr."
„ 245, Article Kharsal, line 9, *for* "Saurá" *read* "Sáonrá."
„ 246, lines 2 and 5, *for* "Khuraí" *read* "Kuraí."
„ 250, line 17, *for* "Kimlásá" *read* "Khimlásá,"
„ 260, line 1, *for* "Mandhátá" *read* "Mándhátá."
„ 262, foot-note, *for* "Captain T. Forsyth" *read* "Captain J. Forsyth."
and *for* initials "T. F." *read* "J. F."
in 1st line of foot-note, *for* "Mandhátá" *read* "Mándhátá."
„ 265, line 2, *for* "Máhátmya" *read* "Mahátmya."

Page 272, line 6 from commencement of paragraph, *for* "Hirde Sáh and Narendra Sáh" *read* "Hirde Sá and Narendra Sá"
„ 275, line 23, *for* "Suraj Deo" *read* "Súraj Deo."
„ 282, line 4, *for* "Ságár" *read* "Ságar."
„ „ Garhá Mandla dynasty *for* "Jadhava Ráya" *read* "Jádhava Ráya."
„ 284, line 14 from foot, *for* Máháráj Sá" *read* "Maháráj Sá."
„ 288, Article "Moharli" *read* "Moharlí."
„ 291, Article Mutándá *for* "Paví Mutándá" *read* "Páwí Mutándá."
„ 319, line 25, *for* "only salt tax" *read* "only the salt tax"
„ 326, last line, *for* "retádí" *read* "retárí"
„ 341, lines 21, 33, 35, 37, *for* "taláo" *read* "táláo."
„ 342, line 5 from foot, *for* "Shakardará" *read* "Shakardara.
„ 343, line 5, do. do.
„ 345, line 2, *for* "taláo" *read* "táláo."
„ 361, line 16, *for* "Sindiá Shahí" *read* "Sindiá Sháhí."
„ 370, Article "Nawágarh" *read* "Navagarh."
„ 388, Article Pachmarhí, *for* "a chiefship in the Hoshangábád District" *read* "a chiefship lying partly in the Chhindwárá and partly in the Hoshangábád District."
„ 400, Article Pratápgarh, *substitute* "Pratápgarh Pagárá."
„ „ lines 2 and 4, *for* Harai *read* Haraí.
„ „ „ line 5, *for* "181 villages" *read* "153 villages."
„ 404, line 11 from foot, *for* "Nawágarh" *read* "Navagarh."
„ 427, Article Rámpúr, line 7, *for* "Agharíás" *read* "Aghariás."
„ „ „ "Bhuyás" *read* "Bhúyás."
„ 435, line 3, *for* "beds of the Ságar" *read* "beds of the Ságar District."
„ „ line 12, *for* "Náráyapúr" *read* "Náráyanpúr."
„ 443, line 5 from foot, *for* "Shágarh" *read* "Sháhgarh."
„ 449, the asterisk is wrongly placed in the context,—it should come after Mr. Medlicott's name, and the two notes should form one single note.
„ 451, Table of Imports and Exports. Exports for 1863-64 omit figures which are incorrect.

„ 459, Article Sambatpúr, line 2, *for* "dakhili" *read* "dákhili."

Page 468, line 19 from foot, *for* "Ratánpúr" *read* "Ratanpúr."

„ 477, line 6 from foot, *for* "Ganjal" *read* "Ganjál."

„ 479, Article Sihdi, first line, *for* "tashil" *read* "tahsil."

„ 484, Article Surjágarh, *read* "Súrjagarh."

„ 499, line 15, *for* "sufficiet" *read* "sufficient."

„ 512, line 2, after "or right bank" *read* "(a little above Chándá.)"

Page 512, line 8, *omit* words "(a little above Chándá.)"

Throughout the *Gazetteer* the name of the Mahommedan historian Firishta, has been erroneously spelt Farishta.

The name of the Gond deity Dulhá Deo has been spelt Dúlhá Deo in the Gazetteer articles. In the Introduction it is spelt Dulhá Deo. This is probably the more correct spelling.

CONTENTS.

PREFACE.

In 1867 a Gazetteer was published for these Provinces with the following remarks from Sir R. Temple, the then Chief Commissioner:—

"It has long seemed to the Chief Commissioner that a Gazetteer is needed for the Central Provinces. None will dispute that for the good management of districts local knowledge is necessary. The more detailed and intimate such knowledge is, the better. This remark, however general may be its application, is particularly applicable to provinces like these, where the areas are widespread; where the tribes and circumstances are diverse; where the component parts are separated from each other by mountain barriers or other physical obstacles; where information is often difficult of acquisition by reason of the remoteness of localities; and where the annals of the country, though to some extent existing, are for the most part inaccessible to the majority of our countrymen.

"When such knowledge is merely acquired by individuals, *it is apt to be of a fugitive character, owing to those frequent* changes which are inevitable in Indian administration. It constantly happens that when an officer has, by travelling about, and by communicating with the people, learnt very much regarding his district, he is obliged by ill health, or by the requirements of the service, or by other reasons, to leave, and then he carries all his knowledge away with him, his successor having to study everything *ab initio.*

"Thus it becomes of importance that the multiform facts of local interest and value should be recorded by all who have the

means of knowing them; and that such record should be embodied in an abiding shape, patent to, and within the reach of all, so that everyone who is concerned to ascertain these things may have the ordinary resources of information ready to hand.

"Therefore it was in 1864 resolved to collect materials for a Gazetteer. With this view all officers serving in these Provinces were furnished with a sketch of the information required. In due course every officer transmitted the data for his district. Advantage was also taken of the Settlement Department being in operation to obtain therefrom all the facts bearing on the subjects in question. Thus in the course of two years a mass of information in manuscript was accumulated.

"The work thus brought out, though probably as complete as it can be made at the present time, is yet avowedly imperfect, and is in some respects only preliminary. The information generally may from year to year be supplemented by further details, and on numerous points will doubtless be found susceptible of emendation. The statistics especially will constantly be open to enlargement and rectification. Still a broad foundation for future superstructure has at least been raised."

The impression of the earlier numbers was soon exhausted, and it became a question whether they should be reprinted. On revision of the sheets, however, so many inaccuracies—unavoidable perhaps in a first attempt of the kind—were discovered, that I undertook to prepare a new edition. I am glad to have this opportunity of cordially thanking Captain Forsyth, Deputy Commissioner of N i m á r, Dr. Townsend, Sanitary Commissioner, Lieutenant Bradshaw of the Police, Mr. Barclay and Mr. Vásudeva Ballál Khér of the Chief Commissioner's Office, and most of all Mr. J. Neill, Assistant Secretary, for the assistance which they have kindly rendered me, and also of recording my grateful acknowledgments to Mr. Morris, Officiating Chief Commissioner, for a degree of interest shown in the undertaking, and of consideration to myself during its progress, without which it would have been difficult to carry through a laborious task under the pressure of regular daily duties.

In the present edition the alphabetical form, usual in gazetteers, has been adopted, and a full Index has been added, so that the difficulties in tracing information, complained of in the first edition, will be removed, and the descriptions of rivers and mountain ranges, especially, will be found concentrated in one easily discoverable place, instead of being scattered over many parts of the Gazetteer. A great portion of the matter contained is either quite new or has been newly adapted for the purposes of this work. Thus the long articles on A'sírgarh, Bálághát, Burhánpúr, Mándhátá, Nimár, and the Wardhá district have not before been published, while those on the Biláspúr, Damoh, Mandla, Ráípúr, and Upper Godávarí districts mainly consist of extracts from the Land Revenue settlement reports, written after the publication of the first edition. The remaining articles too have been carefully revised, word by word, and in many cases amplified, so that at least one-half of the body of the work is new. An introductory sketch of the Province has also been prefixed, containing a geological description of the Province by T. Oldham, Esq., LL.D., Superintendent of the Geological Survey of India, and statistical tables and a glossary of vernacular words have been appended.

But though no time, toil, or care has been spared in making the present edition as complete as possible, it is not to be expected that a work written and compiled under the unintermittent pressure of severe official duties should be free from many imperfections. Proceeding, too, from the hands of many writers, the Gazetteer necessarily shows great diversities both of form and of substance. Thus it must be confessed that some of the articles do not reach the standard of the excellent descriptions of Nágpúr (by Mr. M. Low), Chándá (by Major Lucie Smith), and Bastar (by Major Glasfurd), in the first edition,—or of Biláspúr (by Mr. Chisholm), and Nimár and its places of interest (by Captain J. Forsyth) in the present edition; but however deficient in uniformity, the articles all possess this common recommendation, that they were written on the spot by local officers, thoroughly familiar with their subjects. It would not have been difficult to recast the information, thus obtained, in one rigid

mould for all districts, but in the process all the genuineness, individuality, and freshness of the local descriptions would have evaporated, and substantial value would have been sacrificed to form. The original arrangement of the district articles has therefore in most cases been retained, revision being confined to the correction of the more prominent errors, and (where necessary) to the simplification of the style.

The most effectual method of obtaining a really good description of the country is probably that recently adopted by the Government in some of the other provinces of India, where the task has been entrusted to selected experts, qualified both by literary skill and by special knowledge to collect and give the best possible shape to all the information available from local or other sources. But the present reproduction of the Central Provinces' Gazetteer was almost ready for the press when the Government of India promulgated its scheme for a general gazetteer, and directed that the local compilations should be so constructed as to admit of their ready combination into an Imperial Dictionary of Geography for India. It was therefore too late to attempt so thorough an alteration of scheme as these instructions would have involved, and considering the great cost of special agency, and the difficulty of carrying through an official publication of the kind at all, it was thought better to take advantage of its completion, even in an imperfect form, and to trust to a future revision for bringing it up to the level which will no doubt be attained by its more matured successors in other parts of India. There was, however, fortunately still time to take advantage of some of the suggestions of Mr. W. W. Hunter, LL.D., who had been deputed by the Government of India to inspect the progress of provincial gazetteers, and it is needless to say that where it has been possible to make the additions suggested by his practised skill, they have given an increased value to the work.

The system of transliteration employed has been that approved by the Government of India, viz. the Jonesian or Wilsonian system,

without diacritical marks. To scientific readers it may be necessary to explain that in a few cases where the conventional spelling, and indeed pronunciation, had departed very widely from the correct form, a compromise has been adopted. Thus, for instance, Sivarí Náráyan has been spelt Seorínaráin. There has been some difficulty in showing the Arabic letter ع without the usual expedient of an apostrophe; but few Persian words occur in so remote a province as this, and those few have ordinarily been spelt in the manner adopted in Wilson's Glossary. The vowel *e* has also been accented in a few words whose pronunciation might otherwise have puzzled an unskilled reader. For names of places in other parts of India, especially in the case of well known localities, such as Cuttack and Cawnpore, the conventional spelling has been retained.

To general readers it should be explained that the vowels *e* and *u* and the accented *a* and *i* should be given the open sound as in Italian. The unaccented *a* should be pronounced something like the *u* in the English word 'but,' and the unaccented *i* like the *i* in the English word 'it.'

In conclusion it is necessary to request indulgence for occasional typographical errors, especially in the names of places. It must always be hard to ensure entire accuracy in the introduction of a new system of spelling, and in the present case there has been the additional difficulty, that while the work was printed at Bombay, the proofs were corrected at Nágpúr, more than five hundred miles off, and sometimes in even more distant places, so that close supervision was not possible.

CHARLES GRANT.

INTRODUCTION.

CHAPTER I.

GENERAL DESCRIPTION.

General want of knowledge regarding Gondwána—Travellers' Tales—True wonders of the country—Formation of the Central Provinces—Their original amalgamation under the name of Gondwána—Hindú encroachments; and partition of the country between Northern and Southern Hindús—Reunion of Northern and Southern Gondwána under the Maráthás—Isolated position of the present province—Physical subdivisions—Physical Geography—Scenery—Narbadá country—The rivers—Natural beauties—Hill country—Removal of obstacles to its settlement—Forest country—Nágpúr plain—Chhattisgarh.

General want of knowledge regarding Gondwána.

Ten years ago the country which is now called the Central Provinces was for the most part a *terra incognita* to Englishmen. So lately as 1853, when the Great Trigonometrical Survey of India had been at work for half a century, and the more detailed surveys for some thirty years, Sir Erskine Perry, addressing the Bombay Branch of the Royal Asiatic Society, wrote, "At present the Gondwána "highlands and jungles comprise such a large tract of unexplored coun-"try that they form quite an oasis in our maps. Captain Blunt's interesting journey in 1795, from Benares to Rájámandrí, gives us almost all the information we possess of many parts of the interior."* In these days such a description would scarcely be applicable anywhere out of Central Africa; and it is difficult to realise that at so comparatively late and well known a period of Indian history as the Viceregalty of Lord Dalhousie, a country, great part of which had been for years under the prosaic but regular administration of Magistrates and Collectors, should have lain so completely beyond the ordinary

* Journal of the Bombay Branch of the Royal Asiatic Society, vol. iv. p. 302 (January 1853).

currents of information. Even within the last fifteen years Surveyors and Missionaries have lost months of work in the fertile Narbadá valley from the prevalent idea that camp life there was dangerous till January. If one of the gardens of India could be thus misrepresented, no marvels were too great to gain credence regarding the really wild interior. The Southern Forests are marked in old maps as inhabited by men who live in trees, and though fancy never went so far as to reproduce the men "whose heads do grow beneath their shoulders," there were whispers of "anthropophagi"—naked savages who ate their relations;* while others a little higher in the scale, who had both religion and social ties, recognised the one chiefly by human sacrifices, and the other by taking their victims from among alien tribes only.† The writings of three such distinguished men as Sir Richard Jenkins, Sir William Sleeman, and Sir Donald Macleod‡ should have done much to dissipate the curious obscurity which shrouded the centre of our Indian Empire; but with the exception of Sleeman's "Rambles of an Indian Official," these works were not very generally diffused; and all who have been interested in Indian public life will remember that Sir R. Temple's first report on the Nágpúr Province was awaited with almost as much curiosity as if it had been a story of exploration in a new country. In the eight years which have since elapsed almost every corner of the province has been searched out, and though under a stronger light the gloomy marvels of the interior have mostly shrunk down to common-

Travellers' Tales.

* The Bandarwás go entirely naked; are armed with bows and arrows; never build any huts, or seek other shelter than that afforded by the jungles; are said to destroy their relations when too old to move about, and eat their flesh, when a great entertainment takes place, to which all the family is invited."—*Sir R. Jenkins' Report on Nágpúr*, p. 24, Edn. Nágpúr, 1866.

† The Márís "pay but a nominal obedience to the Bastar *Rájá*, * * * and hunt for strangers at stated times to sacrifice to their gods."—*Sir R. Jenkins' Report on Nágpúr*, p. 23, Edn. Nágpúr, 1866.

‡ Sir R. Jenkins' Report on the Territories of the *Rájá* of Nágpúr.

"Rambles and Recollections of an Indian Official."

Bengal and A'gra Guide and Gazetteer, 1842.

place dimensions, the process has disclosed many curious peculiarities in the people and the country which may interest even the general reader. The accusation of cannibalism against the Bandarwás seems to have been derived from their taste for eating monkeys.* Human sacrifices undoubtedly occurred in the State of Bastar until a comparatively late period, but they were state ceremonials, publicly conducted by a semi-civilised Rájput prince, and there are no traces now of their prevalence among the wild tribes. The Márís, to whom this practice was attributed, though the shyest of the aboriginal races, turn out, when better known, to be cheerful, mild-dispositioned savages, with no pretensions to cleanliness, certainly, but not without a godliness of their own. The true wonders of the country are under the surface, and may be found in such social phenomena as the Deist revival and abolition of caste among the Chamárs, a helot people of Chhattísgarh, or such historical episodes as the sway of the Gond dynasties, probably the only aboriginal † races which ever attained so high an organisation as to bear up against the Aryan power in its full development. Something has been done to explore these byways of inquiry, but there is no want of fresh ground to travel over, and in the present stage of our knowledge probably no part of the country has more curious problems, whether in sociology or in physical geography, to offer to the student of Indian subjects.

True wonders of the country.

In 1861 this central tract of highland and valley, with its unknown history, its unsuspected resources, and its strange world of wild tribes, became a separate division of British India, uniting under the name of the "Central Provinces" the tracts then known as the Nágpúr Province, and the Ságar and Narbadá Territories. Though these component portions are essentially distinct in many of their characteristics, ethnical and physical, there was much in favour of their amalgamation. Originally they had, roughly speaking,

Formation of the Central Provinces.

* "The Bandarwás would appear to have got their name from the monkey (*bandar*), which they eat."—*Mr. Chisholm's Biláspúr Settlement Report*, para. 122.

† Here, and throughout, the term "aboriginal" is applied to the non-Aryan tribes for the sake of convenience merely, and not as implying any foregone conclusion with regard to their origin.

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been almost coincident with the old territorial division of Gondwána, and the Gonds had sufficiently outnumbered the residue of the wild tribes, who with them had sought refuge in this unknown region of woods and hills, to take rank as a separate nationality among the peoples of India. The Sátpurá plateau, which, running east and west for nearly 600 miles, may be regarded as the true barrier between Northern and Southern India—the line on which settlers from Hindustán met the opposite wave of immigration from Mahárásthra and the Deccan—seems to have been to these aboriginal tribes a great natural fastness, making life possible to them amid the surgings and convulsions attendant on their displacement by more powerful and highly organised races. As they gained strength and confidence they quitted their earlier seats on the Sátpurás, and occupied the rich valleys of the Narbadá to the north, and of the Wardhá and Waingangá to the south. But they were as little fitted to cope with men of Aryan descent in peace as in war; and though slow centuries of enervation under an Indian sky had relaxed the Northern vigour of the races to whom they had once before succumbed, yet in every quality and attainment which can give to one people superiority over another, there was probably as much difference between Hindús and Gonds as there is now between Anglo-Americans and Red Indians, or between Englishmen and New Zealanders. The second repulse of the aboriginal tribes, though not so rapid and violent as we may imagine the first to have been, was more thorough, and probably more irrecoverable.

Their original amalgamation under the name of Gondwána.

Hindú encroachments.

Step by step the Gond cultivators were driven back to stony summits and upland valleys inaccessible to the plough, and only culturable by the rude expedient of burning the forest and sowing in the wood-ash; while the deep rich soil of the plains below was gradually cleared, and occupied by a yearly increasing body of enterprising farmers. Those of the aborigines who remained were absorbed, though never so completely as to attain equality with the people who had overrun them. They form at present the lowest stratum of the Hindú social system, allowed to take rank above none but the most despised outcastes. The Chiefs were assimilated by

the higher race, and found themselves slowly but inevitably transformed into Hindú rulers of a Hindú population.

Both the Southern and the Northern plains obtained their Hindú population in some such manner as this, but from different sources. Thus it resulted that the Narbadá valley and the country associated with it became, ethnically, an offshoot of Bundelkhand and Málwá, while the Nágpúr territory proper was overflown by Maráthí-speaking tribes from the Deccan. The Southern belt of the central plateau may be regarded as debatable land, where the two races meet, each, however, retaining its own distinct characteristics. The Maráthá descendant of a rice-eating race, bred in a tropical but equable climate, has neither the physical energy nor the independence of the peasant of the Narbadá. In dress and appearance the contrast between the two races is striking; and on a gala day when a southern crowd presents a mass of white clothing and enormous red turbans, the more northern people may be known by their costume of *mhowa* green, and their jaunty, compactly-twisted head-dress of white cloth. Though the difference in latitude and elevation is not considerable, there is a most perceptible variation in the climate and products "below and above the *ghâts*." The Narbadá country is a great wheat-field; while the higher temperature of the Nágpúr plain, and its greater facilities for storage of water, are favourable to the production of rice; so that the opposite advance of either race may in some degree have been regulated by the conditions of life to which it had been habituated; and the Sátpurás may be regarded so far as a climatic as well as an ethnic boundary between Northern and Southern India.

And partition of the country between Northern and Southern Hindús.

When to the encroachments of foreign settlers succeeded the subversion of their native princes, and the Gonds lost the last trace of a separate national existence, the two provinces still remained (with a brief interregnum) united under the dominion of the Bhonslá *Rájás* of Berár, and they were

Reunion of Northern and Southern Gondwána under the Maráthás.

not separated until the cession of the Ságar and Narbadá territories to the British in 1818. So that notwithstanding the want of affinity which has been already pointed out, and such minor incongruities as the existence in the population of Uriya, Telugu, and other almost equally heterogeneous elements, there was much historical precedent for their union. More practical arguments in its favour were the difficulty of securing anything like really strong central administration in charges so insignificant as the two provinces would have been standing singly, and their distance and isolation from other seats of British Government. The Nágpúr province is almost entirely surrounded by independent and semi-independent states, except where it joins the Ságar and Narbadá territories; while the latter, with a similar exception, only touch other British possessions at three points, viz. in parts of the districts of Lalatpúr in the north-western provinces, of Khándesh in Bombay, and of the Godávarí in Madras. Thus of a total boundary of some 2,700 miles, not more than 160 march with British territory.

Isolated position of the present province.

Of the nineteen districts which comprise the united province, two, Ságar and Damoh, lie parallel to each other upon the Vindhyan table-land. Next come to the south, in the Narbadá valley and its offshoots, the districts of Mandla, which includes the upper portion of the river course before it debouches into the plains, Jabalpúr, Narsinghpúr, Hoshangábád, and a part of Nimár, the rest of which lies in the valley of the Taptí. The next range of districts, continuing southwards, are Betúl, Chhindwárá, Seoní, and Bálághát, which occupy the Sátpurá table-land, and attain at their central stations a height of about 2,000 feet. Still further to the south is the great Nágpúr plain, formed by the valleys of the Wardhá and Waingangá, and comprising the districts of Nágpúr, Wardhá, Bhandára, and Chándá. Eastwards, and still below the *ghâts*, is the Chhattísgarh plain—a low plateau of red soil, containing the districts of Ráipúr and Biláspúr. In this division is also included the district of Sambalpúr, which is not, however, part of Chhattísgarh proper, either geographically or

Fiscal subdivisions.

historically. It was originally attached to the South-west Frontier Agency of Bengal, and lies principally in the valley of the Mahánadí. Last of all, to the extreme south, almost cut off by forests and wild semi-independent states, is a long strip of territory, lining the left bank of the Godávarí, and styled the Upper Godávarí district.

Physical geography.

Thus within comparatively narrow limits follow each other a plateau and a plain, and again in similar sequence, a larger plateau and a larger plain, ending in a mass of hill and forest, which is probably the very wildest part of the whole peninsula. Even the continuously level portions of this area are broken by isolated peaks and straggling hill-ranges; while its rugged formation and rapid slopes give to the greatest rivers which rise in it, such as the Narbadá and Taptí something of the character of mountain torrents.

Scenery.

Though the scenery is on too small a scale to compare in sublimity with that of the Himálaya, it is on the other hand as far removed from the monotony of the plains of Hindustán. Not only is it characterised by rapid and constant variety of form and level, but it possesses a diversity of colour almost peculiar to itself. The recurring contrast of woodland and cultivation, which brings out so vividly the beauties of each, may be seen on a more imposing though not so wide a scale in the noble glades of the Sub-Himalayan Forests; and the Central Provinces only share with the rest of Central India and with the Deccan the alternation of hill and valley, wood and river, which is so grateful to eyes fatigued by the lengthened sameness of dusty Indian plains. But probably in no part of India are the changes of soil and vegetation more rapid and marked than in the Narbadá country. In the pleasant winter months the eye may range over miles of green corn-lands, only broken by low black boundary ridges or dark twisting footpaths. The horizon is bounded here and there by hill-ranges, which seem to rise abruptly from the plain, but on coming nearer to them the heavy green of their slopes is found to

Narbadá country.

be divided from the softer hues of the young wheat by broad belts of gravelly soil—here carpeted with short sward and dotted with noble trees—there uncovered and contrasting their brown-red tints with the deep black of the valley lands. The epithet which occurs to almost every English describer in writing of these border belts is "park-like;" but though the smoothness of the surface and the noble growth of the *Mhowa* trees—too valuable to fear the axe—may favour the illusion, the velvety freshness of English scenery is wanting to complete it. It is only in favoured reaches of the rivers, where the pools never dry, that the water-loving shrubs keep their verdure and brilliancy throughout the year; and even here the charm of rippling water and grateful shade may not be free from that element of terror which associates itself with all Indian conceptions of beauty. Often the overhanging rock, with its curtain of foliage, or the clump of bushes in the middle of a sparkling eddy, which an artist would select to draw, is the very retreat which a tiger has chosen for his summer lair, and though the high rewards now paid for wild beasts are telling on their numbers, the dwellers on these secluded river-banks have still many a tale to recount of cattle lost, or even of human lives sacrificed.

The rivers.

One almost universal characteristic of the rivers is their limpidity. Even in the lowlands the strength of their currents cuts down through the deep soil to the rock beneath; while in their rapid descent through the rocky valleys of the hill-country they gather up no discolouring load of earthy matters; and the play of the water on successive formations of almost every known class and texture produces an endless variety of form and combination, ranging from the deep weedless pools, separated by dark barriers, of the streams which cross the basaltic region, to the clear sandy beds of the rivers passing through the metamorphic and sandstone formations.

Natúral beauties.

The tortuous gorge of white marble through which the Narbadá winds with a deep silent course is now well known to Indian tourists, but there are many spots, hidden away in corners of little-travelled districts, which

are as well worthy of a visit. It is often said that the Hindús have no appreciation of natural beauties, but there is scarcely one of these lovely spots, however secluded, that has not been selected to point some ancient legend, or to adorn the favoured abode of some deity. At Amarkantak, where the Eastern hills reach their culminating point, in a country so rugged and difficult, that till of comparatively late years no European traveller had visited it, the sources of the sacred Narbadá are guarded by a little colony of priests, who have reared their temples in the middle of the solitary forests. Westwards, the caves and awful gorges of the Mahádeo group, which may some day become the marvels of a hill sanitarium, are held so sacred that many hundreds of pilgrims have lost their lives from fatigue and cholera in scaling the difficult approaches to them.* The group of temples at Muktagiri in Betúl, though selected by Fergusson† as a type of *Jain* architecture, owe their reputation as much to their picturesque position in a wooded valley, at the foot of a waterfall, as to the art and taste shown in their construction. But it would be endless to enumerate instances. From this hill is heard the sound of fairy drums,—in that lake are seen reflected the ruins of a buried city; here the hill-sides have been hollowed into rude temples,—there the confluence of two rivers is marked by some solitary temple on the bluff below which the waters meet. In short almost every spot of eminent natural beauty or interest has been appropriated by a religion which, however debased, still retains something of the form, if not of the spirit, of nature worship.

Hill country.

On the Sátpurás the alternations of scenery are even more frequent than in the low country. The hills are higher and more abrupt, the black-soil deposits are deeper, and the water-supply is more abundant. Hence in the midst of the grim rolling plateaus of basalt there often may be found little valleys cultivated like gardens,—oases of sugarcane and opium, which, but for their inaccessibility, would tempt away the

* The yearly fair is now stopped.

† "History of Architecture," vol. ii. p. 632 (1867).

best cultivators of the plains. It is thought that in some of these upland basins—where the winds are cooled by passing over miles of natural vegetation, and the air even in May is clear and light—tea, coffee, and other delicate plants might be raised with success, but the obstacles which have so long retarded the settlement of these plateaus, though partially smoothed away, still exist, and can only be surmounted by patient and continued energy. It is from steady settlers, pushing their way by slow degrees, rather than from speculating farmers, that the reclamation of these wastes must be hoped. Much has been done to open out the country of late years. Railways from either coast run up to within a few miles both of the southern and northern limits of the plateau, and there is no more travelled highway than the road which, running through its heart, forms the central link of communication between Calcutta and Bombay. Not many years ago the passes, which would now scarcely excite notice but for the boldness of their scenery, were looked forward to, days beforehand, with dread by cartmen, and most of the carriage of the country was effected by means of pack-bullocks. The valleys were sufficiently smooth and easy in the fair weather, but a few hours' rain would convert the track through them into a trough of deep black compost, in which every step was a labour to the most lightly laden animal. It was not till many layers of metal had been sucked in that the road was consolidated; and the local engineering department has now laid down the principle that black-soil roads should be constructed "on the principles applicable to a morass."

Removal of obstacles to its settlement.

These are some of the difficulties which lock up vast unoccupied areas against settlers. The present state of the trunk-road shows how completely they can be overcome; but its great cost must, on the other hand, preclude the repetition of a similar attempt from local resources and for mere local interests. Year by year, however, something is added by the Forest Department to its system of roads; something is done by district officers to smooth the more difficult ascents or to improve the crossings of streams. As these attempts, added to more direct measures of encouragement, attract by degrees a few enterprising

rs from the plains to take up the virgin land which awaits them, ncreasing revenues and importance of the upland districts will give e interested in their improvement the opportunity of working for it larger scale; and though they may never attain the prosperity ch tradition assigns to them in the best days of the aboriginal nces, it may be hoped that the day is not very far distant when vancing cultivation shall be strong enough to neutralise the evil fluences of the jungle, and the life of a settler in these forests shall e no longer a constant battle against tigers and malaria. At present it is almost incredible how quickly the ground which the hand of man has patiently gained, inch by inch, is swallowed up again by the jungle, when the pressure of regular occupation is for a moment intermitted. Sir William Sleeman, writing in 1826, records how a few days' ill-judged zeal on the part of a mere underling threw a flourishing tract of country out of cultivation for years, and completely closed a line of road. There had been a bad season, and yet the collection of the revenue had been pressed on in one of the wilder subdivisions of the Narsinghpúr district, without allowance or consideration, by an overzealous sub-collector. The hill cultivators, at no time much devoted to their holdings, did not care to bear up against fresh difficulties, and deserted in a body. When better times came it was found impossible to re-populate the deserted villages, for they had been so grown over by jungle in a year or two that the very village sites needed clearing, and tigers had so readily occupied the new coverts thus made for them, that even travellers shunned the country.* The district of Mandla in the upper valley of the Narbadá is an instance of the same kind, but on a much larger scale, if tradition is to be believed. It is said to have once returned a State revenue of over ten *lákhs* of rupees (£100,000), but its total assessment is now only Rs. 56,516, or little more than £5,000 a year. The high rewards now offered for tigers have, however, done so much to lessen danger from this source, that it may be almost left out of account in many places in estimating the drawbacks to jungle settlement. But there are still some great unbroken tracts of forest on which man has as yet made

* Narsinghpúr MSS. Records.

so little impression that the sums allotted to keeping up communications are spent almost entirely in clearing away the constantly encroaching forest, and it was on a road of this kind that one tigress killed, in 1867-68, 135 men and women.*

Forest country.

Though these jungle lands occupy an immense area in the Central Provinces, very small part of it is really valuable forest. The total extent of the Provinces, including Feudatoryships, is computed to be 111,121 square miles, of which only 29,656 square miles, or little more than one-fourth, are cultivated. Of this vast mass of waste land not above 4,000 square miles have yet been reserved as State forests. The rest is principally covered by scrub jungle, which, though often rich in wild fruit and other forest produce, supplies little wood of value for purposes of construction. On these rugged heights and stony plateaus the thin soil can never have furnished sustenance for fine timber; but there is a large residue of rich sheltered grazing lands, which would have been clothed with forest trees but for the improvidence of former generations. Not only was timber recklessly cut, often with so little regard to the cost of its removal, that it was allowed to lie where it fell, but each one of the more valuable trees had its own special enemy. The teak tree was the favourite prey of charcoal-burners, who from its close-grained wood produced fuel of the strongest and most concentrated kind. The *sál* (*shorea robusta*) when tapped supplies a valuable resin, and hence vast numbers of these noble trees were slowly killed by girdling. Even more universally destructive was the habit of *dáhya*† cultivation, now fortunately on the wane.

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* In the Chándá district.

† The *Dáhya* system of cultivation is thus described by Captain H. C. E. Ward in his Mandla Settlement Report, paras. 109—112:—

"109. As the *Dáhya* cultivation comprises no small amount of the general area, I will endeavour to describe it clearly. With no other instrument of agriculture but their axe, and a small sickle *(hansiá)* it is astonishing to see the extent of clearing one village of Baigás makes on the sides of the hills on which their village is located.

"110. Until lately it was their habit to select the spots for their *Dáhya* with an utter disregard for all the rules of Forest conservancy. Where the trees are large and most numerous, there would the Baigá resort, and in the cold-weather months cut down sufficient wood to cover pretty closely the whole of the area he meant to bring under

The system of Forest conservancy introduced in 1860 has not yet had time to repair the ravages of centuries, and the northern part of the province is almost without tree-forests, except in the wild inaccessible country where the highlands merge into the valley, around and below the sources of the sacred river at A m a r k a n t a k, or in the

cultivation. In May and June, just before the setting in of the rains, this wood, and the brushwood in which it has fallen, is set fire to, and almost before the fire is out the B a i g á s may be seen raking up the ashes, and spreading them over the whole surface of their field. This is done either with a bundle of thorns, or with long bamboos, until there is a superstratum of about an inch of ashes spread over the ground. In these ashes they sow *Kodo* (*paspalum frumentaceum*), *Kutki* (*panicum miliaceum*), and occasionally a poor specimen of rice called here *Baigána*. From being on the side of a hill, the ashes are cut up into furrows by the action of the rains, and often much of the seed must be washed away altogether; but sufficient seems to remain for the B a i g á ' s wants. When sown, the field is fenced round very roughly and strongly, small trees being felled so as to fall one on to the other, the interstices are filled in with bamboos, and the boughs are carefully interlaced, so that the smallest kind of deer cannot effect an entrance. In addition to this, where there is any danger of the crops being eaten up by buffaloes or bison, which push through any ordinary fence, the B a i g á s bury a line of broad-bladed spears, called *dansás*, in the ground, at about the spot where these beasts would land if they jumped the fence, they then watch their opportunity, and sneaking round to the opposite side, give a series of yells, which send the cattle off terrified over or through the fence. Generally more than one is wounded, and often one killed on the spot; the rest, once started, make straight away, and never visit that field again. In the fences round these "*Bemars*," as these patches of cultivation are called, are usually two or three cunningly-contrived traps for small deer, something on the principle of the old figure of four, and several nooses for peacocks, hares, &c. These the B a i g á carefully examines every morning, and great is his delight when occasionally he finds a panther crushed under one of the figure-of-four traps.

"111. One of these "*Bemars*" lasts the B a i g á at the outside three years. He usually leaves sufficient wood on the ground the first season to last for a second season's burning; the third year, if by chance he should make up his mind to stick to one field for so long, his labour is much enhanced, as he has to cut and drag the wood for some little distance and lay it over his fields; in addition to this, the outturn of the crops falls off every year; so that altogether the B a i g á has every inducement to change the locale of his cultivation, and where no restriction has been put on his movements, as a rule he does so.

"112. It takes six or seven years before one of these old "*Bemars*" is sufficiently covered with wood again to make it worth the B a i g á ' s while to cultivate it a second time; in three years it is probably densely covered with brushwood; but this, if burnt, leaves so little ash, that it has to be largely supplemented with timber; and as this has been previously cut all round the clearing, it becomes a work of supererogation to take up one of these old plots before the wood has well grown, when other and more suitable land is available."

deep valley of the Denwá, hemmed in between the Sátpurá plateau and the precipitous masses of the Mahádeo hills. It is further south, in the hill Chiefships which border the Nágpúr and Chhattísgarh plains, that the natural forests have suffered least. In these almost unexplored wilds the population is too scanty to have made any serious impression on the dense woods which surround them.

Nágpúr plain.

Passing from the hills and forests to the lowlands again, it may be said that the western portion of the Nágpúr plain has little to distinguish it in external character from the country north of the "*Gháts*." There are the same low volcanic hills, and the same deep black-soil bottoms; but to the east, in the Bhandára and parts of the Chándá district, comes in the far more picturesque metamorphic formation. Here the soil may be lighter, but the intermixture of hill-ranges and the levels of the country lend themselves to the construction of magnificent reservoirs, which contribute as much to the beauty of the scenery as to the prosperity of the people. In this "Lake Region" an irrigation tank "is not a piece of water with regular banks, "crowned with rows or avenues of trees, with an artificial dyke and "sluices, and with fields around it, but it is an irregular expanse of "water; its banks are formed by rugged hills, covered with low forests "that fringe the water where the wild beasts repair to drink; its "dykes, mainly shaped out of spurs from the hills, are thrown athwart "the hollows, a part only being formed by masonry; its sluices often "consist of chasms or fissures in the rock; its broad surface is often, "as the monsoon approaches, lashed into surging and crested waves."* The largest of these lakes—that at Nawegáon—is seventeen miles in circumference, and has a depth in places of 90 feet, the average depth being 40 feet. The whole of this vast water storage has been effected by means of two embankments 350 and 540 yards in length respectively.

Chhattísgarh.

The Nágpúr plain is terminated on the east by a rocky barrier which divides it from the low-lying plateau known as Chhattísgarh, or the "thirty-

* Sir R. Temple's Administration Report of the Central Provinces, for 1861-62, p.6.

six forts." Land-locked on every side by deep forests or hill-passes, and remote from all centres, whether of eastern or more modern western civilisation, this little principality was till of comparatively late years the least known portion of the obscurest division of India. Its central portion is an open plain, now so fertile that it is known to the bands of Banjárás, who annually come with their long train of pack cattle to carry off its surplus produce, as '*Khalauti,*' or the 'Land of the Threshing-floors.'* But this agricultural wealth is new. The marks of human settlement have not hitherto gone beyond the bare necessities of agricultural life, and the great central plain of Chhattisgarh is to the eye most uninviting. Nature has provided a wide extent of fertile soil, and settlers have within the last quarter of a century multiplied and prospered; but they have not yet had time, nor perhaps gained confidence, to surround themselves with the amenities of Indian life. Great consignments of grain are sent out almost annually to feed the cotton-growing population of the Wardhá valley, and even now Chattisgarh exports wheat to the wheat country round Jabalpúr, and rice to the rice country lying in the lower valley of the Mahánadí.† But the granary of other countries is as yet rich in nothing but grain. In ordinary seasons the poorest cultivator revels in food, only to feel its deprivation more keenly when rain fails and nature stints her supplies; but he is ill clothed and ill lodged; he drinks dirty water; and he has heard of and seen such terrible suffering from pestilence, that the name of cholera is enough to set the whole country in wild commotion. There are, perhaps, few who would realise in the long treeless plain, with its frequent clusters of mud huts, and borders of inhospitable ravine and jungle, the capabilities of a country which, even in its present raw stage, supports its own three millions, and in spite of difficult communications sends out of its surplus enough to feed some two hundred thousand more annually.

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* The original meaning of this word is somewhat uncertain. By the people of the country it is pronounced as written above. It may be derived either from *Khálúti,* signifying 'low rice land'; or from *Khaldrati,* meaning 'abounding in threshing-floors.'

† In 1868-69 the exports were, wheat to Jabalpúr, 211,587 *maunds;* rice to Mahánadí valley, 53,504 *maunds.*

CHAPTER II.

GEOLOGY.

Diversity of the geological character of the country—General correspondence of geological and physical areas—Geological groups. Crystalline and metamorphic rocks—Sub-metamorphic rocks—*Vindhyan* series—Coal-bearing rocks—Subdivisions—Sátpurá coal-fields—Western limit—Biláspúr coal-fields—Wardhá River coal-fields—Godávarí and Pranhítá—*Kámthí* sub-group—*Panchet* series—*Jabulpúr* beds—*Mahádeo* beds—*Lametá* beds—Intertrappean series—Deccan trap features—Post trappean deposits—Tertiary conglomerates—Ossiferous gravels—Stone implements—Saline sands and clays—Surface soils—*Regar.*

(For the following sketch of the geology of the provinces I am indebted to the kindness of T. Oldham, Esq., LL.D., Superintendent of the Geological Survey of India.)

Diversity of the geological character of the country.

To give a general description of the geological structure of the Central Provinces in any detail would involve the necessity of entering upon a discussion of the geology of India at large, as these provinces contain representatives of almost all the formations known to occur within Indian limits, although frequently these are much better seen in other districts, and ought therefore more correctly to be described in connection with the locality where the most typical sections occur. In the very brief notice which follows I am therefore compelled to presuppose a certain amount of acquaintance with Indian rocks, and the classification of them. It is also necessary to state that the few descriptions which follow have been drawn up under great pressure as to time, and while actively engaged in field work of an important and intricate nature, and away from all maps and records.

General correspondence of geological and physical areas.

The Central Provinces, divided into nineteen districts, naturally group themselves into separate areas, corresponding to well-marked physical features. These again have in a similar way a general agreement with the geological structure. To the north the districts of Ságar and Damoh are altogether on the Vindhyan plateau, and a large part of their surface is formed of the deposits to which the name *Vindhyan* has been given. These are, however, concealed over consider-

able areas by the overflowing volcanic rocks of the great Deccan trap area. Physically also these districts (as is all the Vindhyan plateau) are connected with the country to the north, all the drainage of the area being into the Ganges valley. Immediately to the south of the Vindhyan escarpment, along the marked depression of the Narbadá valley, lie the four districts of Jabalpúr, Narsinghpúr, Hoshangábád, and Nimár (taking them in order from east to west), which are in great part on alluvial and tertiary deposits, with a narrow belt of older rocks along the southern side of the valley. South of the Narbadá valley rise the extensive highlands constituting the Sátpurá range, or its continuation, which are in great part formed of the Deccan traps resting upon crystalline rocks, or upon sandstone and other rocks of later date. Of this region Mandla occupies the extreme eastern end, bounded by the steep escarpment of the trappean plateau, near to the edge of which the Narbadá River has its source at Amarkantak. Along this same range to the west lie parts of Bálághát, Seoní, Chhindwárá, and Betúl. South and south-east of the Sátpurá ranges lie the remaining districts. Biláspúr, Ráípúr, and Sambalpúr lie in the great drainage basin of the Mahánadí. The two former occupy the low plain country of Chhattísgarh, formed principally on rocks believed to belong to the *Vindhyan* series, with a part of their area covered by coal-bearing rocks. Sambalpúr is in a rugged jungly country composed of crystalline and metamorphic rocks. The great drainage basin of the Godávarí on the other hand includes Nágpúr, Bhandára, Wardhá, Chándá, and Sironchá. These districts have no very considerable elevation. The two first are principally on gneissose rocks, with much trap in Nágpúr; Wardhá is almost entirely on trap-rocks; Chándá and Sironchá have a very varied structure, including more or less of all the formations that have been named.

Geological groups.

Crystalline and metamorphic rocks.

These formations may be noticed in ascending order. The crystalline and metamorphic rocks have not as yet been described in any great detail. Gneiss of different varieties, often highly granitoid, predominates. The frequency with

which these rocks appear shows how closely to the surface they form the substratum of the whole area. They are found at intervals all round the irregular boundary or border of the trappean rocks, rising in several places nearly to the full height of the plateau. The principal areas occupied by them are in Nágpúr and Bhandára and in Betúl. Also in Sambalpúr a very large area is formed of these rocks; but this is naturally connected with, and belongs to the great Gneissic area of Bengal. In obscure relation to the gneiss there occasionally appear sub-metamorphic rocks, schists, slates, and quartzites. These may be seen at many points along the borders of the Narbadá valley, from the north-east of Jabalpúr into Nimár.

Sub-metamorphic rocks.

The great *Vindhyan* series of strata which form so prominent and important a feature in the geology of Hindustán are the next deposits in succession of age found in the Central Provinces. There is, however, a wide and complete separation of these from the gneissose rocks. They are universally unconformable to the latter, and they exhibit little or no mineral alteration, and only very locally any marked mechanical disturbance. The range or escarpment, from which the name of the series has been adopted, forms the northern boundary of the Narbadá valley, and the districts of Ságar and Damoh are occupied by the upper member of the series—the *Bhánrer* and *Rewá* groups. Each of these groups consists of a strong band of sandstone resting upon shales with subordinate limestone—an arrangement which, coupled with the nearly horizontal position of the beds, has, through the operation of denudation, produced the peculiar surface features of the country, namely, local plateaus bounded by precipitous scarps, overlooking broadly undulating valley-plains—features even better seen in the Rewá country. The Bijerághogarh *pargana* in the north-east corner of the Jabalpúr district lies within the geological region of the Son valley, where the *Lower Vindhyan* rocks are so well exposed; they consist of less uniform alternations of shales, sandstones, and banded limestones, with some peculiar compact silicious (cherty and jaspery) layers, very homogeneous and regularly bedded.

Vindhyan series.

Along the entire southern margin of the *Vindhyan* area these rocks both '*Upper*' and '*Lower*' are much crushed and contorted, but they are only locally (in the south-west) penetrated by igneous rocks, probably of the same period as those of the great basaltic area. The extensive plains of Bilás púr and Ráípúr are formed on rocks very similar in composition, arrangement, and external relations to those of the *Lower Vindhyan* formation as seen to the north, and these extend from here along the upper courses of the Mahánadí into very close proximity, if not actual continuity, with the similar deposits in the Chándá and Sironchá districts, and beyond the limits of the Central Provinces to the south, extend at intervals into the Madras Presidency, where they cover an immense area in the Kaddapá and Karnúl districts. Our knowledge of these detached areas is not as yet sufficient to justify an assertion that they were once continuous, although the striking identity in lithological character of the several deposits lends strong support to this view. Throughout all these widely-extended deposits there is constant physical evidence of their having been accumulated in comparatively shallow water, and so far under physical conditions favourable to life. The sandstones are false-bedded and beautifully rippled on their surfaces, each successive bed often for hundreds of feet in thickness showing its own ripple-marked surface. Nor is there anything in their mineralised condition to suggest the chance of subsequent obliteration of organic remains, had they ever been imbedded or become fossilised. Yet no success has hitherto rewarded our most careful searchings for such traces of early existences.

Coal-bearing rocks.

Passing upwards in the historical succession of rocks, we find in India a wide gap in the Geological record between the *Vindhyan* rocks just alluded to and the next succeeding series of deposits, in which are included the coal-bearing rocks. The whole face of the country wherever these occur must have been entirely remodelled by long-continued denudation and other causes before the commencement of the deposit of this great plant-bearing series of beds. This series has attracted much attention, both from its economic importance, and from the fact that it is in all its groups more or less fossiliferous. And the proper sub-

division of it as represented at distant localities has been the subject of much study. Nor has the detailed examination of the country yet been sufficiently extended to admit of a final decision of this question.

Subdivisions.

Three great groups have, however, been thoroughly established—the *Tálchír*, the *Damúdá*, and the *Panchet* rocks, and representatives of these three great groups have been found wherever the general series occurs. It is only as to the exact limits of each that any question still exists, which can only be answered after more detailed examination. This question is, however, of high practical importance, because of the three series which I have mentioned only one is proved to contain workable beds of coal. The *Tálchír* rocks below contain no coal, and the *Panchet* rocks above are equally without any coals, the whole of the workable beds of coal of this geological epoch being found confined to the *Damúdá* rocks.

Sátpurá coal-field.

The largest area occupied by the rocks of this great series within the Central Provinces lies in the hilly region to the south of Hoshangábád and Narsinghpúr, partly within the boundaries of these districts, but principally belonging to Chhindwárá, and embracing the Pachmarhí or Mahádeo hills. At the base of the series we find the characteristic deposits of the *Tálchír* group—greenish silt beds, breaking up into small splintery flakes and sharp fragments, and hence called 'needle shales,' and greenish brown or whitish earthy felspathic sandstones, in either of which pebbles and large boulders are often irregularly scattered. Often these are very numerous and form a distinct bed, to which, from its peculiar constitution, the name of "Boulder" Bed has been given. These rocks, generally speaking, are found at the edges of the field, or weathered out in the deep valleys. The thickness of this group is variable, never very great, and it is locally altogether over-lapped. In the Narbadá it covers by far the larger portion of the area. As noticed, no coal has ever been found in the *Tálchír* rocks, and very rarely any of the dark carbonaceous shales which are so frequent an accompaniment of coal, with the exception of a few thin and irregular streaks which invariably mark the transition of these *Tálchír*

rocks into the *Damúdá* (*Barákar*) rocks above. This *Damúdá* series is chiefly made up of thick-bedded, often coarse felspathic sandstones, with subordinate beds of blue and carbonaceous shales and *coal.* In Bengal and towards the east this series is of great thickness, and is easily divisible into several distinct groups. But towards the west and the *Central Provinces the series is of much diminished thickness, and the subdivisions so well marked in Bengal are not recognisable.* The beds of coal in the same way are much fewer and less important. These variations appear to have only a local development when viewed in detail, while on a general comparison the facts would seem to be expressed by saying that the *Panchet* series, which immediately succeeds the coal rocks assumes towards the west a much greater thickness and importance than in the east, while the *Damúdá* series has been much less developed. In the Narbadá valley the latter series is represented by one group of beds only, which belong to the lowermost group recognised in Bengal (the *Barákar*), of no great thickness, and covered by an immense series of sandstones of varying age. No

Western limit.

trace of any one of the subdivisions of this great plant-bearing series—*Tálchír, Damúdá*, or *Panchets*—has been found to the west of about the parallel of Hoshangábád (Lokhartalai). The *Damúdá* rocks cover a wide spread of countr yround the bases of the noble Pachmarhí hills, and extend thence to Umreth and Barkoí, about sixteen miles from Chhindwárá. They rest in parts immediately on the gneissose rocks, and are frequently succeeded directly by the great trappean flows.

Biláspúr coal-fields.

In Biláspúr (Chhattísgarh) a large area of widely undulating country along the Hasdú—an affluent of the Mahánadí—is also formed of these rocks, and coal has long been known to exist there in some quantity. The district has not been examined as yet, and no trustworthy information exists as to the quantity or quality of this coal.

Wardhá River coal-fields.

In the Chándá district again, and in Berár adjoining, similar *Barákar* rocks are found resting upon the characteristic *Tálchír* beds, and occupying a

very small area in the large field of sandstones which there occur. At least one thick group of beds with coal is known in which the coal itself exhibits the same characters which distinguish the bed in the *Barákar* series elsewhere—that is there is rapid and considerable variation in the thickness and quantity of the coal. Beds of great thickness have, however, been met with, and there is a very large supply therefore of useful fuel.

Godávarí and Pranhítá.

Similar rocks extend down the valley of the Godávarí and the Pranhítá for a long distance, occurring in detached localities separated by wide ridges of the older formations. Near the mouth of the Tál River about fourteen miles above Dumagudem, both *Tálchír* and *Damúdá*, rocks occur, the latter containing coal, which form the bed of the River Godávarí for some distance, and have probably a considerable extension; and coal is also known to occur about thirty-four miles to the south of the same town, visible on the banks of the river.

We are not as yet able to speak so certainly of the limits and relations of the beds which occur immediately above these coal-bearing rocks, so far at least as parts of the country under notice are concerned. In the Narbadá valley coarse conglomeratic sandstones with ferruginous bands, which are believed to be the representatives of the *Panchet* rocks of Bengal, come in immediate succession on the *Barákar* beds (Mohpání, &c.). And similar rocks occur in the same relation in the wide flats of Chhattísgarh, and probably at the intermediate locality of the Chhindwárá fields.

Kámthí sub-group.

But passing into the drainage basin of the Godávarí, a series of rocks of peculiar lithological character and locally abounding in fossil plants, is met with, no exact representatives of which are as yet known elsewhere. In their general mineral aspects they come very near to the ordinary *Panchet* rocks of Bengal, and they appear to pass upwards into undoubted representatives of these, but the prevailing form of fern of which they contain the fossilised fronds, is one (*Glossopteris browniana*) which is scarcely known to extend up to the *Panchet* horizon. These beds would therefore seem to indicate either a commencement in the

basin of the Godávarí of the deposition of rocks having the peculiar minera character of the *Panchet* beds at a much earlier period than in Bengal into which these ferns continued to exist: or the flora of the Godávarí basin had not been subjected to the same influencing causes, resulting in a marked change in its character, which in Bengal led to the well-defined separation as to fossils of the *Panchets* and upper groups of the *Damúdá* rocks (*Ráníganj*). I am disposed to think that, viewed in a very general way, it gives the truer representation of the facts to consider these local rocks, notwithstanding their contained plants, as belonging rather to the *Panchet* series than to the *Damúdá.* And there is one very important practical reason for this also, inasmuch as no workable coal has yet been found in either of these groups, while it has invariably been seen to occur where rocks of the undoubted *Damúdá* age are developed.

A local name was provisionally given to these rocks by Mr. W. Blanford, who first examined them, and as this has been published (although unintentionally), it may be retained as a useful subdivision. One of the largest areas of these rocks in the Nágpúr country is close to the important military station of Kámthí, and from this circumstance Mr. Blanford spoke of them as the *Kámthí* beds. They consist, lithologically, of hard compact gritty sandstones, fine variegated sandstones, coarse loose-textured sandstone, very fine-grained deep and bright red and buff argillaceous or argillaceo-silicious sandstones, and bands of hard very ferruginous pebbly grits.

These rocks cover an area of about twenty-five miles long from north-west to south-east near Kámthí (Kámthí to Kélod), and at the broadest parts (near Pátansáongí) about eight miles wide. Over a large portion of this area the rocks are concealed by thick alluvial deposits, but they are well seen at Kámthí, Silewárá, Bhokárá, and south and south-east of Pátansáongí, &c. A small area of the much older *Tálchír* rocks is seen north-east of Bhokárá, and a small hill north-east of Pátansáongí. Two other localities where these rocks are seen have been exposed within the area of the trap-rocks, these having been removed by denudation.

One—the larger of the two—is close to Behár and Bázárgáon, about fifteen miles from Nágpúr on the road to Amráotí. The rocks here are of the same type, but become more conglomeratic towards the top than is seen near Nágpúr. The other inlier of these rocks is about thirty-six miles north-west of Nágpúr, near the village of Chorkherí. The rocks extend over an area of only about six and a half square miles in all. There is also another very small patch not a mile long near Khútkherí, about one mile south-east of the other.

Passing further southward similar rocks are more widely developed in the Chándá district, and cover a large area, concealing the underlying *Barákar* beds; there the rocks are as a whole less fine-grained than in the neighbourhood of Nágpúr, and the tendency to become more conglomeratic in the upper beds of the group is still more markedly exhibited than in the case already noticed. In this field also they appear to be closely connected with, and to pass up into a great thickness of bright red clays with thin-bedded sandstones, which belong undoubtedly to the *Panchet* series—well seen in the Wardhá about Porsá and in the country round, giving additional evidence of the connection of the two groups. These rocks—the *Kámthí* beds—yield in many of their beds admirable building stones, while others of a coarser texture are used as millstones or querns. Quarries exist at Kámthí, Silewárá, Bhokárá, &c., also in the Chándá district, but owing to the comparative poverty and sparseness of the population, they are here less worked than in the Nágpúr country. The white argillaceous band which is used near Chándá town, and which can be traced for miles along the country, is very even in texture, and can be carved into very minute forms of ornaments (a kind of work which is very skilfully done at Chándá), but it is rather soft. The beds, excepting the hard ferruginous pebbly grits, are not generally speaking very compact, and the surface of the ground becomes covered with loose sand resulting from their disintegration. The soil on these, except where they are covered by the alluvial deposits, is poor and little cultivated, almost the whole of this tract being covered with jungle.

The fossils found in these *Kámthí* beds have been noticed above. The fine sandstones of Kámthí, Silewárá, &c. have

yielded very beautiful and numerous specimens of the large *Glossopteris Browniana*—a fossil-fern common in the coal-bearing rocks of B e n g a l and also in those of Australia. Similar fronds are found, but more rarely, in the finer beds of the vicinity of C h á n d á.

We have noticed these so-called *Kámthi* beds a little more in detail than their relative importance or a general sketch would justify, because of their local development, and of the interesting fossils which they contain.

Panchet series.

In ascending order the next important series of rocks is that to which the name of *Panchet* has been given. This, which is a very extensive formation in B e n g a l and in the country intervening between that and J a b a l p ú r, is not so largely developed in the Central Provinces. Indeed there is still much doubt as to the true limits and true parallel of many of the rocks which would probably at first be classed under this group. There is another peculiar feature: in the B e n g a l coal-fields, the so-called *Lower Panchet* group, consisting principally of red clays, with fine-grained, thin-bedded, often calcareous sandstones, both of red and greenish white colours, forms a set of beds of very considerable thickness and wide extent. But on passing to the west this group rapidly disappears and soon seems to be entirely wanting, while the *Upper Panchet* group, consisting chiefly of coarse red conglomerates, &c., with numerous ferruginous bands, becomes more largely developed, and constitutes almost the whole of the group. Still further to the west however, as in the C h h i n d w á r á fields near U m r e t h, these red clays and thin-bedded fine-grained sandstones recur with a considerable development. And similar beds cover a large area on the south of the C h á n d á coal-field (P o r s á and all the country around), and also appear in other minor patches throughout the C h á n d á field and in B e r á r. These pass upwards into coarser beds, pebbly and conglomeratic, and it is not an easy task to make out the exact relation of these to the adjoining rocks in a country so very much covered as is the greater part of the C h á n d á district. Similar rocks are seen again further south (M a l e d i), and here as at M a n g l í to the north of C h á n d á [illegible]

yielded organic remains, which establish with tolerable accuracy their true position in the general European scale of geological formations. Several forms of *Labyrinthodont* reptiles from the *Lower Panchet* rocks of Bengal, remains of the very remarkable genus *Dicynodon*, previously only known from South Africa, and abundance of *Estheriæ* (small bivalved crustaceans) mark the fauna of the time in Eastern India. In the Central Provinces similar *Estheriæ* and a remarkable reptile (*Brachyops laticeps*) have been obtained from Manglí thirty miles north of Chándá, while the red clays of Maledi afford numerous remains of the very curious and interesting *Hyperodapedon, Belodon,* and some *Labyrinthodont* fragments also. There is a high probability that the rocks at these different localities are all truly on or about the same geological horizon (a fact which can only be satisfactorily established by detailed and careful observation), and that that horizon represents in Indian geological homotaxis the period of the *Trias* of Europe.

Jabalpúr beds.

In the vicinity of Jabalpúr and stretching down the valley of the Narbadá to the Sher River, and a little beyond, and forming also a narrow outcrop fringing the general line of the trappean boundary to the east and north of Jabalpúr, a distinct group of rocks was recognised by Mr. J. G. Medlicott in 1856-57. This limited group of beds is partially coal-bearing, and from this fact and from certain other obscure relations, it was at first designated under the inappropriate name of *Upper Damúdá*, with which series it was, pending further inquiry, supposed to be connected, while the fossil plants which it imbedded were closely allied to those occurring in the *Jurassic* beds of Rájmahál and Cutch. Subsequent inquiry showed that there was really no ground for supposing any connection of these beds with the true *Damúdá* as parts of one formation, and the name *Jabalpúr* group was substituted for *Upper Damúdá*.

At about 100 miles to the north-east of the Narbadá coal basin the boundary of the plateau of trap-rocks recedes south-eastwards, and the narrow outcrop of these *Jabalpúr* beds expands here into the open ground of South Rewá; there the *Jabalpúr* shales and silt beds were found passing upwards into massive sandstones (at

B a n d o g a r h) so generally identical with the rocks of the great M a h á d e o hills, that they were at once accepted as their representatives; while below the *Jabalpúr* shales overlaid strong pebbly sandstones and conglomerates, which again in the southern part of the same area rested upon a coal-bearing group, recognisable at once by its contained fossils and general character as representatives of the *Damúdá* series. The *Jabalpúr* beds have not as yet been traced with any care in other districts, and I am unable to state their true limits. Their contained fossils point distinctly to a *Jurassic* age and to the lower part of that great period. In the N a r b a d á nothing but plant-remains have been found. We may however, although the connection has not been traced, point to the remarkable beds near K o t á—about five miles from S i r o n c h á—which have yielded several well-marked fish-remains (*Lepidotus Deccanensis*, *Æchmodus*, &c.) considered as *Liassic* in their relations, as a probable representative to the south of the *Jabulpúr* beds to the north. There are also some detached patches of rock which occur in the intermediate country which may be representatives of the same general age. The coal found in these *Jabalpúr* beds is very irregularly developed (S h e r River; L a m e t á g h á t). It is jetty, and has much of the character of a true lignite; indeed in many specimens the structure of the now-carbonised stems, of which a large portion of it is made, is well preserved. It has been economised recently to a considerable extent by the contractors on the Great Indian Peninsula Railway. But neither in amount nor in quality does it constitute a source of fossil fuel of any importance in a general view. I mentioned above, that immediately resting on the *Jabulpúr* beds, where the succession is best seen (*South Rewá*), came the massive sandstones of B a n d o g a r h, which were accepted as representatives of the great *Mahádeo* group, so well seen in the upper and magnificent scarps of the P a c h m a r h í hills (Central Provinces).

Maháde0 beds.

This *Mahádeo* group was first established after a brief examination of these hills in 1856-57, and was shown to contain a vast thickness of massive sandstones, with many ferruginous bands which appeared to

be entirely unconformable on the *Damúdá* beds forming the lower ground adjoining. Unfortunately the same name was applied to rocks in other places which showed an approximation to the same general character, and which appeared to stand in the same general relation of an entirely unconformable series above the *Damúdá* rocks. It was from the first indicated that these *Mahádeo* rocks would require further examination. The progress of geological investigation in India has since shown the necessity also of greater subdivision than was at first apparent. These *Mahádeo* rocks, with the exception of a few badly-preserved and generally large stems, are so far as known unfossiliferous, and have therefore not attracted quite as much attention as some of the other series I have noticed. This absence of fossils also, and the detached, or comparatively detached, positions in which the *Mahádeo* rocks occur, have rendered the question of their geological age more difficult than it would have otherwise been.* Mr. W. Blanford, carrying up his examination of the country from the west, gave some good reasons for supposing that the *Mahádeo* beds were the continuation and expansion of the cretaceous sandstones found near Bágh in the western Narbadá. A similar general conclusion had been suggested by Mr. Hislop previously, but without much proof. On the other hand it is right to state that Mr. Medlicott, working up from the east, saw reason for supposing that the *Mahádeo* beds in the Narbadá districts, which he presumed to be truly representative of the Bandogarh rocks in South Rewá (and as a subordinate member of which he considered the *Jabalpúr* beds), were at the same time only an upward extension of the same uninterrupted succession of deposits, which elsewhere had been justly believed to belong to the *Panchet* series.

It will be seen from this that the true position of these beds has not as yet been fixed. When first examined it was by me supposed that they, including the *Lametá* group (to which we shall presently refer), represented the lowest portion of the Tertiary period.

* The statement originally made that a very perfect specimen of a true *Archegosaurus* found under the Pachmarhí hills had been obtained from these rocks, was at once refuted by the mineral character of the rock in which it was imbedded. It was from the *Damúdá* beds below.

The Rev Mr. Hislop, whose untiring exertions have done so much to elucidate the palæontological history of the Central Provinces, was disposed to view them as below all the Tertiary deposits, and as representing in India the upper portion of the *cretaceous* epoch of Europe—a view strongly confirmed by Mr. Blanford, who was disposed to put them only a little lower in the series, while Mr. Medlicott would now make them much more ancient, and would place them in the same subdivision as the *Jabalpúr* beds, which latter are probably on the horizon of the Kotá beds—that is he would consider them *Lower Jurassic.** As stated, the question cannot at present (January 1870) be definitely settled.

Lametá beds.

When first examining the Narbadá valley Mr. J. G. Medlicott distinguished in the country fringing the river to the south, and between the Mahádeo hills and Jabalpúr, a series of well-marked beds, which he was then disposed to consider as the uppermost group of the *Mahádeo* formation, and to which he applied the local name of Lametá. These *Lametá* beds consisted chiefly of whitish earthy and silicious (cherty) limestones or calcareous muds, often a good deal indurated. These sandy calcareous beds formed only a thin band immediately underlying the trappean rocks. Further and subsequent examination, extending more to the east proved that this band was entirely independent of the rocks below it, with which it was associated, inasmuch as, following the trappean boundary to the south-eastwards, the *Lametá* group was found to accompany the trap-rock steadily and to rest indiscriminately upon all rocks, from the gneiss up. It was therefore clear that it must be viewed as entirely separate from the great *Mahádeo* series, and as intimately connected with the overlying trappean rocks. As noticed above, these *Lametá* beds consist chiefly of cherty and gritty limestones, with subordinate beds of a nodular limestone, loose greenish sandstone, and purplish or greenish argillaceous beds either sandy or marly. They have been traced considerably south of Nágpúr, and thence at intervals round

* The Rájmahál group of Bengal would in this view be of course younger than the Mahádeo of the Central Provinces.

by the trappean boundary to Jabalpúr, and down the Narbadá valley to near Hoshangábád. If Mr. Blanford's views be supported by further examination, the limit must be carried very considerably to the west to Punásá and the Dhár forest. In all cases, too, the trap-rocks, where any section is seen, appear to rest quite conformably or continuously on these *Lametá* beds, and beds which cannot be distinguished from them mineralogically are frequently met with interstratified with the traps (as near Nágpúr and between Nágpúr and Jabalpúr).

Intertrappean series.

These remarkable sedimentary beds intercalated with the traps of the Deccan and Málwá areas have received much attention. They constitute the *Intertrappean series* of Hislop, and are interesting from their fossil contents, as well as their mineral character and peculiar stratigraphical position. It would be out of place here to enter into any discussion of the various explanations which have been given of these. It must suffice to say that both in their lithological character [calcareous muds]; in their distribution [local and irregular lenticular masses, not extending laterally to any great distance]; in the fossils contained [fresh-water and lacustrine shells, fragments of plants, &c.], and in their occurrence invariably between the successive flows of trappean rock, the upper surface in all cases being the only one really indurated or altered by the contact of the igneous, heated mass, they indubitably point to their origin in the small and irregular deposits in lakes or pools of varying size, tranquilly thrown down during the intervals of the successive flows of the lava, which now forms the great covering of this immense volcanic region. And I believe that the true explanation of the *Lametá* beds of which I have just been speaking, is that they were deposited in a similar way in more widely-extended lacustrine areas, previously to the commencement of the great outbreaks of lava. It need not detain us here to indicate the apparently long interval of time which elapsed during the outflowing of these successive lava streams, nor to point out how entirely different in age the *intertrappean* beds of the upper part of the series (Bombay, &c.) may be from those which accompany the lower and

older flows. None of these very much newer beds occur within the limits of the Central Provinces.

The geological epoch of these intertrappean beds seems to be tolerably well established as belonging to the *Eocene* period of European geologists; it being just possible that the lower beds of the *Lametá* group may represent a part of the upper cretaceous time. The evidence against this supposition of Mr. W. Blanford seems, however, decidedly stronger than that in its favour.

Deccan trap features.

The wondrous features of the great trappean country of the Deccan, which extend over so large a portion of the surface of the Central Provinces, have been well described by many observers. The immense area covered continuously by these volcanic rocks; the enormous accumulation of horizontal, or nearly horizontal, layers of basaltic rocks; the distinct separation into beds, or stratification; the peculiar physical features,—massive flat-topped hills with sharp precipitous scarps; the abundance of beautiful zeolites and other minerals, and the occurrence of those curious intercalated beds, containing fresh-water fossils, which I have just mentioned, could scarcely escape the notice of any observer. I have already briefly alluded to the general distribution of these rocks, so far as the Central Provinces are concerned, and shall not therefore delay further than to refer to the labours of Malcolmson, Newbold, Grant, Carter, Hislop, Medlicott, Blanford, &c., for more detailed discussions of this extraordinary series, which extends, or has extended, certainly over an area of 10 degrees of latitude by 15 to 16 of longitude. "The area covered by them in the "Peninsula of India can be little less than two hundred thousand "square miles." Their limited extent within the boundaries of the Central Provinces is therefore but a very small fraction of their entire area.

Post-trappean deposits.

Of deposits later than the trappean rocks there is a great variety and an immense area. These would include all the soils of the present surface with their numerous modifications and varying agricultural value.

Laterite occurs in detached areas in Ságar and adjoining districts; it covers a considerable space in the north-east of Jabalpúr district, and is found at intervals passing to the south in Chándá, where it covers extensive areas in the eastern and north-eastern portions. It presents all the usual characters of this deposit, but nowhere within the Central Provinces attains that great thickness and massiveness which admit of its being freely used for building purposes.

Tertiary conglomerates.

The older gravels and clays of some of the river valleys would appear to be next in succession. These have been the object of more careful study, on account of the numerous remains of large animals, as well as ordinary shells which some of the beds contain locally in large number. The largest continuous area of these ossiferous gravels and clays is found in the Narbadá valley, along which they extend in unbroken continuity for more than a hundred miles from the falls of the marble rocks near Jabalpúr to below Hoshangábád. They also occur in the banks of the river both above and below these limits. Very similar deposits are found forming the banks and often the beds of the upper feeders of the Godávarí—the Wardhá, Paingangá, &c.—and in the Godávarí itself; and here also they locally contain a large number of bones, sub-fossilised, the remains of animals which existed at the period of their deposition. The valleys of these streams are, however, by no means so well defined as that of the Narbadá, and the limits of the ossiferous gravels and clays are not easily fixed. The gravels are for the most part cemented into a conglomerate of tolerable hardness by the infiltration of carbonate of lime, and these beds might not unfrequently be mistaken for conglomerates of greatly older date on a cursory examination. There is, however, one fact which enables them to be readily distinguished, and that is the abundant presence in them of rolled pieces of the trappean rocks—of numerous agates, pieces of bloodstone, &c., which at once prove them to have been post-trappean in their origin. The immense variety and abundance of these pebbles also abundantly indicate the vast denudation to which the trappean rocks have been subjected since their outflowing and deposition.

In general character these deposits in their lower portions consist of gravels and sands, frequently, as mentioned, cemented together much in the same way as a concrete is, and sometimes so hard as to be quarried for building. Towards the base the clays become sandy and pebbly. Sandy beds occur even in the clays and irregular deposition and oblique lamination (false-bedding) are frequent—indeed so frequent as to be almost the normal condition. It is not easy to arrive at any just conclusion as to the thickness of these deposits. Actual sections of more than fifty feet in thickness are occasionally met with, but twenty to thirty feet are the more ordinary limits. The greater portion of the deposits is generally clay, the coarser beds being chiefly confined to the portion near the base. Fossil bones are not generally abundant, but locally considerable numbers have been met with. Shells are not uncommon, and they appear to be all of species now existing in the rivers. These beds are obviously of fresh-water origin, and were in all probability the fluvio-lacustrine deposits of the rivers themselves, at a time when the levels and areas of their valleys were very different from those now existing.

Ossiferous gravels.

It is not intended to give here a complete list of the organic remains found, which would belong rather to a detailed description. But the very remarkable admixture of existing and extinct forms which these deposits exhibit must be noticed; for along with well-preserved remains of *Hippopotamus*, *Rhinoceros*, *Mastodon*, peculiar forms of *Elephas*, and very remarkable Bovines (which if not identical with European forms, approximate so closely that nothing but the most minute distinctions can be made, while they are entirely distinct from any present Indian forms), are found equally well preserved remains of animals still existing in the country. The not uncommon tortoise (*Emys* [*Pangshura*] *tecta*) is found quite as fossilised in these beds as any of the other remains, and yet the species still lives in the valley itself. The imbedded shells, too, are all of species still living, and the evidence is conclusive that the change from the condition under which *Hippopotami* wallowed in the muds, and *Rhinoceros* roamed in the swampy forests of the country, where *Mastodons* abounded, and where the strange forms of the *Sivatherium*, *Dinotherium*, *Camelo-*

pardalis existed, has been one of continuous and gradual alteration, unmarked by any great breaks or vast changes in climate. In the general series of successive epochs into which the geological periods distinguished in Europe have been classified, these ossiferous gravels and clays would seem to mark the upper portion of the *Miocene* and the *Pliocene*; while, with unbroken succession, and with nothing more than local change or break, these *Pliocene* beds pass upwards into the deposits now being formed. We thus find that numerous forms of animals, which are now cotemporaries of man, existed at this very early period cotemporary with numerous forms of the larger animals now utterly extinct in this country. Was not man also cotemporary with these now extinct animals? As I have endeavoured to show briefly, there is no physical break in the long series that would account for the destruction of these species; there is not a shadow of proof that the country was not then, as now, fitted for the abode of man. And although no human remains have yet been found, there is not a single fact which would lead to the conviction that man could not have existed and lived under the conditions which then prevailed. In this point of view, the discovery—although not in the Central Provinces—of a well-formed agate knife, which had obviously been in use, and which was undoubtedly shaped and made with an intelligent purpose, in gravels of the same age as these ossiferous gravels of which we have been speaking, and also containing remains of large animals, becomes one of the highest interest, as giving some amount of positive proof of the existence of man at this early period (*Pliocene*).

Stone implements.

Of a later date, and scattered through the upper soils of large areas, flint (or rather agate) knives, agate cores, from which these knives have been chipped off, and numerous forms of artificially-shaped agate implements, have been met with in the Narbadá and Nágpúr country. And of a later date still, and invariably in the surface-soils, or taken out of these soils and brought together under trees, or at the rude shrines of the forest races, a large number of well-shaped and *polished* celts, axes, and other shaped stone implements have been found in

the Central Provinces. The most remarkable fact perhaps connected with these implements is the identity of form and of design which they exhibit when compared with those found abundantly in Northern Europe—an identity common to both forms of these stone antiquities, the rudely-chipped and almost undressed, or as they have been called the Palæolithic, and the more finished and polished, or Neolithic, types.

The Central Provinces present many localities peculiarly likely to throw light, if carefully studied, on this intensely interesting question—the antiquity of man. But such inquiries can only be satisfactorily carried out by those who are long resident in the immediate vicinity, and can therefore watch the constant changes which occur, and take immediate advantage of any opportunity which may present itself.

Saline sands and clays.

Beneath the recent conglomerates and ossiferous gravels of a large portion of western Chándá is a well-marked deposit of brownish-yellow sand or clayey sandstone. This is seen over many miles of the country wherever the streams cut through the upper beds to any depth. It is not at all improbable that it may prove to be of different geological age, and quite distinct from the beds resting on it. No good sections have yet been seen. It is specially noticed here inasmuch as it contains a certain amount of salt, which is thrown out as an efflorescence where this loose sandstone is exposed to the *weather, and produces miry places always wet and soft, and often diffi*cult to cross. In connection with this deposit we may recall the occurrence of beds very low down in the alluvium, or below it, all containing a considerable quantity of common salt, in the Berár alluvial plain not far to the west of Chándá. Into this salt-bearing stratum wells are sunk for the extraction of brine, from which much salt is obtained. I am not aware of any brine-wells in the Chándá district, but this deposit contains a considerable amount of common salt, although much mixed with impurities, chiefly sulphate of magnesia (Epsom salts).*

* Two specimens of salt roughly prepared from this sandy clay by lixiviation and evaporation were assayed at the Geological Survey Office, and yielded—

Chloride of sodium	82 89	87·58
[illegible]	[illegible]	11·86
[illegible]	[illegible]	1·40

[illegible] white *chopan* soil; the second was from the dark *chopan* soil.

It is not impossible that the presence of common salt in sensible quantities may indicate that the clays containing it have had a marine origin, and are thus quite distinct from the beds which rest upon them.

Surface soils.

To treat of the more recent alluvial deposits of the country would involve rather more of agricultural than geological questions, and I would leave such to others more competent to enter upon them.

Regar.

The black soil or *regar*, or as it is not uncommonly called the 'cotton soil,' forms one of the most marked varieties in these Provinces. It is the common soil of the Deccan, Málwá, Narbadá valley, &c. It varies greatly in colour, in consistence, and, with these, in fertility, but throughout is marked by the constant character of being a highly argillaceous, somewhat calcareous clay, being very adhesive when wetted, and from its very absorbent nature expanding and contracting to a very remarkable extent, under the successive influence of moisture and dryness. It therefore becomes fissured in every direction by huge cracks in the hot weather. It also retains a good deal of moisture, and requires therefore less irrigation than more sandy ground. The colour of this soil, often a deep and well-marked black, with every variation from this to a brownish-black, would appear to be solely due to an admixture of vegetable (organic) matter in a soil originally very clayey. Thus deposits of precisely the same character as this *regar* are being formed now at the botton of every *jhíl* in the country, and throughout the very area where the *regar* is best marked, it is not by any means an uncommon thing to find the slopes of the small hills or undulations formed of more sandy reddish soil, while the hollows below consist solely of the finest *regar*. This appears to be due to the more argillaceous and finer portions of the decomposed rocks below being washed away by ordinary pluvial action from the slopes and accumulated in the hollows, where this finer mud forms a soil much more retentive of moisture, and which therefore rapidly becomes more impregnated with organic matter, and is often marshy. *Regar* can thus be formed, wherever a truly argillaceous soil is formed: and its general,

but by no means universal, absence over the metamorphic and other rocks is easily accounted for by the fact that these rocks for the most part yield sandy, not clayey soils. It is never of any very great depth, and, excepting when re-arranged by rivers in their recent deposits, it is therefore never met with at any great distance below the surface.

Obviously formed from the re-arranged wash of the older and more widely-extended soils we find large areas of very fertile soil, consisting of clays rather more sandy than the older alluvium, and not therefore so black or adhesive. Though rarely formed altogether of the true *regar* soil, it frequently contains a large proportion of this, mixed with other clays and sands. Every intermediate form of soil occurs, and it would by no means be an easy task to distinguish them all. In an agricultural point of view, it is interesting to see how exactly the limits of certain kinds of cultivation coincide with the limits of these marked varieties of the alluvial deposits of the country—facts which the local officers will doubtless be able to illustrate more fully than I can.

The preceding sketch has necessarily been of the briefest and most general character. Those who desire to study the geology of the Central Provinces in greater detail may refer to the many papers more or less immediately bearing on this country—of Malcolmson, (Transactions Geol. Soc. Lond.); Hislop (Journal of Asiatic Society, Bengal; Journal of Bombay Branch Royal Asiatic Society; Quarterly Journal Geological Society, London); Medlicott, Oldham, Blanford, Theobald (Mem. Geological Survey of India; Records Geological Survey of India), in which full details will be found so far as the country has yet been examined carefully.

I shall also leave the discussion of the economic value of the several rocks to the detailed statements of the local officers, who have infinitely better opportunity of knowing how and to what extent such materials are economised within their own districts. I have solely attempted to give as briefly as possible a general connected outline of the successive formations known to occur within the limits of the Central Provinces, trusting that this outline may be filled in with greater detail by future researches.

CHAPTER III.

EARLY HISTORY.

Isolation of Gondwána—Rise of the Gond power—Early Aryan settlers—Legendary Kshattriyas—Rájput traditions—The Jabalpúr and Chedi dynasty—The Pramára Viceroys of Nágpúr—Yavana dynasty of the Central plateau.

Isolation of Gondwána.

Enough perhaps has already been said to show why Gondwána so long stood isolated from the current of Indian history. While equally to the north and to the south of it lay wide plains, over which invading armies, marching unchecked by natural obstacles, found rich cities to plunder and fertile lands to annex, these highlands were occupied by a race whose object was protection rather than production, and by whom the natural ramparts of their adopted country were more prized than its corn-bearing valleys. The expeditions organised for the invasion of the Deccan ordinarily left the forests of Gondwána to the east, and traversed the Narbadá valley through the pass commanded by the famous hill-fort of A'sírgarh in Nimár. Hence while armies were marching and countermarching, and the Hindú dynasties of the Deccan were succumbing to northern invaders, the Gond people was gradually and quietly attaining a development and organisation which gave it a place among the independent powers of India. Even the far-reaching power of Akbar and the fanatic zeal of Aurangzeb made themselves but faintly felt at so great a distance from the seat of empire, and it was not until one of the most powerful of the Maráthá dynasties enthroned itself at Nágpúr in A.D. 1743 that the history of Gondwána merges into that of the rest of India.

The Gonds, however, had their annalists, from whose lists, confirmed by contemporary evidence, it seems pretty certain that the aboriginal power had no range or importance until the sixteenth century, though it rose some hundred years earlier. Thus the known Gond principalities only occupy some two centuries of the history of Gondwána—a mere fraction of the ages which have elapsed since Ráma traversed the forest of Dandaka, extending from the Jamná to the Godávarí, on his way to the hermitage of Sutíkshna at Rámtek near Nágpúr.* Then the Aryan invaders were represented throughout these Central Forests by a few isolated hermits, who could not even perform their simple devotions in freedom from the mockery of the mischievous savages among whom they dwelt. The picture of their sufferings, given in the *Rámáyana*, would be almost pathetic if it were not ludicrous. "These shapeless and ill-"looking monsters testify their abominable character by various cruel "and terrific displays. These base-born wretches implicate the her-"mits in impure practices, and perpetrate the greatest outrages. "Changing their shapes and hiding in the thickets adjoining the "hermitages, these frightful beings delight in terrifying the devotees. "They cast away the sacrificial ladles and vessels, they pollute the "cooked oblations, and utterly defile the offerings with blood. These "faithless creatures inject frightful sounds into the ears of the faithful "and austere eremites. At the time of sacrifice they snatch away the "jars, the flowers, the fuel, and the sacred grass of these sober-minded "men." †

Rise of the Gond power.

Early Aryan settlers.

When the tale is again taken up by the sacred books of the Hindús, the Narbadá valley had become a settled country, governed from

Legendary Kshattriyas.

* Wheeler's History of India, vol ii. pp. 240, 248.

† Rámáyana III. 1, 15, as translated in Muir's Sanscrit Texts, part ii. chap. iii. sec. iv p. 427. (Edn. 1860).

Máhishmatí * (now Maheswar) by the Haihayas—one of the most distinguished of the lunar Rájput races, who, as will be seen below, retained a connection with Gondwána until the last century. The story of Arjuna with his thousand arms, and the destruction of the Kshattriyas by Parasuráma, are too well known to need repetition here. To connect these shadowy sacred legends with the comparatively sober prose of Gond annals there are but a few ruined cities, some popular traditions, and an occasional inscription on brass or stone. In these unoccupied ages of an unknown country the Rájput bards let their imagination run riot. The line of the Narbadá is not only claimed for the Haihayas, but for the Pramáras † (or Ponwárs), whose first capital is stated to have been Maheswar; and lastly for the Chauháns, from whose "seat of government "Makawatí (the present Mandla) the oath of allegiance resounded "in fifty-two castles"; ‡ while the famous fortress of A'sírgarh appears to have been appropriated by almost every dynasty whose fame entitled them to carry back their pedigrees into the days of fable. There seems to be nothing to confirm the boasts of the Chauháns, except their own family traditions; but the Pramára kingdom of Málwá is matter of history, and their power probably extended over the western part of the Narbadá valley at some time between the eleventh and thirteenth centuries.

Rájput traditions.

The Haihayas were undoubtedly far more ancient. An inscription in copper found near Mandla, but lost in the pillage of the Gond *Rájá's* palace by the Maráthás in 1780, is said to have proved their dominion over the Upper Narbadá valley up to A.D. 144,§ and a *Rájá* of their line is mentioned in an inscription on a temple in Chhattísgarh, dated *Samvat* 160, corresponding

* Hall's Edition of Wilson's Vishnu Purána, vol. iv. book iv. chap. xi. p. 56.

† Tod's Rájasthán, vol. i. p. 91. (Edn. 1829.)

‡ *Ibid*, vol. ii. p. 445.

§ Journal of the Asiatic Society of Bengal (August 1851), vol. vi. p. 621.

to A.D. 103, if the era be that of Vikramáditya.* They appear again in the well-known Haihai-Bansí line of Ratanpúr which ruled over Chhattísgarh for many centuries, until their deposition by the Maráthás in A.D. 1740. But it is only quite lately that further indications of their presence in the Narbadá country have been brought to light. So far back as 1839 an inscription found at Kumbhí, thirty-five miles north-east of Jabalpúr, was published with a translation in the Journal of the Asiatic Society of Bengal,† but there were then no existing data with which to connect it, and it was dismissed with the remark that it gave no important information. Subsequently (in 1857) two inscriptions‡ relating to the same dynasty were found by Professor Fitz-Edward Hall at Bheràghát and Tewar, both places a few miles west of Jabalpúr. Again in 1861 Professor Hall sent to the Journal of the Asiatic Society of Bengal§ another inscription relating to the same line, or rather to a branch of it descending from Kokalla, the second king, and connected by marriage with the Yádava kings of the West,‖ and in 1862¶ he contributed a revised edition of the Kumbhí inscription. *Since then two inscriptions in the Nágpúr Museum* have been examined, one of which, being almost illegible, has only served to confirm a date, but the other, which is on copper, and very well preserved, identifies the dynasty unmistakeably with Jabalpúr,

* It is of course very possible that the era may be neither the Vikramáditya nor the *Sáka*, but a mere local one. The inscription is at Chápra in the Kawardá State. I have not yet been able to obtain a perfectly accurate transcript, but the gist of it is that a *Rája*, Bhawání Pál, built a temple to Siva, which was partially destroyed by the Haihaya king. This would seem to bring back the inscription to the days in which Buddhism was contending with Brahmanism, and we have independent grounds for inferring that the Haihaya kings of Chhattísgarh were at that time Buddhists.

† Vol. viii. p. 401 (June 1839).

‡ Journal of the American Oriental Society, vol. vi. p. 499.

§ Journal of the Asiatic Society of Bengal, vol. xxx. No. iv. (1861), pp. 317 ff.

‖ Journal of the Bombay Asiatic Society, vol. iv. p. 101 (1852).

¶ Journal of the Asiatic Society of Bengal, vol. xxxi. No. ii. (1862), pp. [illegible]

the old name of which it gives as Jávalipattana.* The only other source of information regarding these princes is in a copper-plate inscription found in a well at Benares in 1801, which gives the names of four of the line,† and, like the Nágpúr tablet, testifies to their Haihaya descent.

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* In Professor Hall's translation of the Bherághát inscription we also find the "Canton of Jáulí" mentioned.

† Their genealogical table stands thus—

Lakshmana Deva or Yuva Rájá Deva.
|
Kokalla Deva.
|
Gángeya Deva.
|
Karna Deva=A'valia Deví, a Húna.
|
Yasahkarna Deva.
|
Gayakarna Deva=Alhana Deví, daughter of Vijaya Sinha Deva, and grand-daughter of Udayáditya of Málwá.
|
Narasinha Deva. Jayasinha Deva.
|
Vijayasinha Deva=Gásala Deví.
|
Ajayasinha Deva (heir apparent).

The dates on the various inscriptions are for—

Karna Deva. . ..528 on the Museum plate; 1 on the Benares plate.
Narasinha .... 907 on the Bherághát inscription.
Jayasinha .... 926 on the Tewar inscription, and 928 on the Museum stone inscription.
Vijayasinha ...932 on the Kumbhí inscription.

Here we have three eras—that of Karna Deva himself, quoted in the Benares inscription, that shown on the Museum* plate for Karna Deva, and that given for the rest of the Kings in the other inscriptions. Professor Hall calculates from the known dates of the Pramára kings that Alhana Deví, the wife of Gayakarna Deva, may have been born about A.D. 1100, whereas according to the dates given for her sons and grandsons, her birth might have taken place as early as 850 of their era. Therefore the Vallabhí era, assuming it to be rightly counted from A.D. 319, is evidently not that to which the later dates refer, and even for them it will be necessary to suppose the existence of some local or unknown era. The second date assigned to Karna Deva does not correspond either with any known era or with those given for his descendants, but with regard to the first it is not difficult to

* There is some doubt about this as the part of the plate on which the date is inscribed has been lost, and that portion of the inscription is now only available in a manuscript copy, which, though otherwise accurate, may possibly misrepresent the date.

The Jabalpúr and Chedi dynasty.

So far nothing can be gathered with certainty but that a line of Haihaya princes ruled in or near Jabalpúr from the beginning of the eleventh century until the close of the twelfth, and that they were sufficiently influential to ally themselves matrimonially with such powerful families as the Ponwárs of Málwá, the Gahlots of Udepúr, and the Yádavas of the west. The name of their kingdom is shown by Professor Hall to have been Chedi,* and this establishes a curious connection between them and their clansmen, the Haihai-Bansí rulers of Chattísgarh, who are also called rulers of Chedi in one of the Ratanpúr inscriptions;† but this will more properly be noticed below, in discussing the history of the kingdom of Chhattísgarh.

The Pramára Viceroys of Nágpúr.

While they held the Jabalpúr province, the present Nágpúr province seems to have been under the dominion of the Pramáras of Dhár, or possibly of a younger branch of that powerful family, which had established itself in the plains south of the Sátpurá plateau. The first local mention of the Pramáras of Málwá is in an inscription from Nágpúr, which is translated in the Journal of the Bombay Asiatic Society, No. VI. (October 1843), p. 259. Subsequently a copper-plate inscription was found at

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xplain why he should have adopted an epoch of his own. From all the genealogies it eems clear that he was the most powerful and renowned of the Kalachuri line, as it called in the Kumbhí inscription. The discovery of a tablet in his honour at enares need not signify more than that he had endowed a temple there, and in e Nágpúr Museum plate the holy city is only noticed as a place where "his ises are sung," while the countries which he subdued, or pretended to have subdued, mentioned in a very different strain. Most of these high-flown boasts are mere es of grandiloquence, but there is a curious mention in the Nágpúr plate of his ry over Bhímeswara, king of A'ndhra, "at which the Godávarí, over-, broke into seven channels." The reigning prince of the Kákataya line of A'ndhra, contemporary with Karna Deva, must have been either Rudra Deva, or Ganapati Deva, so that further information is needed to clear up what may be an interesting point ¹

son's Mackenzie Collection, ction, p. cxxxi.

Journal of the American Oriental Society, vol vi. pp. 499 ff. Journal of the Asiatic of Bengal, vol. xxv. No. iv. (1861), p. 317.

ournal of the Asiatic Society of Bengal, vol. xxxi. No. iii. (1853), p. 278.

Sátárá* which appeared to be an exact counterpart of the Nágpúr tablet, allowing for some obvious errors in the transcription of the latter, and has therefore been supposed to have been removed by the Maráthás from the temple to the portico of which the stone inscription had been affixed.

Both inscriptions commence with a King Vairisinha, who, from the dates given for some of his successors, probably lived towards the end of the tenth century; but the name in their lists which has most local importance is that of Lakshmana Deva. As this prince is not mentioned in other lists of this dynasty, and as, from the local inscriptions, his brother Naravarman seems to have had power to interfere with his grants, it has been inferred that Naravarman was the head of the family, and carried on the line in Málwá, while Lakshmana Deva was his viceroy in the Nágpúr province. Both of these princes must have been nearly contemporary with Yasahkarna Deva of the Kalachuri or Jabalpúr line, for being sons of Udayáditya, they were uncles of Alhána Deví, the wife of Yasahkarna's successor. Except these inscriptions there is nothing on record to connect the Pramáras of Málwá distinctly with these provinces, though a seal was found at A'sírgarh, from which it has been inferred that their dominion included that famous fortress.† The mere discovery of so portable an article as a signet cannot be regarded as very conclusive, but on general grounds of probability it may fairly be assumed that a province, to which the brother of the reigning prince was deputed as a Viceroy, was held by something more than a transitory tenure, and as the western‡ portions of the Narbadá and Taptí valleys lay between Málwá and Nágpúr, some part of them must have

* Journal of the Asiatic Society of Bengal, vol xxxii. No. ii. (1863), p. 92.

In the above-quoted article Bábu Rájendra Lál Mitra mentions this inscription as having come from a temple on the west bank of the Waingangá, near Nágpúr, but nothing is said of the place whence it came in the Bombay Journal, as the date of its translation coincides curiously with the time at which an inscription removed by the Nágpúr *R'jí* from the famous Snake-temple at Bhándak in the Chándá district. In a remaining inscription at the same temple the Ponwárs of Dhár are mentioned; but the missing tablet cannot now be traced, unless it should turn out to be identical with the Waingangá temple inscription.

† Journal of the Asiatic Society of Bengal, vol. v. p. 482 (1836).

‡ Western as far as these provinces are concerned.

been occupied by the Pramára princes, to keep communications open with their southern possessions.

Yavana dynasty of the Central plateau.

So far these records on brass or stone—more lasting than the fame of the forgotten princes whom they commemorate—have shown points of unison with cotemporary Indian history. The ruler of Nágpúr was a scion of the illustrious Pramára house, which counts Rájá Bhoja, the Augustus of India, among its members, and the Kalachuri line of Jabalpúr was allied by marriage both to the Pramáras and to "the ornament of the royal races"—the sun-descended princes of Udepúr. But the other local dynasties which have bequeathed to us their genealogies seem to lie entirely apart from the known currents of Indian history. One of them, it is true, is sufficiently important to have been commemorated in the *Puránas*, but notwithstanding all that has been done to identify it, no certain date or local habitation can yet be assigned to it. This line was first brought to notice by the discovery of a copper-plate grant at Seoní* (on the Central plateau), but the list of kings thus obtained remained a mere fragment, unconnected even with any known legend, until in 1865 Dr. Bháú Dájí's re-examination of the Ajanthá caves enabled him to throw a new light on their history. From an inscription in the Zodiac cave, taken in connection with the Seoní plates, and with certain passages in the *Puránas*, he came to the conclusion that this Vákátaka dynasty was a line of Yavana† princes‡ who ruled in Eastern and Central India shortly after the

* Journal of the Asiatic Society of Bengal, vol. v. p 726 (1836).

† A Greek, a foreigner (Wilson).

‡ Their genealogy is thus given by him (Journal of the Bombay Asiatic Society, vol viii p. 248, 1865-66) :—

Vindhyasakti.
|
Pravarasena.
|
Rudra Sena, grandson of Gautami, daughter of the king Bhavanága.
|
Prithví Sena.
|
Rudra Sena II.
|
Pravara Sena II., son of Prabhávati Gupta, the daughter of Mahárájádhirája Srí Deva Gupta.
|
Deva Sena

"Sah" or "Sena" kings. This, according to his computation, would place them in the fifth century of our era. The locality of their kingdom cannot be positively inferred from the place in which the Seoní inscription was found, for a copper-plate is easily moved, but taking the site of discovery in conjunction with other circumstances, the Yavana line may fairly be assigned to the Central plateau. The name of its founder, Vindhyasakti, is in itself significant. In the Puranic lists the term Vindhya* is sometimes applied to what is now known as the Sátpurá range. Then the Sátpurás lie between the countries which are said in the Ajanthá inscription to have been conquered by one of these princes, viz. Kuntala,† Avanti,‡ Kalinga,§ Kosala,|| Trikúta,¶ Láta,** and A'ndhra,†† and would be a natural centre whence to claim, if not to effect, the conquest of the surrounding kingdoms.‡‡

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* Hall's edition of Wilson's Vishnu Purána (book ii. chap. iii.), vol. ii. p. 128. Vindhya "according to the Váyu (Purána) is the part south of the Narmadá, or the Sátpudá range." In the Vishnu Purána the Narbadá is made to flow from the Vindhya, which must therefore have had a much wider signification than it has now.

† Kuntala was in the Adoní or Bellári district of Madras—(Asiatic Researches, vol. ix. p. 427).

‡ Avanti was Ujen—(Hall's edition of Wilson's Vishnu Purána, vol. ii. p. 164, note 13).

§ Kalinga was the upper Coromandel Coast—(Hall's edition of Wilson's Vishnu Purána, vol. ii. p. 156, note 3).

|| There were several Kosalas, but this is probably the Kosala south of the Sátpurá range, mentioned in the Mahábhárata—(*vide* Hall's edition of Wilson's Vishnu Purána, vol. ii. pp. 172-73; and p. 145, Professor Hall's note). See also Asiatic Researches, vol. xv. p. 508, in which the southern Kosala is placed to the west of Gondwána and Berár. An inscription of the Haihai-Bansí kings found at Ratanpúr calls their kingdom Kosala Des, and Hwen Thsang's Kosala, 1,200 li N.W. of Kalinga and 900 li N.E. of A'ndhra, corresponds sufficiently with the same locality. It may therefore fairly be assumed that Kosala was the name of a country nearly corresponding to the present Chhattísgarh.

¶ Trikúta *vide* Vishnu Purána (book ii. chap. ii.), vol. ii. p. 117. A dynasty of Trikútakas is mentioned in a copper-plate grant dug out at Kanherí. Dr. Bháú Dájí thinks they were the same as the Sahs—(Journal of the Asiatic Society of Bombay, vol. viii. p. 248).

** Láta is the present Broach.

†† A'ndhra or Telingana.

‡‡ There are two other dynasties whose inscriptions have been found in these provinces, but as yet they are mere floating lists of names unconnected with any of the

These broken fragments are all that has been reserved of the story of many centuries. Divested of their dress of pompous panegyric they shrink down to dry lists of unmeaning symbols, which the richest imagination could scarcely warm into life. We read how these unknown princes shamed the king of heaven by their prosperity;—how their beneficence made earth better than elysium;—how the world trembled at the march of their elephants, and the seas were swelled by the tears of the queens whom their conquests had widowed. But of the more humble home affairs, which would at least have given them a sure place in local annals, there is nothing. The kings of the eastern and southern coasts are awed at the prowess of the great Karna, and his name makes itself felt even in Kashmír and among the Huns, but we have nothing of the real extent of his petty kingdom, nor of the struggles which he must have maintained with the then rising power of the aboriginal chiefs. The alliances of the family with reigning princes of name are pompously recorded, and its genealogy is traced back to heroes and demigods, but there is nothing of its connection with the

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reclaimed ground of history. But although of little immediate interest, they cannot altogether be omitted in a record which only professes to be a groundwork for future research. The earliest of these is a line of Ráhtor Rájputs, whose names are thus given in a copper-plate found at Multáí in the Betúl district on the Sátpurá plateau*:—

* Journal of the Asiatic Society of Bengal, vol. vi. p. 869, October 1837.

Durga Rája
|
Govinda Rája
|
Máswamika Rája
|
Srí Nanda Rája.

The date of the last of these is either 630 or 830 A.D. according to Prinsep. The other line is commemorated in an inscription† found at Nágpúr, and consists of the following names:—

† Journal of the Asiatic Society of Bombay, vol. i. p. 148, April 1842.

Súrya Ghosha
|
Kutsa
|
Udayana
|
Bhava Deva.

They are called sovereigns of Urísí, and the date of the inscription is believed to be *Samvat* 711 or A.D. 654.

chiefs of the same line, who had once held the neighbouring district of Mandla, and who still ruled below the Sátpurá plateau in Chhattísgarh. Thus, too, Lakshmana Deva, the supposed Viceroy of Nágpúr, crosses the seas with his elephants, and penetrates into supernatural regions; but from the mass of fable which he has accumulated round his name it cannot even be gathered with certainty whence he ruled and where he ruled. Through the froth and false glitter of these inscriptions all that can really be ascertained is that in the fifth century a race of foreign (Yavana) origin ruled from the Sátpurá plateau, and that between the tenth and thirteenth centuries the country round Jabalpúr was governed by princes of one of the most distinguished lunar Rájput races, while a territory south of the Sátpurás was held by the fire-descended Pramára princes of Málwá. But although, as has been remarked above, the Gond power did not become conspicuous until the sixteenth century, no definite line of demarcation can be drawn between the more vivid period, illustrated by their homely annals, and the inanimate age of inscriptions. The Chándá dynasty of Gonds probably rose to power as early as the tenth or eleventh century, but their kingdom lay so far to the south, and their history trenches so little on that of their neighbours, that they may be omitted in any general view of this part of the country as a whole, as may also for similar reasons the long-descended Haihai-Bansí rulers of Chhattísgarh. We know, too, from Firishta that there were kings of Gondwána reigning from Kherlá in the Betúl district in the fourteenth and fifteenth centuries, but though they are often called Gonds it is questionable whether they were not Kshattriyas.* There is thus a vast though irregular space to be filled up by tradition, or, where that fails, by conjecture.

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* See below p. lxxv.

CHAPTER IV.

THE GAULI'S AND NA'GBANSI'S.

The interregnum between the Kshattriyas and the Gonds—The Gaulís—Gaulí traditions—A'sá Ahír—Abhíra—The two Nágpúrs—Serpent descent in Gondwána—Existing traces of Serpent-worship—Serpent-worship once an aristocratic faith,—but now out of fashion—Old Nágbansí families now claim to be Rájputs—Probable date of "Nága" ascendency—Indications of the existence of a Nága race—Nága chiefs—Nágbansís among the Gonds—"Nága Jogí" and "Nága Bhúmiáin"—Recapitulation.

The interregnum between the Kshattriyas and the Gonds.

However we attempt to bridge over the mysterious voids lying between the age of inscriptions and the period illustrated by the Gond annals, questions of curious interest are raised up. If their discussion be regarded as verging too much on the speculative, the character of this sketch must be pleaded in justification. It is simply an attempt to bring together the information that already exists regarding the obscurest part of the Peninsula, so as to form a groundwork for future investigation, and where the sum of our knowledge is so small, nothing should be neglected which may serve to indicate new paths of inquiry. The history and the physical character of the province are somewhat alike. It is traversed by but few broad, smooth roads, and those who follow them see little of distinctive local colouring. But as the wanderers in the interior to this day may make fresh discoveries of unexplored forest tracts and unknown mineral deposits, so the byways of inquiry may prove the most profitable in exploring the past. The traditions, beliefs, and habits of the people—even their names—have a meaning which may yield itself to patient investigation; but the many who are interested in local problems have hitherto worked in isolation, and without full knowledge of the conclusions to which their neighbours had come, and even an imperfect presentation of existing data will at least serve to remove this obstacle from their way.

The Gaulís.

Local tradition solves all difficulties by reference to a Gauli race of kings. Every ruin of unknown age, every floating legend that cannot be traced

to Hindú mythology, is assigned to these pastoral princes. But where the popular difficulty ends ours must begin. Who were the Gaulís? It seems unlikely that they had any connection with the known tribes of the same name who now live by tending cattle in the great grazing grounds of the Sátpurá range. Sir R. Jenkins, quoting Captain A. Gordon, says that in his time (1827) they took "pride in the exploits and reputation of their ancient *Rájás*, whose "praises were sung by the bards, and listened to with delight by all "classes of *Kirsáns*."* In these days, notwithstanding the most persevering investigations, nothing of any interest has been elicited regarding their origin. All their traditions and legends seem to point to Mathurá—the classic land of cowherds—and to Krishna—the pastoral king and god—and they make no claim to local sovereignty for their ancestors. They are said in some districts to differ from other Hindús in appearance, but they worship the same gods and speak the same language as their neighbours. In the only instance in which the careful inquiries made about them seemed to have led to the discovery of a Gaulí clan differing in language and nationality from the people of the country, it turned out that they were a colony from North Kanará who still spoke their own language among themselves. If, then, the existing Gaulí tribes represent the pastoral chiefs of tradition, they have so drifted away from all ancestral memories that it can serve no historical purpose to investigate the question of their descent.

Another theory is that the Gaulí rule is a mere figment of the popular imagination, arising from the tendency to look back to a pastoral age when land was free to all. Thus Colonel Briggs in a note to his translation of Firishta, says—"It is worthy of notice "that many of the most ancient hill-forts in India have reference to "the pastoral lives of their possessors; and when the Indians are at a "loss to fix an era for any ancient structure or sculpture, they invari-"ably refer it to the period of the shepherd kings."† He quotes as

* Report on the Territories of the *Rájá* of Nágpúr, p. 29 (Edn. Nágpúr Antiquarian Society).

† Vol. iv. p. 286 (Edn. 1829).

instances among others Gáwalgarh—the fort of the cowherd—and A'sírgarh, which is said by Firishta to be the fort of A'sá, the Ahír or herdsman—both well-known fortresses on the Sátpurá range.* But evidence of this kind may be used positively as well as negatively. If we find pastoral names applied to the principal places of strength in a tract of country, it is as fair to conclude that it has really been ruled over by herdsmen chiefs, as that imagination had been at work in shaping nomenclature. The local traditions however, though vague and indefinite, are not so absolutely intangible as to drive us to the second of these alternatives. From Deogarh on the plateau—which before its subversion by the midland dynasty of Gonds in the sixteenth century was, according to the popular voice, the last seat of Gaulí power—the very names of the Gaulí chiefs are handed down. According to one account the predecessor of the Gonds was Pándú Gaulí; but a more detailed tradition sets forth that Játbá,† the known ancestor of the Deogarh Gond dynasty, began his career as a dependent on Mansúr and Gansúr, the two Gaulí chiefs of Deogarh, and received from them a grant of land. He rose to become their minister, and at length obtained from them the entire management of their country. Having thus gained power, he went on to depose and murder his benefactors and to usurp their principality. But a Gaulí chief still retained possession of the fort of Narnálá for a few years longer, when he also was slain by the Mohammadans.‡

Gaulí traditions.

There seems to be no reason for discrediting the main points of this account. It is derived apparently from the traditions of one of the Gond dynasties,§ and though it is probable that the Deogarh Gaulís were not princes of much standing, as we know from

* He also quotes Gwalior, Golkondá (the shepherd's hill), and Yenna Kondá (butter hill).

† Mentioned in the *A'ín-i-Akbarí* under *Súba* Berár, *Sarkár* Kherlá.

‡ These details are taken from manuscript notes by Colonel Hervey, C.B., who lived for long in this part of India as Superintendent of the Thuggee and Dacoitee Department at Jabalpúr.

§ Probably from some descendant of the Garhá-Mandla family's retainers, as the representative of the Deogarh line has not even preserved his genealogical tree.

Firishta that in the preceding century the *Rájá* of Khérlá* was the chief potentate in this part of the Sátpurá plateau, it is quite possible that they may have been the last offshoots of a once powerful race. The Ságar traditions bring down the Gaulí supremacy to an even later date. The tracts of Itáwá and Kuraí, both north-west of Ságar, are said not to have passed out of the power of Gaulí chiefs until the close of the seventeenth century. We come perhaps on more questionable ground in quoting Firishta's mention of A'sá, the Ahír chief of A'sírgarh. The story is well known, but it may bear repetition in the connection which is now given to it.

A'sá Ahír.

In the beginning of the fifteenth century there lived on the summit of a high hill in Khándesh a rich herdsman chief, who was one of the principal landholders of the country, and whose ancestors had for nearly seven hundred years retained their estates. Although, besides 10,000 cattle, 20,000 sheep, and 1,000 mares, he had a strong masonry fort and 2,000 followers, whom he employed for protection as well as for other purposes, he was still known to the people to whom his benevolence had endeared him by the familiar name of A'sá, the Ahír or herdsman, whence his fort was called A'sírgarh.† This derivation is evidently erroneous, as we find the name of A'sír in use long before A'sá Ahír's time,‡ but the story need not on that account be set down as a fable. It is much more likely that the real existence of a chief called A'sá should have suggested a plausible derivation, than that so circumstantial a narrative should have been invented to help out a piece of etymology. Accepting then Firishta's usually good credit for the main features of the story, we may fairly conclude that a line of herdsmen chiefs held part of the Taptí valley for a considerable length of time before the fifteenth century. A'sírgarh is called to this day a Gaulí fortress. Going still further back we find that "in the Puránic geography the country on the western coast of

* See below, p. lxxv.

† Briggs' Firishta, vol. iv. p. 287 (Edn. 1829).

‡ *Vide* article on A'sírgarh; also Tod's Rájasthán, vol. i. p. 105.

India from the Taptí to Deogarh is called Abhíra, the region of cowherds."* Dr. Bháú Dájí mentions having found an inscription of an Abhíra king at Násik, and suggests that the Gaulí kings in the neighbourhood of Násik and Trimbakeswara were the same as the Abhíra kings.† There seems then to be a sufficient amount of evidence for concluding that in the dark ages of Hindú history the west of India was occupied by pastoral tribes, and as we find indications of the presence of similar races in western Gondwána so late as the sixteenth or seventeenth centuries, there are some grounds for supposing that when pressed out of the plains by increasing cultivation, those of them who did not merge into the agricultural population retreated to the wild grazing grounds of the Sátpurá country, and there lingered on till they sunk before the rising power of the Gonds, leaving nothing but a name behind them. The Gaulí traditions of these provinces seem to be confined to portion of the Nimár district, the Ságar district, the Sátpurá plateau, and parts of the Nágpúr province, but further inquiry may show that they also exist elsewhere.

Abhíra.

The next question which deserves notice rests perhaps still more than the last upon hypothesis; but even if the solution which is here sought for it seem fanciful or erroneous, the facts still remain open to any other interpretation. It must have struck any one who has studied the map of Gondwána that the juxtaposition of the two Nágpúrs is at least a curious coincidence. Nágpúr the greater‡

The two Nágpúrs.

* Sir Henry Elliott's Supplemental Glossary, article "Aheer."

† Journal of the Bombay Asiatic Society, vol. viii. p. 243.

Tod (Rájasthán, vol. ii. p. 443) says that the princes of Garhá-Mandla "for ages continued the surname of Pál, indicative, it is recorded by tradition, of their "nomadic occupation. The Ahírs who occupied all Central India, and have left in one "nook (Ahírwárá) a memorial of their existence, were a branch of the same race, "Ahír being a synonym for Pál." But he does not quote his authority for these statements.

‡ It is true that the present name of the (greater) Nágpúr province is not known to be old, but the number of names in the Nágpúr country, into the composition of which the word *Nág* enters, shows how strong an impress this term had on the nomenclature of the country

and the lesser* may be called representative names in this part of the country, as though in their original meaning they were simply *cities* of the *Nág* or Snake, they have been extended to include two of the principal provinces of Gondwána, and the significance of their joint relation to the mysterious serpent-gods and serpent races of Indian mythology is enhanced when we find that the *Rájás* of Chotá Nágpúr claim to be Nágbansís or serpent-descended, and have, or till lately had, the lunettes of their serpent ancestor engraved on their signets in proof of their lineage.† If we cannot trace so direct an analogy between the name of the country and of its princes in the greater Nágpúr province, it is probably because we are almost entirely ignorant of its earlier history, for all around it we find indications of Nágbansí families. The *Rájás* of Garhá Mandla were Nágbansís, and traced back their origin to a serpent ancestor. The *Rájás* of Kárond—the most important of the group of Chiefships, which, under the name of the Garhjáts, occupy a vast extent of wild territory to the extreme south-west of the province, bordering upon the Tributary *Mahάls* of Cuttack—are Nágbansís. So is the Chief of Khairágarh in Chhattísgarh, who owns and rules a more valuable, though not a larger, territory than any feudatory attached to these provinces. The present representatives of the Gond line of Deogarh have lost their pedigree, but in the fragments of it which remain the name *Nág* occurs more than once. The *Rájá* of Bastar claims to be a Rájput of the lunar line; but the dynasty to which he succeeded is said by tradition to have been of Nágbansí race, and inscriptions have been found in his territories of a Nágbansí line of princes dated 1130 (*Samvat*), equivalent to A.D. 1073, who by their claim to descend from Kasyapa,‡ the mythical progenitor of the sun, show that in Indian genealogies ophite descent may not be held incompatible with claims to the bluest

Serpent descent in Gondwána.

* More properly Chutiá Nágpúr.

† Journal of the Asiatic Society of Bengal, vol. xxxv., part ii. (Special number) pp. 160 *ff*. Elliott's Supplemental Glossary, article "Gour Tuga," p. 422.

‡ Wheeler's *History of India, vol. ii. p.* 2.

blood of the royal races,* and that both sources of origin have been simultaneously claimed by the same family in days when a serpent ancestry was more fashionable than it is now. So too in the small feudatory State held by the *Mahárájá* of Pátná, the chief of the Garhját confederacy, there are curious ruins of temples which are attributed to a devout *Rání* of the Nágbansí tribe. But perhaps the most curious relic of serpent-connection left in the province is at the temple of Buram Deva in Chhattísgarh, which is evidently of very early origin. It contains no image but that of a cobra, and lying near are two inscriptions, one containing a list of twenty-two kings, who trace their descent to the union of a snake-god with the daughter of a holy man who lived south of the Narbadá, and the other relating how the Haihaya king had opposed the construction of the temple, which was dedicated to Mahádeo.† The inscriptions, taken in connection with the snake image, may perhaps imply that the Haihaya king of the time was a snake worshipper, and imposed his deity on the founder of the temple, or if he were a Buddhist, as there is reason to think,‡ that his Buddhism was tainted by serpent worship. In short we find frequent traces of this mysterious race on all sides of the present Nágpúr country, and there is no great aboriginal house in Gondwána which does not show traces of Nágbansí connection, with the single exception of the former ruling family of Chándá, which is of comparatively late origin.§ On the theory that the aborigines are the "serpent races" of the Hindú writings, this phenomenon, if it can be so called, would offer no difficulty whatever. It would be almost a matter of course that the Gond princes of Mandla, the greater Nágpúr, and the Múnda (Kol) *Rájá* of the lesser Nágpúr should claim descent from the gods of their people. But however natural and obvious this

* The explanation offered is that the divine sage Kasyapa was, by one of his wives, Kadru, father of the Serpent race—(Hall's edition of Wilson's Vishnu Purána, book I, chap. xxi. p. 74).

† See above p. li.; also Mr. Chisholm's Biláspúr Settlement Report, para. 37.

‡ See below p. lxxiv. Unfortunately I have not been able to obtain accurate transcripts of either of these inscriptions in time for this publication.

§ This dynasty commences probably in the eleventh century. See below, p. 142. The known origin of the Deogarh house is later, but the extant fragments of their alleged pedigree rise to a high antiquity.

explanation may seem, there are some considerations which tell strongly against it. In the first place there is no trace of reverence for serpents in the hagiology of the Gond people, as distinguished from their chiefs. Their pantheon, including some fifteen gods,* gives a full place to that element of terror which is so prominent in the beliefs of all savage tribes; but their efforts of propitiation are directed rather against the inscrutable shocks of storm and pestilence, than against the more tangible and visible scourges which they can combat with fleshly weapons.† In fact, a non-Hinduised Gond, with his omnivorous tastes, would probably sooner think of eating a snake than of worshipping it. The old snake-worship has not, however, even yet died out altogether among the higher classes of Gonds. It is said that, among the Ráj-Gonds of the Ráípúr district, a solemn service or *pújá* is performed every seven years to the snake-gods, but it is kept intensely secret, and may only be witnessed by married worshippers.‡ This ceremony seems to have died out in the Nágpúr country, but the *Pardháns* or Gond priests of Nágpúr say that when the Gond kings ruled at Deogarh, before their subjection by the Maráthás, the adoration of the snake-god was formally and periodically celebrated by the *Thákur* or high-priest of the *Rájás*. In fact it seems that serpent-worship was among the Gonds an aristocratic faith, unknown to the mass of the people, and that even in the higher classes, where it has not altogether died out, it is carried on in stealth and secrecy.

Existing traces of serpent-worship.

Serpent-worship once an aristocratic faith.

The second point worth noticing is, that the claim to serpent descent is, like the serpent worship, a bygone ambition. The existing Nágbansí

But now out of fashion.

* Papers relating to the Aboriginal Tribes of the Central Provinces, by Rev. S. Hislop, edited by Sir R. Temple, part 1, p. 14.

† An exception to this is the Tiger god (Bágh Deo) of the Kurkús (*vide* Settlement Report of Hoshangábád, by C. A. Elliott, Esq., p. 255).

‡ This information was given me by Mr. J. F. K. Hewitt, Settlement Officer of Ráípúr.

families either have become, or aspire to be Rájputs. A strong instance of the first class are the *Rájás* of Chotá Nágpúr,* who, though their family traditions show them to be aboriginal Múndas, have for long intermarried with Rájput families. The Chiefs of Khairágarh have not been so fortunate. They call themselves Rájputs, but it is only since a comparatively recent acquisition of territory and importance that their claim has been even admitted to consideration, and they have still to pay very heavily for their Rájput alliances. The Nágbansí name, which was once borne with pride as a mark of Nága or serpent origin, remains, after the importance of the stock from which it was derived has vanished; but it has lost its specific meaning, and the aboriginal princes by whom it was formerly prized, now attempt to gloss it over by confounding it among the tribal designations of the Rájputs, in which it has properly no place. This change of feeling seems to have occurred early in the Christian era. The first marked instance of it is in the conversion of the Gond Nágbansí line of Garhá-Mandla into a so-called Rájput race by the alleged marriage of the Gond heiress, the daughter of a king with the significant name of Nága Deva, to a Pramára or Baghela Rájput called Jádu Ráí.† This event is placed in A.D. 358‡; but if the reigns of the princes named in the Mandla inscriptions be calculated at an average length of twenty years, it would be deferred until the seventh century. It is not only curious as indicating approximately the time at which fashion changed, so to speak, and Rájput origin began to be an object of preference to Nágbansí descent, but also as showing how distinct a line of demarcation then existed between the Nágbansí and Rájput stocks, which it has since been attempted to confound. The

Old Nágbansí families now claim to be Rájputs.

* Journal of the Asiatic Society of Bengal (1866), vol. xxxv. part ii. (Special Number), p. 161.

† Lassen calls him a Pramára. Local tradition calls him either a Baghela or Paulastyabansí.

‡ Journal of the Asiatic Society of Bengal, vol. vi. p. 621 (August 1837). Asiatic Researches, vol. xv. p. 437.

next evidence bearing upon the question is derived from the Nágbansí* inscription in Bastar, dated *Samvat* 1130, or A.D. 1073, in which the Nágbansí *Rájá* of Bhogávatí has blossomed into a Rájput descendant of Kasyapa, and a worshipper of Siva.

Probable date of "Nága" ascendency.

It would seem then that the Nágbansí phase of the great aboriginal families was ending, and that their transmigration into Rájputs was commencing between the fourth and seventh centuries, and that the transition had been completely effected by the eleventh century. The nine Nága *Rájás* known by their coins and by the Puranic lists are placed by General Cunningham at Narwar, in the Vindhya mountains, and are assigned by him to the first and second centuries of the Christian era.† A king, Bhava Nága, also appears in the Seoní inscription as great-grandfather of Rudra Sena of the Yavana‡ line of Vákátaka, and whether these Yavanas belonged to the fifth century or to a somewhat earlier date, it would appear that princes of Nága race were in power in Central India in the first centuries of our era. Thus serpent-worship and the pride of serpent-descent were not only aristocratic rather than national or widespread articles of belief among the aborigines of Central India, but even among the ruling classes they seem to have gone out of fashion much about the time when Bráhmanism, superseding Buddhism, again became the paramount creed of the country, and when perhaps a system of orthodox Rájput tribes shaped itself out of the congeries of ruling races in which Húnas, Yavanas, and other imperfectly-assimilated foreign elements had a place.

Indications of the existence of a Nága race.

The conclusions to which these considerations seem to me to point are that the Nága name, assumed by the aboriginal princes of Gondwána, was not connected with the national faith or traditions of the aboriginal people, but was an exotic graft, abandoned when the stock from which it

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* Selections from the Records of the Government of India in the Foreign Department, No. xxxix. (Report on Bastar), Appendix xi.

† Journal of the Asiatic Society of Bengal, vol. xxxiv. No. iii. 1865, p. 119.

‡ See above, p. lv.

was derived dropped into obscurity, and new dominant races rose up. On any other theory it would be necessary to assume that the aboriginal races, who have not even yet embraced Hinduism, abandoned their distinctive and favourite divinity, while retaining all the rest, so completely as to have preserved no trace of it in their worship. This is of course quite a possible supposition, but it seems to offer greater difficulties than the explanation already suggested. Hindú proselytism might, and as we know *did*, wage war against what was regarded by orthodox Aryans as rank heathenism, but it is not likely to have limited its attacks to one particular god out of a popular pantheon, or to have succeeded in obliterating all memory of one part of a system while the rest remained intact. It seems far more probable that the Hindú legends of serpent-sacrifices should refer to the attempted destruction of a small and prominent class, whether of serpent-worshippers, or of religionists to whom the term "serpent" was applied as a distinctive mark from their alleged origin, than to the extermination of whole nations, whose inferior social organism must have prevented their ever being regarded by Aryan Hindús as formidable opponents. Whether the Nágas of the Hindú legends were Scythian Buddhists, as is supposed by Sir H. Elliott,* or not, it seems probable that they were a race apart in the earlier centuries of the Christian era, and there certainly seems reason for inferring the existence in and round Central India of a small but powerful foreign element, distinguished by its reverence, whether religious or ancestral, for serpent-gods or progenitors, which in some cases, such as the Nága line of the coins, ruled independently, and in others either allied itself to ruling races, such as the Yavanas of Vákátaka, and perhaps some of the present Nágbansí families; or imposed its name and faith on the aboriginal princes, who now for similar reasons affect Hindú-Rájput origin. The instance of the Khairágarh Chiefs, who are steadily buying their way into Rájputism by costly alliances, has been mentioned, but a similar change may be elsewhere observed in operation by the simple process of imitation and assumption. In the wild feudatory

* Supplemental Glossary, p. 422, article "Gour Tuga."

states of Bastar and Jaipúr the *Rájás* openly sell, or until lately sold, the sacred thread to certain castes,* and among the Kanwars of Chhattísgarh—a tribe which, whether or not aboriginal, is apparently non-Hindú—some sections have worn the thread for a considerable period, and others have assumed it within the last decade, while the great majority do not even yet make any pretensions to it.† With this metamorphosis going on before our eyes, it needs no far-fetched theory to account for a somewhat similar assumption by aboriginal chiefs of a title which was then probably as much a passport to respect as the name of Rájput is now, especially at a time when the floating elements of Hindú society had not yet taken their present rigid shape, and admission into the ranks of a warlike aristocracy may still have been partly open to powerful tribes of foreign descent. If the Nága races whose name was assumed by the aboriginal princes were of Scythian origin, they may have been regarded like Sákas, Yavanas,‡ and other foreigners, as impure Kshattriyas, and if so, a connection, alleged or real, with them would have been an easier passage to social elevation for aspiring Gond and Kol Chiefs, than the pretensions which they afterwards adopted, and still find it so difficult to support, to descent from the more exclusive noble races of the Hindús.

Nága Chiefs.

But if these inferences have any foundation, and the Nágas of Central India were a race of foreign descent, with a status intermediate between that of the aborigines and of the ruling Kshattriya races of Hindús, we should expect to find that they had left some more permanent mark on the population than the few indications of their presence which have been noticed above. Their Chiefs may perhaps still be represented by such families as the Nágbansí line of Kárond, which, so far as can be ascertained, is free from any suspicion of aboriginal blood, and intermarries freely with good Rájput families, but the mass of the people, if indeed it was ever settled here in mass,

* Colonel Elliott's Report on Kárond, p. 9.

† Mr. Chisholm's Biláspúr Settlement Report, para. 120.

‡ Muir's Sanskrit Texts, vol. i. p. 482 (Edn. 1868).

is more difficult to trace distinctly. The Gonds have, however, a curious legend regarding the origin of one of their historical subdivisions, apparently now almost extinct, which would seem to show that a serpent-descended race of higher origin than their own had been absorbed among their numbers. They say that long after the Gond race had been created, but many generations previous to the Rájput transformation of the Garhá-Mandla dynasty in A.D. 358, a brother of the Kshattriya ruler of Delhi, when visiting the Mahádeo hills (in Hoshangábád) formed a connection with the daughter of the serpent-god of the place, and that, as a punishment, their issue was excluded from ranking among Kshattriyas, and was condemned to wander about the earth as part of the Gond* tribe. Divested of romance this may be taken to mean simply that the Nágbansí section of the Gonds are or were a comparatively distinguished and recent addition to their numbers, and, if so, it would be easy to account for the body of the Nága tribe, as well as for their chiefs. It may also be worth mentioning that one of the most curious of the so-called aboriginal races of the Central Provinces, the Baigás, who are the priests of other wild tribes, claim descent from a pair bearing the significant names of "Nága Jogí" and "Nága Bhúmiáin".† Though classed as aborigines they have no distinguishing dialect of their own, and their position among their supposed congeners is sufficiently in accord with the social rank which might have remained to the degenerate descendants of a race originally holding themselves above the aborigines, but not admitted to equality by the highest classes of the Hindús.

Nágbansís among the Gonds.

Nága Jogí and Nága Bhúmiáin.

The length to which these remarks have trespassed and the obscurity of the subject may make a brief recapitulation desirable, and indeed the substance of what has been suggested may be put in a very few words.

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* Note on Gonds and Baigás—(Appendix to Captain Ward's Mandla Settlement Report).

† Report of Central Provinces' Ethnological Committee (1868), p. 52.

Recapitulation.

The curious prominence of the serpent or "Nága" element in the nomenclature both of places and families in Gondwána seem to show that a Nága race must have played an important part in the history of this part of India, and as the claim to Nága descent, though indifferently made by chiefs of such opposite origin as the Kolarian Múndas and the Dravidian Gonds, had seemingly never penetrated down to the body of the aboriginal peoples, the natural inference is that the Nágas of Central India were a separate race, powerful enough to be an object of imitation and aspiration to the more ambitious of the aboriginal chiefs, and probably connected with the Nága dynasties, of whom there are traces in the Vindhyan* country. Lastly, the absorption of the Central Indian Nágas, admitting them to have been a separate people, is shown to be at least possible by the existence to this day of Nágbansí chiefs unconnected even by suspicion with any of the known aboriginal races, and of subdivisions among the aboriginal tribes claiming a Nága descent, and admittedly distinct from the body of their adopted people.†

* Narwar, where General Cunningham places the nine Nágas of the coins, is in the Vindhyan country, and the Yavana dynasty, which allied itself with the Nágas, spring from a founder bearing the probably allegorical name of "Vindhya-sakti."

† Since the above was written Fergusson's "Tree and Serpent-worship" has been received. From the sculptures at *Sanchi and Amrávati he finds* evidence of the co-existence with Hindús in the first centuries of the Christian era of a race of bearded serpent-worshippers, probably aborigines. The superior race, whom he calls Hindús, are never represented as worshipping the snake, but certain sections of them seem to have had the snake as their emblem or tutelary genius, and are invariably shown with the cobra hood canopying their head. "The distinction between people with snakes and those without," says Fergusson, "is most curious and perplexing. After the most attentive study I have been unable to detect any characteristic, either of feature or costume, "by which the races can be distinguished beyond the possession of this strange adjunct. "That those with snakes are the Nága people we read of can hardly be doubted" (p. 192). His conclusion is that snake-worship was an aboriginal faith, and that the Aryans adopted it "in proportion as they became mixed with the aborigines, and their blood became less and less pure" (p. 114). May it not be that the people represented in the sculptures with the Nága emblem was the Nága race which has been inferred to have been an object of imitation and respect to the aboriginal tribes of the country? It would not be unnatural that a savage people should carry their reverence for the national symbol of their conquerors so far as to worship it.

CHAPTER V.

HISTORY UNDER THE GONDS AND MARA'THA'S.

Commencement of history in Gondwána—The Kherlá dynasty—Circumstances under which the Gonds rose to power—The dynasties of Garhá-Mandla, Chándá, and Deogarh—The character of the Gond rule—Extracts from Sleeman—Remarks of an eye-witness in the last century—Prosperity of the Gond kingdoms—The Gond people under their own princes and under the Maráthás—Position of the aboriginal Chiefs after the Maráthá conquest—Demoralisation of the hill Gonds—Their pacification under our rule—Maráthá period—Character *of the Maráthá rule—The best days of the Bhonslás—Deterioration of the* Government—The Pindhárís—Their rivals, the Tax collectors—The spoliation of the land—by direct violence,—by form of law—Devices for obtaining contributions from bankers—Ingenuity of general taxation—Forced benevolences—Exhaustion of the country—Errors of our early administration—Improved system and its effects—Constitution of Central Provinces.

Commencement of history in Gondwána.

It has already been said that history proper does not commence in Gondwána until the sixteenth century. It was then that Sangrám Sá, the forty-eighth *Rájá* of the Gond line of Garhá-Mandla, issuing from the Mandla highlands, extended his dominion over fifty-two *garhs* or districts, comprising the country now known as Bhopál, Ságar, and Damoh on the Vindhyan plateau; Hoshangábád, Narsinghpúr, and Jabalpúr in the Narbadá valley; and Mandla and Seoní in the Sátpurá highlands. In the same century the Haihai-Bansí line of Chhattísgarh emerges from a darkness, only lighted up by occasional inscriptions, into the general history of the country, and in the succeeding century the Gond princes of Deogarh transformed themselves from obscure aboriginal chiefs into a powerful Mohammadan

dynasty. The annals of Chándá are difficult to reduce to history, but it may be gathered from them that up to the sixteenth century the *Rájás* of this line paid tribute to some stronger power.

It is true that the Garhá-Mandla dynasty dates its sovereignty from A.D. 358, but even their own annalists do not claim any extended dominion for them during the first twelve centuries of their independent existence, and the vestiges of powerful cotemporary dynasties, now only extant in the inscriptions quoted above, are conclusive in limiting the extent of Gond supremacy down to so late a period as the eleventh and twelfth centuries. The Haihai-Bansís of Chhattísgarh are far older, and might perhaps be traced to times of unknown antiquity, if history could even feel its way through the inanimate era of inscriptions to the more living, if less real, legendary age which lies beyond it. It has been seen that some of the oldest Hindú legends relate to the supremacy of this powerful branch of the lunar race in the Narbadá valley, and that their earliest inscriptions carry them back to the first centuries of our era. The traditions of the Ratanpúr branch ascend even higher, and there seems to be little doubt that eighteen or nineteen centuries ago they held all the eastern part of what is now known as the Central Provinces. The Kshattriya king of Kosala, visited by Hwen Thsang* in the seventh century, was in all probability one of this line, and it has already been mentioned that Professor FitzEdward Hall identifies their kingdom with the Puranic realm of Chedi.† This identification supplies a link, if one were needed, between the kings of Chhattísgarh and the dynasty of the same race, commemorated by the Jabalpúr tablets, as both are called rulers of Chedi in their respective inscriptions. But though there may be in these rude indi-

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* Hwen Thsang (Julien's Translation, book iv. p. 185, Edn. Paris, 1853) speaks of him as a devout Buddhist, and from the Buram Deva inscription referred to above (p. lxv.) it would seem likely that the Haihai-Bansí kings were Buddhists in the earlier centuries of our era, as a Bráhmanical prince, even of a different sect, would hardly oppose the construction of a *Saiva* temple by main force.

† See above, p. liii.

cations of a dynastic history, extending not over centuries but over thousands of years, the frame-work for a very curious and interesting sketch, they must be passed over here with the bare mention which is all that necessarily limited space can spare to them.

The Kherlá dynasty.

Before, however, the simultaneous dominion of the three great Gond houses of Garhá-Mandla, Deogarh, and Chándá united, for a time, almost the whole of Gondwána under the sway of aboriginal princes, a dynasty—which is usually called Gond*—had risen to temporary place and power at Kherlá, on the Sátpurá plateau, in the fifteenth century. The only written record now forthcoming of these princes is in the pages of Firishta,† by whom they are said to have had "great wealth and power, being possessed of all the hills of Gondwána and other countries." They first appear in A.D. 1398, when Narsinha Ráya, the *Rájá* of Kherlá, is represented as instigated by the kings of Málwá and Khándesh to invade the Báhmaní territories. A hill chief fighting against the most powerful of the then vigorous Mohammadan dynasties of Southern India had of course little chance, and Narsinha Ráya had to buy peace from Fíroz Sháh, the Báhmaní king, by large presents of money, forty-five elephants, and the hand of his daughter. But lying as he did between two far more highly organised powers, not even his highland position could ensure to the Kherlá Chief a long immunity from invasion, and about twenty or twenty-five years after,* the king of

* The Kherlá princes have been generally set down as Gond, but I cannot find on what authority. There seems to be quite as much, if not more, reason for considering them to have been Kshattriyas. The local legends certainly attribute that dignity to them, and in a very legendary account of the death of a Rahmán Sháh Dulha, who sacrificed his head in order to take the Kherlá fortress with his headless trunk, and to whose head there is a monument at Kherlá, while his body has similar honours at Ellichpúr in Berár, may perhaps be traced the story of the capture of Kherlá by the Báhmaní commander-in chief (whose name is not given), and his subsequent assassination by two Rájputs of the garrison, as related by Firishta—(Briggs' translation, vol. ii. p. 480).

† Briggs' Firishta (Edn. 1829), vol. ii. pp. 371—378.

Málwá, having failed in his attempt to employ the aboriginal principality as a weapon of offence against his powerful southern rival, determined to take advantage of it as a place of refuge in the event of his being hard pressed by his equally dangerous neighbours, the Mohammadan kings of Gujarát. Narsinha Ráya got together an army of 50,000 men, but his attempts at defence were unavailing, and he was defeated and slain. A large booty, including eighty-four elephants, fell to the victors, who also imposed a tribute on Narsinha Ráya's successor, and left a garrison in his fortress of Kherlá.† But their grasp on their new acquisition could not have been very firm, for some six years afterwards *Sultán* Hoshang of Málwá is recorded as again invading Khèrlá, though this time with less success. He was three times repulsed, and in the interval which was thus gained the besieged prince was able to appeal to the Báhmaní king for help. Ahmad Sháh Báhmaní showed the usual readiness of these predatory foreign kings to embark in what promised to be a profitable war, but half-way on his expedition a pious doubt occurred to him whether "hawks should pyke out hawks' een," and true believers should embroil themselves with each other for the sake of an infidel. His movements were, however, quite misinterpreted by the king of Málwá, who, less capable than his enemy of fine conscientious scruples, put down his hesitation to simple cowardice. Finding his forbearance so ill appreciated, the Báhmaní king threw the whole weight of his power into the scale of the Kherlá Chief, and defeated *Sultán* Hoshang's army with great loss.‡ This was, however, but a temporary respite for Kherlá, which a few years afterwards, in 1433, again fell before *Sultán* Hoshang, and was at last confirmed to him by treaty with the Báhmaní kings.§ This was renewed after a war between the Báhmaní power

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* The date is differently given in the Báhmaní and Málwá histories.

† Briggs' Firishta, vol. iv. (Edn. 1829), pp. 178, 180.

The accounts differ with regard to Narsinha Ráya's death. In Firishta's Báhmaní history (vol. ii.) he is recorded as living through this war.

‡ Briggs' Firishta, vol. ii. pp. 407 *ff*, vol. iv. pp. 183, 184.

§ *Ibid*, vol. ii. p. 415.

and Málwá in 1467, in which Kherlá was taken by the former,* and though, in the disorganisation which followed, the heir of the Kherlá line got possession of his ancestral stronghold through the treachery of the governor, and for a time held it in a sort of bandit fashion against all comers, this seems to have been the last expiring effort of his line, of which we read no more.†

Circumstances under which the Gonds rose to power.

Indeed it would seem that the Gonds,‡ although capable of approaching far more nearly to the Aryan level of organisation than any other of the aboriginal tribes of Central India, never got beyond a certain point, and gave way almost as certainly at the contact of an established Aryan power, as their supplanters have since done, in their turn, before a more vigorous branch of a kindred stock. The two opportunities of the Gonds were the disruption of the Hindú dominions by Mohammadan invaders, and the subsequent subversion of the independent Mohammadan kingdoms by a strong imperial power. It was between the era of the Rájput kingdoms of Chedi and Málwá, and the palmy days of independent Mohammadanism in the west and south, that the Kherlá dynasty found its place; and the substantial rise of the Gonds in the sixteenth and seventeenth centuries was probably made possible by the increased security of their external relations, which resulted from the substitution of the contemptuous tolerance of a large imperial power for the territorial greed of a number of restless rivals. The Moghal from his far-off court at A'gra was content with obtaining from the lords of these rugged hills the nominal submission which was sufficient to prevent any break in the continuity of his vast dominions, where the petty neighbouring kings always found something to hanker after in even the poorest lands lying so close under their eyes.

The dynasties of Garhá-Mandla, Chándá, and Deogarh.

Thus when the decadence of the Mohammadan power of Málwá in the sixteenth century had enabled the Gond chiefs of Garhá-Mandla to turn their principality into a kingdom,

* Briggs' Firishta, vol. ii. pp. 479 *ff.*, vol. iv. pp. 228, 230.
† *Ibid*, vol. iv. pp. 231, 232.
‡ That is, assuming the Kherlá princes to have been Gonds.

they retained their regal status for two centuries, only forfeiting it when the strong grasp of the Moghal emperors relaxed, and a hitherto unknown branch of the Aryan race, the Maráthás, revived the old system of Aryan division and rivalry, which had once before been so fatal to the prospects of aboriginal independence. Although the Gonds were in name completely dependent on Delhi, and Garhá, one of their chief seats of dominion, was included in the lists of Akbar's possessions as a subdivision of his province of Málwá, they were practically so far from the ken of the Moghal court that, except on occasions of disputed succession or other difficulty, their history runs in a channel of its own, quite unaffected by the imperial policy. Indeed in emergencies they seem to have appealed as readily for aid to the neighbouring princes of Panná (in Bundelkhand), and of Deogarh, as to their nominal suzerains, and their alliances with these powers generally cost them concessions of territory to which it is not very probable that the consent of the imperial court was obtained or even asked.

The princes of Chándá and Deogarh, after their first submission to Delhi, seem to have been practically even more independent than their northern neighbour. The annals of the former show no trace of Moghal domination, except the grant of signet rings to the two last kings, on which they are styled "dependents"* of the emperors. The latter bought his independence by apostasy, and returned from Delhi, which he had visited to make his submission, with a dress of honour and the high-sounding Moslem name of Bakht Buland, but thenceforward he seems to have been more powerful and freer from control than any of the other Gond princes, and his descendants to this day are as pure Gonds by blood as if they had never opened out to themselves the possibility of alliances with the higher races whose religion they had adopted. But like their brothers of Garhá-Mandla, the princes both of Chándá and Deogarh succumbed almost without a struggle on the advent of the Maráthás, and the middle of the eighteenth century saw the absorption of their kingdoms into the dominions of the Bhonslá *Rájás* of Nágpúr. The crushing disaster which befel

* خانه زاد

the Maráthá confederacy at Pánipat deferred the fate of the Mandla dynasty for another quarter of a century, but in 1781 their territories became part of the Maráthá principality of Ságar, and with them ended the independence of the Gonds.

The character of the Gond rule.

The time has passed to obtain much information regarding the real character of the Gond rule, apart from the personal legends and dynastic disputes which make up the tale of the royal chronicles. When we took possession of the country, the Maráthás had occupied the greater part of it for more than half a century, and the accelerated life of the people during a similar period of British administration has done even more to break the thread of old traditions, and to create new aims and interests. The scanty relics of information that still survived at the time of the cession in 1818 were brought together by Sir W. Sleeman and Sir R. Jenkins, the former of whom especially applied his great powers of observation to the task of studying the people amongst whom he was placed. The following passage, extracted from some manuscript notes, dated 1825, and left by him in the Record office at Narsinghpúr—the district in which he practically commenced his distinguished career as an Indian administrator—gives, probably, a very fair idea of the internal polity of the Gond principalities:—

Extracts from Sleeman.

"Under these Gond *Rájás* the district for the most part seems to have been distributed among feudatory chiefs, bound to attend upon the prince at his capital with a stipulated number of troops to be employed wherever their services might be required, but to furnish little or no revenue in money. These chiefs were Gonds, and the countries they held for the support of their families and the payment of their troops and retinue, little more than wild jungles; and we may almost trace the subsequent encroachments of cultivation by the changes that have taken place in their residences, retiring from the plains as they were brought into good tillage, and taking shelter in or near the hills, where alone any considerable jungle is now to be found. The convenience of these jungles in furnishing wood and grass to them and

their followers is the chief motive of their choice, but I believe they would prefer a wild jungle as their residence to a cultivated plain did no advantage of this kind exist.

"Some fourteen or sixteen generations ago a considerable change appears to have commenced in the population and the cultivation of the plains in this district, as well as in the others that border on the Narbadá, and indeed all those that I have seen in Bhopál, Nágpúr, &c., &c. Families of different castes of Hindús from Bhadúr, Antarvedí, and other countries to the north and north-west, oppressed by famine or distracted by domestic feuds in their native countries, emigrated to these parts; and unlike the Mohammadans or Maráthás, who appeared only as military adventurers, they sought a peaceful and a permanent establishment in the soil.

"Generally they seem to have come first in single families, the heads of whom took a small but well-chosen tract of rich but uncultivated land from the feudatory Gond Chiefs at a small rent in money, or more commonly in kind; and I have traced many of the most respectable and most extensive of those families —Bráhmans, Ráj puts, and others—back to the time when they paid only a few *mánís* of grain and a few pots of *ghee* a year for immense tracts of waste that are now covered with groves, villages, and rich cultivation, all owing themselves to the industry of the same family. These families, increasing from generation to generation, and augmented by acquisitions of new emigrants from the same countries and tribes, who invariably joined themselves to the original establishments, became in time valuable and often formidable to the Gond Chiefs from their superior industry, skill, and enterprise; a better system of tillage and greater industry created a greater surplus produce, while a bolder and more enterprising spirit enabled them to appropriate it in extending improvement.

"Some of these families from the first held immediately under the prince, and almost all ultimately, for as they became sufficiently strong to shake off their dependence on the feudatory chief,

they never wanted a pretext, either in their own disputes with them, or in the jealousies of the prince himself, who found them better soldiers and more profitable tenants than the Gond Chiefs, who required all the surplus produce of large estates to subsist their large but useless train of followers.

"As these families increased and spread over the plains, the Gond population retired to the hills, rather than continue on plains deprived of their jungles. Some of them still live in the plains, near the banks of rivers that retain their jungle, and in other parts, as about Fatehpúr, where the soil is too poor to pay the expense of clearing away the plains; but I have frequently seen a few Gond families detach themselves entirely from the rest of a village, and establish themselves at another end of the estate in some corner affording them at least the appearance of a jungle.

"A great many of the villages in Narsinghpúr that are now situated in the midst of a fine cultivated plain retain the names of Gond *Patels* that formerly held them: and many thus situated, that have the same name with one or more villages in the same *pargana*, are still distinguished by the prefix Gondí, as Gondí Jhiriá, to distinguish it from the others, and denote it as a village of Gonds, while not a Gond has lived near it for ages; *but in no instance have I* been able to discover a well or a tank dug, or a grove planted by a Gond *Patel*; all those that I have found in villages denoted to have been possessed by them having been dug or planted by subsequent occupants. The *Mhowa* tree, whose fruit is much esteemed by them, they no doubt cultivated, and though it now appears to grow spontaneously in the woods to which they have retired, is the only part of an estate that seems to form in their mind any local tie, and the *Patel* in his annual assessments is obliged to assign to every Gond cultivator one or more of these trees, if any stand on his grounds, in proportion to the land he may till. But not only were groves, temples, tanks, and other works of ornament and utility not to be found in the different villages of a Gond *Chief's* estate; even his

residence showed no signs of such improvement, and scarce anything less than the capital of a large principality possessed them. The surplus produce of their rude state of agriculture was small, and had the villages of the Gond Chiefs been distributed among their relations as those of the heads of the Rájputs, Bráhmans, and other families from the north were, they would have consumed it all in the enjoyment of indolence, the highest luxury they knew, as at present. On the contrary the new families possessed superior knowledge, enterprise, and industry, and their imaginations were excited by what they had seen or heard of in their parent country, and they exerted themselves in such a manner as to render every tolerable village superior, in works which they esteemed useful or ornamental, to the capital of a Gond Chief."

Though this picture represents an indolent semi-barbarous race, it conveys no impression of cruel savagery in the Gond character. The princes, like the people, seem to have been of an easy, unambitious disposition, rarely seeking foreign conquests after their first establishment, and only anxious to stave off the evil day of dissolution by concessions.* The following passage† from the narrative of a journey undertaken at the close of the last century by a member of the Asiatic Society, which may be regarded as the nearest discoverable approach to cotemporary evidence, speaks well for the stewardship of the Gond princes:—

Remarks of an eye-witness in the last century.

* From the time of the establishment of the Gond kingdom of Garhá-Mandla in A.D. 1530 to its subversion some two centuries after, we do not read of a single accession of territory to it, nor of a single offensive war undertaken by its princes. The only really spirited stand made by them was that of Durgávatí—a Rájput princess who had married into their line (see below, article Mandla, p. 283).

† Asiatic Annual Register, 1806. "Miscellaneous Tracts"—A Narrative of a Journey from Mirzápúr to Nágpúr by a route never before travelled by any European in 1798-99, by a member of the Asiatic Society, eminent for his extensive acquirements in every branch of oriental literature and science," p. 32.

"The thriving condition of the province, indicated by the appearance of its capital, and confirmed by that of the districts which we subsequently traversed, demands from me a tribute of praise to the ancient princes of the country. Without the benefit of navigation—for the N a r b a d á is not here navigable,—and without much inland commerce, but under the fostering hand of a race of G o n d princes, a numerous people tilled a fertile country, and still preserve in the neatness of their houses, in the number and magnificence of their temples, their ponds, and other public works, in the size of their towns, and in the frequency of their plantations, the undoubted signs of enviable prosperity. The whole merit may be safely ascribed to the former government, for the praise of good administration is rarely merited by M a r á t h á chieftains, and it is sufficient applause to say that the Chief of S á g a r in twenty years, and the *Rájá* of B e r á r in four, have not much impaired the prosperity which they found."

Prosperity of the G o n d kingdoms.

The little that is known of the history of the G o n d dynasties quite confirms this account. Under their easy, eventless sway the rich country over which they ruled prospered, their flocks and herds increased, and their treasuries filled. So far back as the fifteenth century we read in F i r i s h t a that the king of K h e r l á, who [illegible] a G o n d himself was a king of the G o n d s, sumptuously [illegible] A h m a d S h á h W a l í, the B á h m a n í king, and made him [illegible] ings, among which were many valuable diamonds, rubies [illegible] Under the G a r h á-M a n d l a dynasty the revenues of [illegible] district—now a wild tract of forest paying with [illegible] *annum* to the State†—amounted it is said to ten [illegible] £100,000. Sleeman writes thus of the reign of [illegible] v a t í (A.D. 1560),—"of all the sovereigns of this [illegible] "in the page of history and in the grateful [illegible] "She formed the great reservoir which [illegible] "called after her 'R á n í T á l á o' [illegible]

* Briggs' F i r i s h t a, vol. [illegible]

† The revenue has been [illegible]

"highly useful works were formed by her about Garhá."* When the castle of Chaurágarh was sacked by one of Akbar's generals, in A.D. 1564, the booty found, according to Firishta, comprised "independently of the jewels, the images of gold and silver and other "valuables, no fewer than a hundred jars of gold coin," and a thousand elephants. Indeed Durgávatí, we read, kept up in all a stud of 1,500 elephants.† Of the Chándá dynasty, Major Lucie Smith, the Deputy Commissioner, who has studied his district with the minutest interest, writes that "they left, if we forget the last few years, a well-governed and "contented kingdom, adorned with admirable works of engineering "skill, and prosperous to a point which no after-time has reached."‡ They have left their mark behind them in royal tombs, lakes, and palaces, but most of all in the grand *enceinte* of battlemented stone wall, too wide now for the shrunk city within it, which stands, a fitting emblem of its half-reclaimed founders, on the very border-line between the forest and the plain, having in front the rich valley of the Wardhá, behind and up to the city walls deep forest extending far east. The third contemporary dynasty, that of Deogarh, rose to power in the decadence of the Moghal empire, too near the Maráthá epoch, and, as has been already remarked, it was only the existence of a strong imperial power admitting no rival kingdoms on the field of conquest, but extending a contemptuous tolerance to its more insignificant and distant vassals, which made it possible for the aboriginal principalities to bear up against the surrounding pressure of Aryan invaders. The Deogarh history is therefore but a beginning and an end, with no eventless middle period of peaceful progress, yet it was amidst the wars of Bakht Buland (A.D. 1700), with whom this dynasty practically commenced, that the Nágpúr country received its first great infusion of Hindú cultivators and artificers, who were tempted away by him from their homes with liberal grants of land. Sir Richard Jenkins says of him that "he employed "indiscriminately Musulmáns and Hindús of ability to introduce

* Journal of the Asiatic Society of Bengal, vol. vi. p. 627 (August 1837).

† Briggs' Firishta, vol. ii. p. 218 (Edn. 1829).

‡ See below, p. 144.

"order and regularity into his immediate domain. Industrious settlers from all quarters were attracted to Gondwána, many towns and villages were founded, and agriculture, manufactures, and even commerce made considerable advances. It may with truth be said that much of the success of the Maráthá administration was owing to the groundwork established by him."*

The Gond people under their own princes and under the Maráthás

The prosperity of the kingdom generally implies to some extent the prosperity of the governed, but it is a curious commentary on the social capacities of the Gonds that their princes should have only been able to advance by leaving the body of the people behind. Their history shows that they were more capable of rising to the Aryan level than other aboriginal tribes, and their supplanters, the Maráthás, admitted, even after they had harried them down to the state of mere blood-thirsty savages, that they were not to be classed with the Khonds and other mountaineers. Captain Blunt; who has been mentioned above as the only authority on the condition of the Gonds up to a very late period,† writes that Kamál Mohammad, the officer in charge of the Maráthá *pargana* of Mánikpatam, "who "appeared to be well acquainted with the different tribes of mountaineers "subject to the Berár Government," informed him (A.D. 1795) that the Gonds were much larger than the Khonds, and had in many instances been made good subjects, while all attempts to civilise the latter had proved ineffectual.‡ But as their own princes were unable to make farmers and handicraftsmen of them, it is likely that, even if the Maráthá power had not supervened, the mass of the people would have been more and more trodden under and driven back by the pushing Hindú yeomen, whom circumstances had forced between them and their natural chiefs, and that but for their reputation for bravery, which made them valuable as soldiers, they would have fared little better under princes of their own race

* Report on Nágpúr, p. 97 (Edn. Nágpúr Antiquarian Society).

† See above, p. xi.

‡ Asiatic Researches, vol. vii. p. 152 (Edn. Lond 1803).

than under the Hindús, to whom they were mere outcasts,—worse than under the British Government, before which they are at least theoretically equal with their fellow-subjects. Although their arms altogether failed to save their independence, they had a high military reputation. To quote Blunt again—"The Maráthás considered them as better soldiers than even the Rájputs."* They were probably employed largely in the military service, for we read in the A'ín-i-Akbarí that Játbá of the Deogarh line, which had not then (towards the end of the sixteenth century) quite attained sovereign dignity, kept up an army of 2,000 cavalry, 50,000 infantry, and 100 elephants, and that Bábájí (Bubjeo) of the Chándá line maintained a force of 40,000 footmen and 1,000 horsemen.† The smaller chiefs are also mentioned as retaining large bodies of armed men in their service; so that, allowing also for the retinues of huntsmen and personal retainers supported by all of these forest chiefs, a considerable proportion of the Gond people must have been artificially preserved from the supersession which contact with the Aryan element in the population invariably brought with it. Those who were neither nobles, soldiers, nor huntsmen must have been, as now, mere drudges, and probably lost little by the destruction of their national independence. It was on the chiefs that the levelling Maráthá sway pressed most heavily. To the feudal organisation, under which their subjection to the paramount authority was but nominal, succeeded a military monarchy which jealously concentrated all power at head-quarters. The loose tribal system, so easy in times of peace, entirely failed to knit together the strength of the people when united action was most required, and the plain country fell before the Maráthá armies almost without a struggle. In the strongholds, however, of the hilly ranges which hem in every part of Gondwána, the dispossessed chiefs for long continued to maintain an unequal resistance, and to revenge their own wrongs by indiscriminate rapine and slaughter. The Maráthá system of Government even in its best—

Position of the aboriginal Chiefs after the Maráthá conquest.

* Asiatic Researches, vol. vii. p. 140.

† A'ín-i-Akbarí, *Súba* of Berár (Gladwin's Translation) Calcutta Edn. vol. ii. pp. 70, 71.

that is in its earliest days—tolerated no powers and honours but those that proceeded direct from the throne, and in the plains and valleys which were accessible to their armies they seem to have succeeded in producing a social dead-level. Blunt says of them that they "keep their "peasantry in the most abject state of dependence, by which means, "they allege, the ryots are less liable to be turbulent or offensive to "the Government."* But it was more difficult to crush out all opposition in the highland fastnesses, in which the malcontents of the subject race had taken refuge, and it does not appear that they ever attained undisturbed supremacy in the hill chiefships. "The attention "of the *Súbadárs*," writes Blunt, "is chiefly directed to levying tri-"butes from the *Zamíndárs* in the mountainous parts of the country, "who, being always refractory, and never paying anything until "much time has been spent in warfare, the result is often pre-"carious, and the tribute consequently trivial.†" He also mentions that the Gond *Rájá* of Mallíwar threw down and spat upon "the Maráthá *parwána* (pass), which he sent to him for inspec-"tion, saying 'I am not in Nágpúr, and I fear nothing from the *Rájá* of Berár.'"‡ In such cases the Maráthá plan § was to continue pillaging and harassing the Gonds, and thus to obtain from the chiefs a nominal acknowledgment of their supremacy, and the promise at least of an annual tribute.

Demoralisation of the hill Gonds.

Under this treatment the hill Gonds soon *lost every vestige of humanisation,* and became the cruel, treacherous savages that Blunt found them. Those of his followers who, overcome by heat, fatigue, scanty food, bad water, and the other privations of one of the hardest marches on record, lingered behind for a little rest, were cut off and seen no more. The main body, leaving Chunár, had traversed amid many dangers the wild forest-country comprised in the present "South-Western frontier agency," and thence passing through Chhattísgarh and the

* Asiatic Researches, vol. vii. p. 110.

† *Ibid*, p. 108.

‡ *Ibid*, p. 121.

§ *Ibid*, p. 98.

Gond State of Kánker, took to the East, and attempted to make their way through the Trans-Waingangá chiefships of Chándá and Bastar. They were, however, obliged to turn back from the Indrávatí, and seek a safer route through the Telinga country on the opposite or west bank of the Godávarí; and the Maráthá A'mil in Dewalmarí informed them "that it was very fortunate "they had lost no time in their retreat, for notwithstanding the "friendly assurances of the Gond Chief, all his vassals and every "neighbouring Gond *Rájá* had been summoned to co-operate with "him for the purpose of plundering and cutting them off."* The Máráthá A'mil at Bíjúr congratulated Captain Blunt on his escape from the mountains and jungles in which "so many of his people had been lost and never more heard of. Even the Banjárás,†" he said, "who never ventured among these Gonds until the "most solemn protestations of security were given, had in many "instances been plundered."‡ Such was the temper which the harsh Maráthá rule had roused in a race of naturally placable savages.

Their pacification under our rule.

When the constant irritation engendered by a system of government strong enough to harass and injure, but not to secure entire subjugation, gave way to the equable discipline established by our Government, these wild marauders soon settled down into rude tillers of the soil; indeed some of the Gond *Rájás* have gone a step further in civilisation, and after giving up their natural defence of sword and buckler, have become adepts with the more civilised weapons of the law-suit and the usury bond. A remarkable instance of the rapid pacification of a tract once terribly notorious for the character of its inhabitants may be found at Málini, in the Hoshangábád district, whose aboriginal inhabitants, now mere inoffensive drudges, were not half a century ago the most reckless and daring of plunderers, and gained for their forest-haunt the name of "Chor Málini," or "Málini of the robbers." Mr. C. A. Elliott§ quotes

* Asiatic Researches, vol. vii. p. 139.

† Banjárás, a tribe of carriers and traders.

‡ Asiatic Researches, vol. vii. p. 142.

§ Hoshangábád Settlement Report, chap. iii. para. 86.

from a report of 1820* the following remarks on the Gonds :—" The " capture of A'sír; the extraordinary fate of Chitú (Pindhárí), " the settlement of the Bhíls to the southward, and the perfect " tranquillity that prevails in Málwá, have made an impression even " on these savage and intractable foresters, which I trust will last " till, by tasting in some degree the benefit of their ameliorated con- " dition, and contrasting the comforts of peace and comparative " competency with the wretchedness of a life of constant danger and " privation, they will become gradually susceptible of the habits of " civilisation."

Mr. Elliott adds :—" This description and the phrase 'savage and " intractable foresters' seems to us now ludicrously inappropriate to " the timid, docile creatures with whom we have to do, and this very " inappropriateness is an adequate test of the great change which has " passed over them. At present nothing is so remarkable in them as " their ready obedience to orders." Numerous other quotations might be adduced to the same effect, but there can be no stronger testimony than that of Sir Richard Jenkins, who says of the Gonds ;— " they are sincere, faithful, and intelligent; they are less mendacious " than their neighbours, Hindú or Mohammadan, everywhere; " and since our administration we have had no reason to pronounce even " the wildest of them, with whom Europeans have had direct intercourse, " insensible to good treatment, or unwilling to quit habits of plunder " and rapine, imposed upon them by poverty and oppression, for more " regular and creditable modes of life."† Unfortunately for the aboriginal tribes they were destined to pass through at least three-quarters of a century of Maráthá bondage before the day of relief was to come. In the ten years from 1741 to 1751‡ the Bhonslá family established its dominion over the three kingdoms of Deogarh, Chándá, and Chhattísgarh, and the Maráthá princes of Ságar effected a lodgement in

Maráthá period.

* By Major Henley, Political Agent at Sehor.
† Report on Nágpúr by Sir R. Jenkins (Edn. Nágpúr Antiquarian Society), p. 23.
‡ *Ibid*, p. 73.

Bundelkhand and northern Gondwána as early as 1733,* from which year they gradually encroached upon the territories of the last finally independent Gond dynasty—that of Garhá-Mandla—till they subverted it in 1781.† They were in their turn expelled from the Narbadá valley by the more powerful Bhonslá ten years after,‡ and in 1818§ the whole of the country, since known as the Ságar and Narbadá territories, was annexed to the British possessions, while the remnants of the once great Bhonslá kingdom were taken under British management during the minority of the young *Rájá* Raghojí III. Thus in the Nágpúr country the Maráthá rule lasted from sixty-seven to seventy-seven years, with a second period, from the date of Raghojí's majority in 1830 to the British accession in 1854, of twenty-four years. In the Ságar and Narbadá territories the duration of their power varied from twenty-nine years in Mandla itself to eighty-five years in the northern part of Ságar.

Character of their rule.

Enough has already been said of the inflexibility of the Maráthá system to show how little allowance it made for the wayward characters of the half-tamed Gond nobles. But however despotic and levelling in their administration, the earlier Bhonslás were no mere unreflecting tyrants. To the patient mass of their subjects, which accepted their authority without question, they showed themselves not altogether wanting in sympathy. "They were military leaders, "with the habits generated from that profession. They * * never "left the plain manners of their nation," and being "born in the class of cultivators," had "a hereditary respect for that order, and though "not restrained by it from every degree of cupidity and rapacity, yet "(were) seldom cruel to the lower classes, and almost always (paid) "attention to established forms and institutions."|| The Government was, according to Blunt, "well established, and the country highly

* Grant Duff's History of the Maráthás, Indian Reprint, vol. i. p. 370.
† Journal of the Asiatic Society of Bengal, vol. vi. p. 624 (August 1837).
‡ Sir R. Jenkins' Report on Nágpúr (Edn. Nágpúr Antiquarian Society), p. 82.
§ Aitchinson's Treaties, vol. iii. p. 109.
|| Sir R. Jenkins' Report on Nágpúr (Edn. Nágpúr Antiquarian Society), p. 99.

cultivated,"* even in 1795, by which time the administration had begun to deteriorate. Some degree of consideration was shown even to the Gond aristocracy, provided they claimed nothing more solid. They were allowed, Jenkins says, to rank themselves as Rájputs or Kshattriyas "by a stretch of complaisance in the Maráthá "officers, owing probably to the country having been so long under "*Rájás* of the Gond tribe."† The king did not spare himself. "In "the smallest as in the greatest affairs in every department (he) was "referred to; nor did any inconvenience in the matter of delay to the "public service arise from this system, for even when not sitting actu-"ally in *Darbár*, the *Rájá* was always accessible to any person who "had business to propound to him; and when in *Darbár*, the greatest "apparent festivity was no bar to more serious affairs, where immediate "attention was requisite on the part ef the *Rájá*. * * * "When four *gharís*,‡ of the day were spent, he dressed himself and "came out to an open verandah looking on the street, where he held "his morning *Darbár*, was visible to the people, and accessible to "their personal calls for justice and redress for injuries. He always "sat on his *masnad*§ with his sword and shield before him—badges "which his less warlike successors disused. The whole of the minis-"ters, military chiefs, and *mutasaddís*,‖ with their *daftars*,¶ attended, "and carried on their daily business before him. The *Darbár* broke "up about noon, at which time the *Rájá* went to take his dinner with "his family, and afterwards reposed himself."

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"The etiquette and ceremonies of the court of Nágpúr were "never very burthensome. The *Rájá* received almost every "stranger of any rank nearly as his equal, rising to take his salute

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* Asiatic Researches (Edn. Lond. 1803), vol. vii. p. 107.

† Report on Nágpúr, p. 20.

‡ Spaces of twenty-four minutes.

§ Throne.

‖ Clerks or accountants.

¶ Records.

"and embrace him. In many cases he gave the *Istikbál*, or "public reception, personally—that is he moved out with all the "principal persons of his court to meet the new comer. On common "occasions in the *Darbár*, the *Rájá* was not to be distinguished "from any other individual, either by his dress or his seat."*

The best days of the Bhonslás.

This description refers to *Rájá* Jánojí, the second of the line, who has "the reputation of having settled "what his father (the great Raghojí) "had only conquered."† In his reign it is said that "justice was well adminis- "tered, crimes were few, and the punishment seldom capital. The "revenues were flourishing, and the people in easy circumstances. "The allowances of all officers, Civil and Military, and of the "troops were regularly paid."‡ Even under him, however, "no "means of making money by traffic was deemed disgraceful, and "the revenues of Government, as well as the interests of the indus- "trious classes of the population, were sacrificed to give them—the "*Rájá* and his followers—monopolies in the various articles which "they chose to deal in. Whole *bázárs* in the city were the property "of the *Rájá* himself, his ladies, and his ministers, with various "privileges and remissions of duties, totally subversive of free "trade.§" If such was the state of things under the best of the line, the people fared ill indeed when the sole virtues of the Bhonslás, as rulers—their military simplicity and self-restraint—gave way, sapped by two or three generations of royalty, and their natural rapacity was heightened by straitened means. Jánojí died in 1772, and was succeeded by his brother Mudhojí, who died after a reign of sixteen years, leaving his dominions in "a perfect state of tranquillity," and bequeathing a considerable treasure, both

* Sir R. Jenkins' Report on Nágpúr (Edn. Nágpúr Antiquarian Society) pp. 106, 107.

† *Ibid*, p. 76.

‡ *Ibid*, p. 106.

§ *Ibid*, p. 107.

in cash and jewels, to his son Raghojí.* " It was in the reign of this latter that the character of the Bhonslá administration commenced to deteriorate, and "the inhabitants "began to date the period of misrule and oppressive assessment, "though it was not carried, at first, to the ruinous excess of exaction "which marked the conduct of Raghojí after the Maráthá war "of 1802."† It was after the crushing defeats of Assaye, A'rgáon, and Gáwalgarh, and the consequent loss of his rich possessions in Berár and Cuttack, that Raghojí II., from the first inclined to regard his subjects as mere money-producing machines, threw off all restraint in his unwillingness to show a reduced front to the world. Not only did he rack-rent and *screw the farming and cultivating* classes, but he took advantage of the necessities, which his own acts had created, to lend them money at high interest.‡ He did not even hesitate to play this dangerous game with his troops, whose pay he withheld, lending them money on exorbitant terms through his various banking establishments, and when he paid them at last, giving a third in clothes, from his own stores, at most exaggerated prices. When all other means of making money failed, he organised regular house-breaking expeditions against the stores of men whom his spies had reported to be wealthy, and who " had declined the honour of becoming His Highness' creditors."§ All through this time the sufferings of the people were aggravated by the ravages of the wandering robber-bands who have obtained such a terrible notoriety under the name of Pindhárís. From their standing camps in the Narbadá valley these marauders—who raised their operations almost to the rank of warfare by the great scale on which they carried them out, staining them nevertheless by wanton atrocities from which the most debased of ordinary criminals would shrink—poured down

Deterioration of the Government.

The Pindhárís.

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* Sir R. Jenkins' Report on Nágpúr (Edn. Nágpúr Antiq. Society), p. 80.

† *Ibid*, p. 121.

‡ *Ibid*, p. 107.

§ *Ibid*, p. 70.

periodically through the valley of the Taptí over the plains of Berár, and on one occasion (in 1811) carried fire and sword up to the capital itself, burning one of its suburbs.* The plain of Berár and the valley of the Wardhá have even now a semi-warlike appearance from the mud forts which a peasantry, naturally peaceful, was obliged to erect in very self-defence, and there are places at which to this day the shopkeepers, influenced by some lingering tradition, shrink from exposing their goods publicly for sale. There is nothing in history more moving than the pictures of the utter desolation which these human locusts left in their track. Their plan of action is thus described by Malcolm† :—

> "The Pindhárís were neither encumbered by tents nor baggage; each horseman carried a few cakes of bread for his own subsistence, and some feeds of grain for his horse. The party, which usually consisted of two or three thousand good horse, with a proportion of mounted followers, advanced at the rapid rate of forty or fifty miles a day, neither turning to the right nor left till they arrived at their place of destination. They then divided, and made a sweep of all the cattle and property they could find: committing at the same time the most horrid atrocities, and destroying what they could not carry away. They trusted to the secrecy and suddenness of the irruption for avoiding those who guarded the frontiers of the countries they invaded, and before a force could be brought against them they were on their return. Their chief strength lay in their being intangible. If pursued, they made marches of extraordinary length—sometimes upwards of sixty miles—by roads almost impracticable for regular troops. If overtaken, they dispersed, and reassembled at an appointed rendezvous; if followed to the country from which they issued, they broke into small parties. Their wealth, their booty, and their families were scattered over a wide region, in which they found protection amid the mountains and in the fastnesses belonging to

* Sir R. Jenkins' Report on Nágpúr (Edn. Nágpúr Antiq. Society), p. 87.

† "Memoir of Central India," (2nd Edn. Lond. 1824), vol. i. pp. 430, 431.

themselves, and to those with whom they were either openly or secretly connected; but nowhere did they present any point of attack, and the defeat of a party, the destruction of one of their cantonments, or the temporary occupation of some of their strongholds, produced no effect beyond the ruin of an individual freebooter, whose place was instantly supplied by another, generally of more desperate fortune, and therefore more eager for enterprise."

Though open and avowed robbers and murderers, with only so much profession of religion* in a country where religion scarcely pretends to be a moral check as would satisfy the superstitious instincts of their followers and serve the purposes of discipline, they had their lands, their titles, their regular organisation, and in short every mark of distinction that could have been accorded to the most orthodox military leaders, even to bearing the name of the king whose countenance they had bought by admitting him to partnership in their gains.† In short at that time of universal instability the life of a Pindhárí was the best chance of competence and security open to a Central Indian peasant. "Arising," says Malcolm, "like masses of putrefaction in animal matter out of the corruption of weak and expiring States," the Pindhárís

* "The men of this class, however, who are occasionally to be met with in jungly "villages and under the hills were not originally Mohammadans. Their grandfathers "were generally Gonds, Karkús, Bhíls, &c., whose children were carried off by "the Pindhárís in their raids, circumcised, and made to follow that profession. When "the Pindhárís were put down, these men mostly returned to their native villages. They "seem almost utterly without religion, not practising the rites of their faith, nor yet those "of their families. In one case a Pindhárí on being asked, was unable to tell the name "of his prophet, or to repeat the *Kalma*, or profession of faith."—(Hoshangábád Settlement Report, chap. iii. para. 30).

† There were two main divisions among the Pindhárís, known as the Holkar Sháhí and Sindiá Sháhí respectively. Chitú, the most famous of all the Pindhárí leaders, had his head-quarters in the forest tract lying to the north of the Narbadá, which then formed part of the Nimár district* He also held the Bárha estate in Narsinghpúr, and Karím Khán, another influential Pindharí chief, had lands in Palohá in the same district.† Both these chiefs belonged to the Sindiá Sháhí division.

* Nimár Settlement Report, para. 86.

† Narsinghpúr Settlement Report, para. 26.

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> "The Pindhárís were neither encumbered by tents nor baggage; each horseman carried a few cakes of bread for his own subsistence, and some feeds of grain for his horse. The party, which usually consisted of two or three thousand good horse, with a proportion of mounted followers, advanced at the rapid rate of forty or fifty miles a day, neither turning to the right nor left till they arrived at their place of destination. They then divided, and made a sweep of all the cattle and property they could find: committing at the same time the most horrid atrocities, and destroying what they could not carry away. They trusted to the secrecy and suddenness of the irruption for avoiding those who guarded the frontiers of the countries they invaded, and before a force could be brought against them they were on their return. Their chief strength lay in their being intangible. If pursued, they made marches of extraordinary length—sometimes upwards of sixty miles—by roads almost impracticable for regular troops. If overtaken, they dispersed, and reassembled at an appointed rendezvous; if followed to the country from which they issued, they broke into small parties. Their wealth, their booty, and their families were scattered over a wide region, in which they found protection amid the mountains and in the fastnesses belonging to

* Sir R. Jenkins' Report on Nágpúr (Edn. Nágpúr Antiq. Society), p. 87.

† "Memoir of Central India," (2nd Edn. Lond. 1824), vol. i. pp. 430, 431.

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Though open and avowed robbers and murderers, with only so much profession of religion* in a country where religion scarcely pretends to be a moral check as would satisfy the superstitious instincts of their followers and serve the purposes of discipline, they had their lands, their titles, their regular organisation, and in short every mark of distinction that could have been accorded to the most orthodox military leaders, even to bearing the name of the king whose countenance they had bought by admitting him to partnership in their gains.† In short at that time of universal instability the life of a Pindhárí was the best chance of competence and security open to a Central Indian peasant. "Arising," says Malcolm, "like masses of putrefaction in animal matter out of the corruption of weak and expiring States," the Pindhárís

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"had been brought together less by despair than by deeming the life "of a plunderer in the actual state of India as one of small hazard "but of great indulgence."* When the British Government took it in hand to suppress them, their whole organisation crumbled away at once. To quote Malcolm again, "It was evident that they could not "exist without a home or a support. To drive them from the terri-"tories which they possessed,—to identify with them all who gave "them aid or protection, was the only mode by which the great and "increasing evil could be remedied. No measures were ever more "wisely planned, more vigorously pursued, or more successfully "accomplished, than those adopted for their suppression. There "remains not a spot in India that a Pindhárí can call his home. "They have been hunted like wild beasts; numbers have been killed; "all have been ruined. Those who adopted their cause have fallen."†

Their rivals, the Tax Collectors.

The real strength of the Pindhàris was in the weakness of the surrounding Governments. The Maráthá kings had more important things to think of than protecting their subjects against robbery and murder. Men and money for their wars were their great wants, and the Pindháris could help them in both. Neither the Sindiá nor the Holkar Sháhi bands of Pindháris kept their hands entirely off the subjects of the kings whose name they bore,‡ but a sufficient percentage of the plunder probably went into the royal treasury; and after all, as money was wanted at all hazards, their ways were not so very much worse than those of the more regularly licensed plunderers who called themselves revenue collectors. Indeed in one case at least on record, the maddened cultivators called in the aid of the Pindháris, preferring the crash of a sudden raid, with all its terrible accompaniments of fire and sword, to the slow torture of constant pressure, or perhaps hoping that, in the general upset, good men might chance to come uppermost. This happened in the Jabalpúr district in 1809, and the landholders gained their object at first, as

* "Memoir of Central India," vol. i. p. 431 (2nd Edn.)

† *Ibid*, vol. i. p. 461.

‡ *Ibid*, vol. i. p. 412.

the arrival of the Pindhárí army so thoroughly frightened the Maráthá governor that he quite forgot for the time to go on with his exactions; but before the plunderers left the country they had made themselves as much felt by their friends as by their foes, "appro-"priating all they could seize, insulting the temples of the Hindús, "defacing the images, and committing outrages and excesses such as "will not readily be forgotten, or the horror excited by them be buried "in oblivion."*

All revenue reports of those times teem with accounts of the cruel, but often ingenious, processes by which the Maráthá collectors slowly bled the people. Inconvenient precedents and institutions were of course at once cleared away as mere clogs upon the process of extracting money. The carefully-adapted organisation of village and circle officers which the Moghals, wherever they had come, had grafted on the old feudalism of Gondwána, with all its graduated structure of rights and duties, gave way to a system of public auction.† Villages were put up to the highest bidder, but even he was lucky if he got to the end of the year safe. After passing with alternating hope and fear through the rainy season, and watching his crops safe through the caprices of the elements, some turn in the tide of war or an unexpected robber-raid might destroy all the fruits of the toil and expenditure of months. In the border districts one day Holkar's army would come and sweep the country before it. Then perhaps Sindiá marched down troops to defend his possessions, in which process they pastured their bullocks on the crops, trampled in the water-channels with their elephants, and killed any of his subjects who made objections. Zainábád of Nimár was thus ruined in 1803.‡ In the intervals between regular campaigns, and even

The spoliation of the land.

By direct violence.

* Report on the Settlement of part of the Jabalpúr district (1828), quoted in Mr. A. M. Russell's Jabalpúr Settlement Report, para. 16.

† Captain Forsyth's Nimár Settlement Report, para. 154. Mr. Russell's Damoh Settlement Report, para. 50.

‡ Nimár Settlement Report, paras. 82, 83.

when there was nominally peace, the rival armies usually did a little plundering in the enemy's country on their own account, having practically no other means of supporting themselves. The unfortunate country-people gave up all attempt at protecting themselves against the troops, whether hostile or nominally friendly, and when they heard of an army coming, hid themselves in the glens and the rocks, creeping out by moonlight in a last desperate attempt to cultivate their land.* But then if they tided through these greater catastrophes there was the never-absent danger of predatory inroads from the hill-tribes, or indeed from any one who was strong enough to get up a following.† To avoid these they clubbed together and paid blackmail, or collected themselves into large villages and built mud fortifications round them, going out armed to their fields many miles off perhaps, and leaving wide tracts of country, in their own expressive phrase, "*be chirágh*"—without a light or a village fire. If the crops thus sown in sorrow and tended in fear came to maturity, there were fresh trials to encounter. Sometimes the lease taken at the beginning of the year, and carried through with so much difficulty and anxiety, was unceremoniously

* Hoshangábád Settlement Report, chap. ii. para. 27.

† The following extracts from the epitomised translation of a petition presented by the inhabitants of the Khandwá *pargana* of the Nimár district (quoted in Captain Forsyth's Nimár Settlement Report, p. 83, para. 155) gives a vivid representation of those times, viz. from 1803 to 1814:—

"Robbers and Pindhárís oppress the district and levy blackmail, which the *Zamíndárs* (chiefs) share with them. The *Patels* (village headmen) bribe the *Kamávisdár* (revenue officer) and *Zamíndárs* to let them appropriate the ryots' fields, and cultivate much land without paying rent for it. Many of the ryots have deserted the *pargana*, and the rest are preparing to follow. * * * For the last twenty-four years the *Zamíndárs* have taken cash perquisites and rates far beyond their dues. They connive at the levy of blackmail by plunderers, and take bribes both from plunderers and plundered. Last year Holkar's army came, and the *Kamávisdár* arranged with the ryots that they should abscond for a few days, and return after their departure. This they were ready to do, but the *Zamíndárs* prevented them. Then the Mewásís (aboriginal hill tribes) from the A'sír hills looted two villages, and Holkar's troops came and surrounded the town of Khandwá and exacted a contribution of Rs. 30,000. The last *Kamávisdár* levied a third instalment of revenue from the *pargana* after the two regular ones had been collected. * * * The hill robbers have desolated villages that had been flourishing for a hundred years. * * The *pargana* is ruined."

set aside in favour of a higher bidder,* and the unfortunate lessee saw the harvest, on which he had staked his all, go to enrich some private enemy or clever speculator. Sometimes the village would be made over by the authorities to troops in arrears† to pay themselves, no question of course being asked. Sometimes the crop was seized directly by the Government officials without any pretence of form or reason.

By form of law.

In the districts of the interior, where there was a little less anarchy and confusion, rather more formality was observed in the process of exaction, though with very similar results. Tracts of country were assigned either to large farmers for a fixed sum, or to military leaders for the payment of troops; and as the valuation put upon the leases was always of the highest, the assignee had to exercise all his ingenuity to bring his collections up to the mark. Taught by experience, the cultivators assumed the appearance of poverty, concealed their stock, and hung back from taking farms. But they were always worsted in the long run. Practically they had no choice except to cultivate or to starve, and the assignee soon found out, by means of his spies, who were in the best position to take the leases. On these "dresses and titles were liberally bestowed, and solemn "engagements entered into, at a very moderate rate of rent, which en- "gagements were most assuredly violated at the time of harvest, when "the whole produce was at the mercy of the *Jágírdár* (assignee) "* * Thus he proceeded from year to year, flattering the vanity "of the *Málguzárs* (farmers) with dresses, titles, and other distinc- "tions, and feeding their hopes with solemn promises, till all their "capitals were exhausted."‡

Devices for obtaining contributions from bankers.

There was a little more difficulty in tapping the wealth of bankers and others, whose substance was stored in a form less accessible and prominent than standing crops or flocks, and

* Damoh Settlement Report, para. 51.

† *Ibid*, para. 50.

‡ MSS. "Preliminary Observations to the Report on the District of Narsinghpúr," by Sir W. (then Captain) Sleeman, para. 42.

herds. Even in those times it was not for every one to take the royal road, hit upon by Raghojí III., of going direct to the coveted strong-boxes by means of burglary.* So the notable device was discovered of establishing adultery courts, furnished with guards, fetters, stocks, and a staff of witnesses. When good information was obtained of the existence of a hoard of money, the unfortunate possessor was at once charged and found guilty, and if the disgrace of a crime which was then held to reflect on the whole family of the accused was not sufficient to bring him to reason, he was chained in the stocks till he agreed to pay ransom. In one case the landholders of the Srínagar *pargana* of Narsinghpúr clubbed to free themselves from an incubus of this kind, agreeing to purchase its abolition by an immediate payment of Rs. 45,000, which they raised by a cess of 25 per cent all round on the revenue of their villages. But the only effect of their effort was, that they were presumed to be able to stand another turn of the screw, and the amount which they had managed to raise was thenceforward regularly added to their assessment for future years.†

Ingenuity of general taxation.

The devices for levying money with a show of legality in towns and populous non-agricultural tracts show almost endless ingenuity, though some of them were such flimsy veils for exaction that it is difficult to imagine why the pretence of form should have been kept up at all. Thus the provisional government appointed at Jabalpúr to carry on the administration of the newly-annexed Narbadá country (1817) was called upon by its Maráthá officials to decide, among other questions,—whether widows should still be sold for the benefit of the State,—whether one-fourth of the proceeds of all house sales should continue to be paid into the treasury,—and whether persons selling their daughters should not still be taxed one-fourth of the price realised. At a meeting of the same provisional government there is an entry ordering the release of a woman named Pursiá, who had been sold by auction a few

* See above, p. xciii.

† Sleeman's MSS. "Preliminary Observations," para. 44.

days before for seventeen rupees.* The taxes levied in different places varied with the idiosyncrasies of the Government, or of the individual tax-collector; but among them it may be noticed that people were mulcted for having houses to live in, or if they had no houses, for their temporary sheds or huts; if they ate grain, their food was taxed at every stage in its progress through the country; if they ate meat, they paid duty on it through their butchers. When they married, they paid for beating drums or putting up marquees. If they rejoiced at the set Hindú festivals, they paid again,—at the "*Holí*," for instance, on the red powder which they threw at each other, at the *Polá*, on the ornaments which they tied to the horns of their cattle. Drinkers were mulcted by an excise, and smokers by a tobacco duty. Weavers, oil-pressers, fishermen, and such low-caste industrials had as a matter of course to bear a special burthen. No houses or slaves or cattle could be sold—no cloth could be stamped—no money could be changed,—even prayers for rain could not be offered without paying on each operation its special and peculiar tax.† In short a poor man could not shelter himself, or clothe himself, or earn his bread, or eat it, or marry, or rejoice, or even ask his gods for better weather, without contributing separately on each individual act to the necessities of the State.

These were the regular taxes merely, and it certainly does not seem likely that any money could have slipped by owing to their want of comprehensiveness; but the revenue accounts of the times show that supplementary measures were occasionally found necessary to reach men who would otherwise have escaped. Thus in the accounts of the *Nawáb* Sadik Alí Khán,‡ governor of Narsinghpúr, for the years A.D. 1806—1816, such entries as these may be found:—

Forced benevolences.	"A fine on one of the *Kánúngos* found in good condition	Rs. 1,000."
	"A fine on Bhagwant Chaudharí, who was building a large house	„ 3,000."
	"A fine on Mehronpurí Gosáin, who was digging tanks and building temples...	„ 6,000."

* MSS. Records, Secretariat, Nágpúr.

† Mr. C. A. Elliott's Hoshangábád Settlement Report, chap. ii. p. 41; Sir R. Jenkins' Report on Nágpúr (Edn. Nágpúr Antiquarian Society), pp. 158 *ff*.

‡ MSS. Notes on the late Mr. Molony's Report on Narsinghpúr, by Sir W. (then Captain) Sleeman, Appendix table No. I. (1825).

It is hardly possible that such a state of things could have endured very long, even had it not been destined to termination by the strong hand of the British power, and the people could scarcely have borne up as they did for nearly a quarter of a century, but that in a densely-populated country war to some degree and for a time alleviates the evils which it creates, feeding the country, as it were, on its own life-blood. The more extensive the devastation of the crops, and the greater the diminution of the means and number of the cultivators, the higher rose the price of the grain produced by the rest; and even a Maráthá army could not get its supplies entirely free from a country which it permanently garrisoned. Thus great sums of money were set in circulation among the people, while the number of pockets to fill and mouths to feed was much reduced. The sums spent on military establishments alone in the Narsinghpúr district averaged nearly nine *lákhs* of rupees (£90,000) for the ten years previous to the cession, while after our occupation of the country the expenditure on all public establishments rapidly fell to less than two *lákhs* (£20,000).* But this process of stimulation, though it might avert for a time the day of exhaustion, only rendered it the more complete in the end.

Exhaustion of the country.

All accounts concur in representing the condition of the once-flourishing Narbadá districts, which we acquired by the war of 1817-18, as desolate almost beyond conception. An old map of Hoshangábád in the Bengal Asiatic Society's Journal for 1834 (p. 70) shows all the Sóhágpúr valley as waste and jungle.† At the recent settlement (1863-64) nearly two-thirds of the culturable area, including all the good land, were cultivated, chiefly with wheat. Of parts of Nimár it was reported in 1819 that "all traces of former "cultivation had ceased to be perceptible, and, with the exception "of Kánápúr, not a dwelling or an inhabitant was to be seen "in any part of the country."‡ Their desolation was expressed even

* Sleeman's MSS. Notes on Mr. Molony's Report on Narsinghpúr, note 2.

† Mr. C. A. Elliott's Hoshagábád Settlement Report, chap. ii. para. 27.

‡ Letter to Sir John Malcolm, dated 26th June 1819, quoted in Captain Forsyth's Nimár Settlement Report, para 163.

more forcibly in the saying—"there is not a *crow* in Kánápúr Beriá."

Errors of our early administration.

In writing of those times Sir W. Sleeman says that for two years, "by far the most laborious of his life," his whole attention was engrossed "in preventing and remedying the disorders of his district."* Had all the colleagues this distinguished officer possessed as large a share of his clear insight, as they undoubtedly had of his sense of his duty, the history of our new acquisitions might have been an almost unbroken record of prosperity, and the ground which it has taken fifty years of often halting progression to gain might have been covered in a quarter of a century. The new administrators of the country—taken many of them from the ranks of the very regiments which had conquered it—found a rich soil, a docile peasantry, and an equable climate. They saw that under the rule introduced by them life and property were safe, that Courts of Justice tried to deserve their name, and that the people had at length breathing time; and they jumped to the conclusion that a country with such capacities needed but a well-meaning government to enter upon a golden era of limitless prosperity.

Unfortunately, though the world may be generally governed with very little wisdom, there are times when something more than rule of thumb is required to secure success. It has been a common enough mistake among sanguine young officials, prompted perhaps by the wish to satisfy their distant financial superiors, to overrate the vivifying powers of our rule, and to estimate its material value to the people by the measure of its moral advantages. In the present instance the illusion was fostered by the readiness with which farmers flocked forward to take village leases, some themselves sharing the hopes of their rulers, but the majority mere broken speculators,‡ who had found land-gambling a paying trade in the "time of trouble," and who took advantage of a change of Government to start again with refreshed characters. Thus misled, the district officers might, perhaps, be excused for forgetting that for the barbaric pomp of

* MSS. Notes on Mr. Molony's Report, note 20.

† *Ibid*, note 4.

viceregal courts they had substituted the severe simplicity of Indian "cutcherries,"—that standing armies had been replaced by occasional police guards,—and that the valley, instead of being a centre of expenditure, had now begun to send away of its own surplus to more important localities. The result was, that with all our good intentions, the commencements of our rule were marked by most vigorous taxation, and the people found less cause to congratulate themselves than they had expected in their change of masters. They were no longer robbed and murdered, it is true, but then they were equally prevented from redressing the inequalities of fortune by robbing and murdering others; and while under native rule the greater the disorganisation, the greater was the hope of a general crash and change, the new *régime*, with its heavy uniform pressure, seemed too systematic to leave room for evasion—too strong to allow even the idea of opposition. The excess of the evil, however, in most cases worked its own cure, and by degrees, after conjecture had been exhausted in seeking causes for the difficulties of the people, the conviction began to gain ground that the fault lay not so much with them as with their masters. Within twenty years from the cession an era of material prosperity had set in for many districts, the effects of which, as shown at the recent land-revenue-settlement, need give us no cause to be ashamed of our stewardship. Some parts of the country have lagged behind others, but our older acquisitions in the Central Provinces may now confidently be ranked among the most prosperous of British Indian possessions.

Improved system and its effects.

To these were added in 1854 the last remaining provinces of the Bhonslá—Nágpúr and Chhattísgarh, which, having already enjoyed some degree of British protection, directly, during the last *Rájá's* minority, and, indirectly, after his assumption of power, through the influence of the Resident, had comparatively little lee-way to make up. They have since benefited greatly by the enhanced price of produce, and the improvement of communications.

In 1860 a strip of territory on the left bank of the River Godávarí was ceded by the Nizám, and incorporated in the

British possessions under the name of the "Upper Godávarí District."

Constitution of Central Provinces.

In the following year (1861) the "Central Provinces" were formed by the union of the Ságar and Narbadá territories with the Nágpúr Province. Three years afterwards (in 1864) the new administration obtained an accession of territory by the addition to it of the Nimár district, in the Narbadá and Taptí valleys, and in 1865 it received a fresh accretion of some seven hundred square miles of country, which had formerly constituted the native State of Bijerághogarh in Central India, but had been confiscated in 1857. This is neither the time nor the place to put forward speculations regarding the advantages which long-neglected Gondwána may have derived from the concession to her of an administration of her own, with no rich, smooth home-domain to distract its attention from these far out-lying stretches of rugged hill and valley, but in the succeeding chapters details will be given regarding the population, trade, and present condition of the province, which may enable those interested in the question to form a judgment of their own.

CHAPTER VI.

POPULATION.

Aboriginal section of the population—Dravidians and Kolarians—Gond legends—Gond character and status—The Ráj-Gonds—The Dhúr-Gonds—The Márís—The Baigás—The Bhíls—The Kurkús—Difficulty of civilising the aborigines—The Kanwars—The Halbás—Aboriginal beliefs and ceremonies—Aryan races—Aryan colonisation—Changed manners—Satnámí Chamárs—Witchcraft—Punishment of witches—Prevalent Hindú castes.

The Central Provinces have been aptly compared to a "thick bit of cover in the middle of open country"—a thicket in which, "when the plains all round have been swept by hunters, or cleared

"by colonists, you are sure to find all the wild animals that have not "been exterminated."* But even this—one of the last refuges of the aboriginal races—has been so largely invaded by people of Aryan descent, that out of a total population amounting in round numbers to nine millions of souls, two millions only are classed under the head of hill and aboriginal tribes, three-fourths of whom are Gonds. Whether the ordinarily accepted theory be true, that the less perfectly developed races were expelled from the rich valleys by people possessing a higher organisation, and were forced to content themselves with the scanty produce of the bare hill-sides, or whether, as some suppose,† the aborigines—hunters by taste rather than agriculturists—never cared to make head against the heavy tropical vegetation of the black soil bottoms, the result is equally that the Gond has retained nothing of the old heritage which still bears his name, except the rocky uplands on which a less hardy race would find no sufficient sustenance. The chief remaining aboriginal stronghold is the Sátpurá plateau, divided among the districts of Betúl, Chhindwárá, Seoní, and the higher half of Mandla. Commencing from the west, one-fourth of the population of Betúl is Gond; in Chhindwárá the proportion is as high as three-sevenths; in Seoní, which is traversed by the main line of communication through the plateau, it sinks to one-third, rising again to one-half in the wild hill district of Mandla, where the last Gond kings held sway. To the east and west of this region hill-races of a different stock press in upon the Gonds. In Betúl and Hoshangábád may be found the Kurkús, numbering in all some 40,000 souls, whose central seat is the Pachmarhí group of hills. Further west again in the Nimár district we come into the Bhíl country, but even including a few scattered colonies of this race in other parts of the province, they only contribute some 25,000 to the population.

Aboriginal section of the population.

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* Report of Central Provinces' Ethnological Committee (1868), Introductory chapter, p. 2.

† Captain Forsyth's Nimár Settlement Report, para. 110.

To the east the natural fastnesses which hem in the head waters of the Son and the Narbadá—unexplored until of late years by Europeans—give a secure shelter to the wildest of all the hill tribes—the Baigás—who, all told, are under 17,000 souls. The first two of these almost certainly belong to that group of aboriginal tribes which is designated by Mr. G. Campbell as "Kolarian"* or northern, to distinguish them from the Dravidian or southern races; and the Baigás also are conjecturally classed with the former by the Central Provinces' Ethnological Committee.

Dravidians and Kolarians.

Thus the heart of Gondwána is still occupied in force by the Gonds, who, according to the authorities already quoted, belong to the great Dravidian or southern section of the aborigines, while scattered fragments of the weaker Kolarian races, which have never risen to independent sovereignty, find refuge here and there on its outskirts. The great southern wilderness—covering many thousand square miles between the plains of Chhattísgarh and the Godávarí, and extending from the Waingangá on the west almost to the Eastern *Gháts*—is another Gond stronghold. In these unexplored regions are to be found probably the best specimens of the real wild Gond, who shuns the sight of strangers, and between whom and his rulers communication is only maintained through a sort of quarantine,† his tribute being deposited in a fixed spot, whence the *Rájá's* officers come to take it at certain seasons. Kolarian colonies, in addition to those already mentioned, may be found intermixed, in almost every direction, with the tribes of Gond descent. The east and west have already been mentioned. To the extreme north in the hill country bordering on

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* Journal of the Asiatic Society of Bengal, vol. xxxv. part ii. (Supplementary number), p. 28.

† "On the Belá Dílá hills they flee at the approach of any native not of their own "tribe. . Their tribute to the *Rájá* of Bastar, which is paid in kind, is collected once a "year by an officer who beats a *túm-tám* outside the village, and forthwith hides himself, "whereupon the inhabitants bring out whatever they have to give, and deposit it in an "appointed spot."—(Hislop's Aboriginal Tribes of the Central Provinces, part i. p. 8, 1866.)

Rewá are some 25,000 Kols. To the south-east in Sambalpúr there is a large colony of Dhángars, apparently belonging to the Kol stock from Chotá Nágpúr; while still further south, in the eastern part of the Bastar dependency, are found the Gadbás, another Kolarian tribe. But even at these extremities of their country the Gonds and their congeners out-number other aboriginal tribes.

Mr. Hislop thinks that, from this curious intermixture within a limited area of tribes of totally different stock, we may conclude that the Dravidians, entering India by the north-west, here crossed the stream of Kolarian immigrants from the north-east.* These are matters of which so little is known that there is barely groundwork even for speculation about them; but the aboriginal legends contain one or two curious traditions, which, in the absence of any certain information, may be worth mention. In one of the Gond hymns quoted by Mr. Hislop a legendary account of the origin of the tribe is given, which, though defaced by some interpolations, palpably due to Brahmanical influence, is as evidently aboriginal in its incidents and conception. It purports to relate how the Gonds were created, on or near mount Dhavalagiri† (in the Himálayas); how they displeased the gods and were shut up in a cave, four only escaping through a jungle-country to a place called Káchikopá Lohagarh, or the "Iron valley in the Red Hills"—a name sufficiently applicable to many parts of Gondwána; how here they found a giant, who was at first inclined to eat them, but becoming pacified gave them his daughters in marriage, and from this union sprang the present Gond race.‡ If any faith can be placed in the antiquity of this legend it would certainly

Gond legends.

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* Hislop's Aboriginal Tribes of the Central Provinces, edited by Sir R. Temple part i. p. 27.

† *Ibid*, part iii. pp. 3—6.

‡ *Ibid*, part iii. pp. 17, 27.

seem to imply that the Gonds found their country already occupied when they entered it, and that they allied themselves with their precursors. Another Gond tradition runs, that when Sarjá Ballál Sinha, the tenth of the Chándá royal line, by services rendered, had established his right to ask a favour from the Delhi Emperor, he claimed, as an addition to his kingdom, all the possessions of his ancestor "Kol-Bhíl."* Whether this may be taken as indicating that the predecessors of the Gonds were tribes of Kolarian descent, or not, it is at least curious that the Gonds, who ordinarily assume themselves to have been lords of the soil from time immemorial, should in any of their legends base their pretensions on a succession from rival claimants so well known as the Kols and the Bhíls. Another branch of the Kolarians, the Baigás of Mandla, are apparently admitted by the Gond to be autochthonous, being known and reverenced among the surrounding population, which is chiefly Gond, as "Bhúmiás,"† or children of the soil, and worshipping "Máí Dharitrí," mother earth.‡ The legend first quoted also shadows out, it will be observed, the idea of a direct *northern* origin for the Gonds, in accordance with Mr. Hislop's theory. Their own reminiscences certainly seem to point direct to the north as the cradle of their race, for till lately they buried their dead, head to south, feet to north, in order that the corpse might be ready to be carried to the northern home of its people.§

Gond character and status.

Whichever of the two races can claim the priority in order of time, the Dravidian Gonds undoubtedly succeed the Kolarians in order of development. The leaders of the latter—in this part of the country at any rate—never rose above the status of predatory chiefs, while the Gond princes founded kingdoms, received high titles of nobility from the Moghal Emperors,|| and even in their decadence were

* Major L. Smith's Chándá Settlement Report, para. 183.

† Appendix to Mandla Settlement Report, note on "Baigás," para 2.

‡ Report of Central Provinces' Ethnological Committee, part i. p 3.

§ *Ibid*, p. 5.

|| Major L. Smith's Chándá Settlement Report, paras. 194—197.

14 *cpg*

treated by their Maráthá conquerors with all the form due to established royalty.* At the present day, however, their capacity for taking a half-polish seems to be absolutely against them. While the Baigás in their isolation from Aryan contact retain the free spirit and honesty of the savage, the Gonds have sunk, in a rash competition with the stronger race, to the level of mere drudges. Though almost everywhere intermixed with the Hindú population, and sometimes so closely as to have almost lost the flat head, the squat nose, and the thick lips, which are the facial characteristics of their race, it is only in the wilder and less populated districts that the ordinary Gonds have retained any share in the ownership of the soil. Throughout the Narbadá valley and the Nágpúr plain scarcely a village is held by a pure Gond, and in Chhattísgarh their possessions, though still pretty considerable in extent, mostly lie in jungle tracts of little value.† The proprietary lists show, it is true, Gond owners even in the richest districts, but these are not of the true non-Aryan blood, but half-bred chiefs, generally claiming Rájput ancestry. Such was the origin of the royal line of Garhá-Mandla, and probably of most of the families which now call themselves "Ráj-Gond" or "Royal Gond." If so, however, the lower blood is dominant, for in appearance most of them obstinately retain the Turanian type. In aspiration they are Hindús of the Hindús, wearing the sacred cord, and carrying ceremonial refinements to the highest pitch of *parvenu* purism. Hislop‡ says that, not content with purifying themselves, their houses, and their food, they must even sprinkle their faggots with water before using them for cooking. With all this exterior coating of the fashionable faith, they seem, however, to retain an ineradicable taint of the old

The Ráj-Gonds.

* Raghojí I. took possession of the Deogarh kingdom, as Protector, or Mayor of the Palace only, maintaining the Gond *Rájá* as titular sovereign—(see below, article Nágpúr, p. 303).

† In Ráípúr the average revenue of the 294 villages held by Gonds is under Rs. 90. (Ráípúr Settlement Report, para. 120); see also Bilàspúr Settlement Report, para. 125.

‡ Papers on the Aboriginal Tribes of the Central Provinces, part. i. p. 5.

mountain superstitions. Some of these outwardly Brahmanised chiefs still try to pacify the gods of their fathers for their apparent desertion of them by worshipping them in secret once every four or five years,* and by placing cow's flesh to their lips, wrapped in a cloth, so as not to break too openly with the reigning Hindú divinities. The annual sacrifice of cows to Pharsá Pen, the great god of the Gonds, was not given up by the Chándá kings until the reign of Bír Sháh, the last of the line but two, who reigned at the close of the seventeenth century, though the Brahmanic faith seems to have been ostensibly adopted by his ancestors four generations before.†

Among the Chhattísgarh Gonds there are to this day faint lingering traces of the prehistoric serpent-worship, which is said to have retained a hold on the Deogarh kings even after their nominal conversion to Islám.‡ In the social habits of the Gond chiefs there is the same curious compromise between the wild savagery of the hill-man and the sleek smoothness of the modern Hindú, that is observable in their profession of faith. Nearly all of them retain the old love of hunting; and the taste for thieving, or rather for the encouragement of thieves, still runs in the blood, though with a class, ambitious of recognised gentility, the prospect of anything so vulgar as a jail life has undoubtedly a very cooling effect. *On the other hand they surround themselves with Hindú* priests and agents, and some of them have even taken to turning an honest penny by the thoroughly Hindú pursuit of money-lending. There is an immense gap between the sensual, Pharisaical half-breed chief and the down-trodden mass of the Gond race. The former has still the prestige of long descent and great possessions to support him against the race-prejudices of the Hindús. A struggling Hindú cultivator, whatever may be his claims to superiority in the abstract, would be very unlike the rest of the world if he could so thoroughly divest himself of material considerations as to look

* Hoshangábád Settlement Report, chap. III. sec. 2, para. 29.

† See below, article "Chándá," p. 143.

‡ See above, p. lxvi.

down on the man upon whom he and hundreds of his tribe depend, not only for the land which they till, but often for the advances necessary to keep body and soul together until harvest time. Seeing, too, that the purest of his race do not scruple to serve the aboriginal chief as priests, agents, and even as cooks, he must feel that he has quite sufficient warrant for respecting power and place, without inquiring too nicely in whom they are vested.

The Dhúr-Gonds.

But the plebeian or Dhúr-Gond, with no artificial aids to keep his head above water, has sunk to the very bottom of the community. Of his natural recommendations, the savage straightforwardness of speech has suffered somewhat from social depression and enervating contact with Hinduism, but the stalwart limbs and contempt of fear, which are the characteristics of the race, still survive, and render Gonds useful tools in employments requiring strength and courage rather than intelligence. In the Narbadá valley the regular and avowed calling of the tame Gonds is driving the plough, but it is well known that unscrupulous masters often use them in thieving expeditions, for which they are fitted, as well by the attributes already mentioned as by a perfectly unreasoning docility. These qualities have been more legitimately utilised in the Mohpání coal-mines, where a considerable number of the miners are Gonds, and even for military purposes—a Gond battalion having been raised for service in the critical times of 1857-58 ;—but though not wanting in courage and coolness, they were found scarcely capable of taking a sufficiently high polish of discipline and order. The exact position which these Gonds occupy in the social scale is ordinarily below the lowest of the recognised Hindú tribes, but above the Mhárs and Dhers, who, though not known to be of aboriginal descent, are equally denied admission within the pale of genuine Hinduism, and thus have no caste except among themselves. But although beneath the depth to which he has sunk there is a lower deep still, the tame Gond is so low in Hindú estimation that the huts of his people are almost always clustered apart from the better habitations in the villages of the valley.

In the highlands, where the Hindús do not care to penetrate, the Gonds are seen to better advantage. On the range of hills north of Ellichpúr (in Berár), where they come into contact with other aboriginal races, instead of accepting a subordinate position, they take the lead, generally becoming the *patels* or headmen of their villages.* Writing of this class in 1825, Sleeman says,† "Such is the simplicity and honesty of character "of the wildest of these Gonds, that when they have agreed to a "*Jama*, they will pay it, though they sell their children to do so, "and will also pay it at the precise time that they agreed to. "They are dishonest only in direct theft, and few of them will "refuse to take another man's property when a fair occasion offers, "but they will immediately acknowledge it. They consider as a "matter of course all the better kind of crops they till to go "exclusively to pay the Government rent, and of that they dare not "appropriate any part. The *Kodo* and *Kutki*, or coarser grains, they "eat or sell, with some jungle fruit, to provide themselves the salt "they require, and the very little cloth they use to cover their "nakedness."

These particulars are quite confirmed by more modern observers, though since Sleeman's time civilisation has extended its, to them injurious, influence over a constantly increasing section of the really wild Gonds. The best specimens of them now remaining are in the feudatory State of Bastar, lying to the extreme south of the province. In this ill-explored wilderness of hill and forest at least four-fifths of the population may probably be classed under the head of Gonds and their allied races. Hitherto there seems to have been no very hard and fast line between these different subdivisions, rising from the Márís or the Máriás, the wildest of all, to the semi-Hinduised Khatolwárs and Ráj-Gonds. In Chándá, where the forest-country meets the more civilised plain, the higher classes of Gonds are recruited from

† Hislop's Aboriginal Tribes of the Central Provinces, part i. p. 13.
* MSS. Notes on Mr. Molony's Report on Narsinghpúr, note 2.

the wilder tribes, and it is said that the process of transformation may be observed in actual operation, the Máriá first calling himself "Koitúr," then "*Jangli*" or "Forest Gond," and lastly shaking off the prefix and designating himself "Gond"—pure and simple.* A little more and he might sublimate himself into the Khatolwár or Khatulyá class, under which are enrolled all of this family who "have begun to conform to the Hindú religion and to ape Hindú manners,"† except of course the Ráj-Gonds, who claim a higher lineage.

The Márís.

A very interesting account of the Márís will be found below under the heading "Bastar."‡ The writer, Captain Glasfurd, describes them as a "shy race, avoiding all contact with strangers, and flying to the "hills on the least alarm." He adds that they are timid, docile, and "not quarrelsome—indeed amongst themselves most cheerful and "light-hearted, always laughing and joking. * * * * In "common with many other wild races they bear a singular character "for truthfulness and honesty; and when they once get over the "feeling of shyness, they are exceedingly frank and communica-"tive." Of the same class, but even wilder, are the Márís, who inhabit the difficult country called Madián, or Abajmárd. The whole population will fly at the sight of any number of strangers approaching their village, and the appearance of a horse is a perfect terror to them. It is not, moreover, very easy to find their habitations, which are constantly shifting. Revenue is collected from them through an official called a "*Chálki*," who makes it his business to know where the villages are to be found; and such other communication as they have with the outer world is carried on through the medium of the cultivators of a frontier village, who alone find it worth while to venture into so rough a country for a poor trade in cloth, beads, and salt, paid for in coarse grain and wax. The Márís possess no cattle of any kind, and their only implements of

* See below, p. 137 (article "Chándá)."
† Hislop's Aboriginal Tribes of the Central Provinces, part i. p. 5.
‡ See below (article "Bastar)," pp. 34—36.

agriculture are a hatchet and an iron hoe. Like the Máriás, they seem quiet, truthful, and honest, and though timid they are readily reassured by kind treatment.

Putting aside, therefore, their distaste to strangers and to fresh water, they appear to be harmless, well-dispositioned nomads, with little of the sensational barbarism which has been attributed to them. It has been seen that in Sir Richard Jenkins' time they were represented as naked savages, living on roots and sprigs, and hunting for strangers to sacrifice.* Even in the far more recent work of Mr. Hislop the Máriá women are said to wear nothing but bunches of twigs, fastened to a string passing round their waists.† The least-clothed Márís seen by Captain Glasfurd wore a square patch of cloth, suspended as the twigs are supposed to have been, and he describes even the wildest of them as raising grain for their food, and smoking tobacco grown by themselves. It is difficult to imagine that a race, whom a strange face now puts to flight, should ever have laid themselves out systematically to seek foreign victims, and it seems far more probable that these old marvels arose in city gossip, originated, perhaps, by some Maráthá official knowing nothing of Bastar but its distance and poverty, and hoping devoutly that unkind fate would never lead him to know more.

The Baigás.

As the Máriás are the most characteristic section of the Dravidian races in these provinces, so the Baigás may be taken as presenting the most strongly marked individuality among the Kolarian aborigines. An excellent account of them will be found below under the heading "Mandla,"‡ by Captain H. C. E. Ward, who has, during the last few years, devoted considerable time and interest to studying their habits. Though their associations and their religious ceremonies have stamped them in the general opinion as a non-Aryan race, they have qualities, both physical and moral, which give

* See above p. xii.; also Sir R. Jenkins' Report on Nágpúr (Edn. Nágpúr Antiquarian Society,) p. 23.

† Hislop's Aboriginal Tribes of the Central Provinces, part. i. p. 8.

‡ See below (article "Mandla)," pp. 278—280.

them a distinct pre-eminence among their fellow-denizens of the woods and hills. The purest of the race in the Eastern Forests of Mandla approach in feature to the aquiline Aryan type, and as a rule they are above the Gonds in stature. In character not only do they possess in a very high degree the savage virtues of truth and free-bearing, but they show a power of combination and independent organisation very rare among savage tribes. Writing in 1869 Captain Ward was able to record that for three years not one of these wild Baigás had troubled the district courts of justice. All offences and disputes are referred by them to the village tribunal, consisting of a committee of elders, which also manages, with considerable system and success, the internal affairs of the communities. Crime is, however, rare, except it be the appropriation of a stray handful of grain in times of scarcity, or an occasional forgetfulness of the marriage-tie, neither of which are regarded as very heinous offences, or severely visited by the representatives of public opinion. Though their method of cultivation, by burning down the forest and sowing seed in the ash, is wasteful and precarious, it is not adopted so much from idleness as from the unsuitability of regular husbandry to the steep hill-sides and thick forests, in which alone the Baigás find a congenial solitude. Indeed at the sowing season, when occasion demands it, they show themselves capable of enduring protracted labour and considerable privation, though these qualities are more generally displayed in the chase, of which they are passionately fond. With their light axes they bring down unerringly small deer, hares, and peacocks, and sometimes even panthers thus fall victims to their skill. Though they are wonderfully nimble in evading beasts of prey, they will not hesitate to attack tigers if it is to save a comrade, and even their dogs are so thoroughly familiarised with these conflicts, that a case is known of a tiger having been turned from its human prey by the attacks of a puny-looking Baigá cur. Whether it be from this superiority in mental and physical qualities, or from some lingering tradition of their exalted descent, the Baigás are the accepted priests of other aboriginal races,

and their decisions, especially in boundary cases, command most implicit respect throughout the hill country. Their peculiar powers are supposed to lie in the removal of disease, and the pacification of disturbed spirits. No hill-man will go near the spot where a comrade has been killed by a tiger till the Baigá has performed his rites, both to lay the spirit of the dead, and to counteract the increased power which the tiger is believed to absorb from his victim. The process is very simple. The Baigá goes through a series of antics, supposed to represent the tiger in his fatal spring, and ends by taking up with his teeth a mouthful of the blood-stained earth. When this is done the jungle is free again, and there really may be thus much genuineness in the remedy, that if the tiger were still hanging about the spot he would probably commence upon the Baigá, who thus acts as a kind of forlorn-hope in meeting the first brunt of danger. His power of combating disease commands even a wider acceptance, being admitted and courted by the Hindú population of the adjoining lowlands. When cholera breaks out in a village, every one retires after sunset, and the Baigás parade *the streets, taking from the roof of each hut a straw*, which are burnt, with an offering of rice, clarified butter, and turmeric, at some shrine to the east of the village site. Chickens daubed with vermilion are then driven away in the direction of the smoke, and are supposed to carry the disease with them. If they fail, goats are tried, and last of all pigs, which never disappoint expectation, the reason being, according to Captain Ward, that by the time their turn has come, owing to the delay incurred in repeated ceremonies, and in getting up subscriptions to pay for them, the epidemic outbreak has ordinarily worked itself out.

The Bhíls.

The Baigás are said to resemble in many respects the undoubtedly Kolarian Bhíls, whose head-quarters are in the Vindhyan range, some four hundred miles west of the Baigá forests; but there are some striking differences between the habits of the two tribes. The Baigás, as has been seen, have easy notions about the marriage tie, and build their villages in a very gregarious fashion. The

Bhíls are, on the contrary, very jealous of the honour of the other sex, and very doubtful of the continence of their own; they therefore guard against accidents by keeping their houses far apart.* In moral character, however, the Bhíls seem to be certainly below their brother aborigines. Whether it be owing to a naturally intractable disposition, or to the temptations offered by their central position throughout the Maráthá and Pindhárí wars of the "time of trouble," they were certainly more determined marauders than any other of the hill races, till Outram took them in hand. Those of them who cultivate are now said to be scrupulous in keeping their engagements, and instances are quoted of their rising to the position of steady and substantial farmers. The Bhilálás—who are apparently lowland Bhíls, calling themselves after their Bhíl Rájput chiefs, just as in Scotland the name of a powerful sept was sometimes taken by subordinated races—are the dregs even of the tame aborigines, being proverbial for dishonesty and drunkenness. The Mohammadan Bhíls are another instance of the ill-effects which the strong meat of civilisation has upon primitive races ill-prepared to receive it. They retain nothing of what should have been to them an elevating faith but its most elementary rites, and are, "with few exceptions, a miserable "set, idle and thriftless, and steeped in the deadly vice of opium-"eating."†

The Kurkús.

The Kurkús again, who live on and round the Mahádeo hills, conform more nearly to the ordinary aboriginal type. They are mostly black, with flat faces and high cheek-bones, so that it is difficult to distinguish them from the Gonds in appearance.‡ Like most of these hill races and unlike the Bhíls, they are not prejudiced about feminine chastity, and "there seems to be almost no possible "form of illegitimacy so long as a Kurkú man or woman consort

* Captain Ward's Mandla Settlement Report, Note on Gonds and Baigás, para. 19.

† Captain Forsyth's Nimár Settlement Report, paras. 410, 411.

‡ Mr. C. A. Elliott's Hoshangábád Settlement Report, Appendix i., para. 3.

"only with their own race."* But they have the virtues, as well as the failings, of their kind. "They are remarkably honest "and truthful; slow at calculation * * ; very indignant at "being cheated. * * * Though too improvident and "lazy to be good cultivators, they are in great request as farm-"servants and ploughmen, being too honest to defraud their "master of labour or material."†

Difficulty of civilising the aborigines.

Everything thus tends to show that civilisation, in the only form in which he as yet knows it, is the most fatal of all influences to the semi-savage aboriginal. He tries to match with the Hindú in cunning, and loses his simple-minded honesty without gaining a step in the race of life. He learns a more careful method of cultivation, but only to exercise it as the tool of the superior intelligence by which he has been instructed. His brute-courage survives, but it only serves him to become a cat's-paw in dark enterprises, which bring profit to his master,—to him risk and demoralisation. In this dull helot life the spirit of the hill-man, who in his own wilds knew no restraint but the easy sway of vague supernatural powers, becomes cribbed and confined, the constant sense of inferiority wears away his self-confidence, and he sinks to the condition of a mere besotted animal. Thus the natural lever of association with those immediately above him having proved worse than ineffectual, it becomes a difficult problem indeed to raise his tastes and aspirations. If he is too far behind the Hindú to enter into competition with him successfully, it may be that the only means of fitting him to hold his own would be to develop his character and strengthen his abilities in isolation from deteriorating influences. There are malarious localities in which the physical qualities of the hill-men should give them almost a monopoly of employment; and efforts are now being made to induce members of the aboriginal tribes to serve in the police of the wilder districts, and to

* Mr. C. A. Elliott's Hoshangábád Settlement Report, Appendix i. para. 3[illegible]
† *Ibid*, para. 4.

take employment as watchers and woodmen in the Government forests. The attempts to educate them at the Government schools have hitherto necessarily been mere beginnings, but they have not been so fruitless as to discourage hope, and a scheme is on foot for establishing aboriginal schools in connection with the Forest Department, which promises greater results. In the forests of Mandla, where land is plentiful, and malaria keeps competitors at a distance, the education of the wandering Baigás has commenced at an even earlier stage; and it may be hoped that the measures devised for confining them within fixed though liberal limits, and thus turning them from the chase to agriculture, will in time bear fruit.

Altogether the Ethnological Committee compute that there are twenty-three certain and six doubtful aboriginal races in the Central Provinces. Of the former thirteen are classed as Kolarian and ten as Dravidian, while under the head "doubtful" each division contributes three.* It is, however, likely that some of the designations given as generic merely mark subdivisions of the same race,† and that others belong to tribes who, though generally considered aboriginal, are of doubtful origin. Thus it seems

* Report of Ethnological Committee of the Central Provinces (1868), Introductory chapter, p. 7 :—

"*Kolarian.*	*Dravidian.*
Kol.	Gond.
Kurkú.	Bhatrá-Gond.
Bhíl.	Márí-Gond.
Binjwár.	Máriá or Gottawár.
Bhunjíyá.	Dhurwe-Gond.
Bhúmía.	Khatolwár-Gond.
Baigá.	Aghariá-Gond.
Dhángar.	Halbá.
Gadbá.	Koí.
Kanwar.	Khond.
Náhar.	Dhanwár. (Doubtful)
Mánjí.	Náhil. (Doubtful)
Máhto.	Panká. (Doubtful)"
Sáonrá. (Doubtful)	
Golí. (Doubtful)	
Aghariá. (Doubtful)	

† Thus Binjwárs are a subdivision of the Baigás.

doubtful whether the Kanwars—a curious primitive race who hold the greater part of the hill country overlooking the Chhattisgarh country—are not of Aryan stock. It is certain that one of their chiefs—the *Zamíndár* of Narrá—obtained his estate some one hundred and fifty years ago as a marriage dowry with the daughter of the Rájput chief of Khariár. Another sign of Rájput connection is their worship of the sword under the name of "*Jhágrá khánd*," and it seems that they conquered the country, which they now occupy, from the aboriginal Bhúyás.* On the whole there is much in favour of the theory that they are "imperfect Rájputs "who settled in early times among the hills of the Vindhyan "ranges, and failed in becoming Hinduised, like other warlike "immigrants."† They are now classed with the aboriginal races mainly because their habits and observances are non-Hindú—thus they marry at puberty, bury their dead, and eat flesh and drink liquor, with the exception of a limited section, who conform to the more distinguished Brahmanical faith, in the hope of obtaining recognition as Rájputs. So palpable is the innovation, however, that Kanwars wearing the aristocratic cord do not hesitate to take wives from among the unconsecrated septs of their race.‡

The Kanwars.

The only other aboriginal or quasi-aboriginal tribe which deserves special notice is the Halbá, which appears to be an importation from the south, and where not Hinduised, has some very original customs. In the wild country of Bastar they are said to "gain "their living chiefly by distilling spirits, and worship a pantheon "of glorified distillers, at the head of whom is Bahádur Kalál."§ In the Ráipúr district, where they hold thirty-seven flourishing villages, they have settled down as steady cultivators, and, unlike other aboriginal tribes, are quite able to hold their own

The Halbás.

* Mr. J. F. K. Hewitt's Ráipúr Settlement Report, para. 115.

† *Ibid*

‡ Mr. Chisholm's Biláspúr Settlement Report, para. 120.

§ Mr. Hewitt's Ráipúr Settlement Report, para. 117.

in the open country. Their religious observances are very simple:—"All that is necessary for a good Halbá is that he should sacrifice, "once in his life, three goats and a pig, one to each of the national "deities called Náráyan Gosáin, Burhá Deo, Satí, and "Ratná; of these the two former are male, and the two latter "female divinities, and it is to Náráyan Gosáin that the pig is "sacrificed."*

Aboriginal beliefs and ceremonies.

In this brief sketch of the principal aboriginal tribes of the Central Provinces stress has been laid rather on their distinguishing social characteristics than on their rites and ceremonies, which, whether originally peculiar to different tribes or not, are now so intermingled and confused, that they may be regarded almost as common property. The Gonds, according to Hislop,† have about fifteen gods, but few or none of the tribe are acquainted with the whole list. Thákur Deo and Dulhá Deo—both household gods—and Burhá Deo, the great god, are the most popular objects of worship throughout Gondwána, and they command a certain respect even among so-called Hindús. All aboriginal tribes have a decided respect for the powers of evil, whether in the form of cholera and small-pox, or under the more idealised guise of a destructive god and his even more malignant wife.‡ Indeed the theory that the Aryan Hindús drew this element of their worship from aboriginal sources is not without strong confirmatory evidence in these provinces. The shrine of Mahádeva (Siva), on the Pachmarhí hills, which till lately attracted the largest religious fair in these provinces, is still under the hereditary guardianship of Kurkú chiefs, and the oldest temples on the far more widely celebrated island of Mándhátá, on the Narbadá, originally the seat of worship of the aboriginal powers of evil, Kál Bhairava and Kálí Deví, and afterwards appropriated by the more civilised

* Mr. J. F. K. Hewitt's Ráípúr Settlement Report, para. 118.

† Aboriginal Tribes of the Central Provinces, part i. p. 14.

‡ Kál Bhairava and Kálí Deví.

god of destruction, Siva, are to this day under the charge of Bhíl custodians.* Sun worship seems to be a Kolarian proclivity, being found equally among the Kols of Sambalpúr in the south-eastern corner of the province, and among the Kurkús of the Mahádeo hills more than four hundred miles to the north-west. The Baigás again are distinguished by an extraordinary reverence for "mother earth." On the other hand, the Khonds, who are classed as Dravidian, combine both these faiths. It is in short impossible, in the present state of our knowledge, to found any generalisations on the shifting beliefs of tribes to whom change is almost a necessary of life, and whose customs are constantly acting and reacting upon each other. The Ethnological Committee appointed in 1867 to report on the aboriginal tribes of the Central Provinces, after a careful analysis of the peculiar practices attributed to each race, came to the conclusion that no distinctive customs had been elicited by their analysis as attaching to separate tribes. In their own words,—"It had been "suggested that the worship of dead relatives belonged to the "Kolarians, or supposed immigrants from the north-east; but "it seems certain that all the wild tribes of Central India worship "relatives immediately after death, and, moreover, traces of this "superstition may be found all the world over. The Hindús "themselves now practise rites of the same kind. Herodotus "and Homer could be quoted to show the antiquity of the "custom. And Captain Burton describes the ceremonies as they "are now practised in Central Africa; also, by the way, the "worship of trees—a very early and widely-spread supersti-"tion in India. If it be true that all races in their earlier "periods of development pass through certain states of religious "belief, then a general account of the religion of a tribe will "not assist the ethnographer, though one or two peculiar forms "of worship may give a clue to recent affinities. However, the "gods of the Khonds are plainly the same as the gods of the "south-eastern Gonds. The word *Pen*, or *Pennu* for deity, is

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* See below, article "Mandhátá," p. [illegible].

drawn along the southern crest of the Sátpurá range, for though a few Maráthás are found on the table-land, there are probably more Hindí speakers "below the *gháts*" in the Nágpúr plain, and the almost universal language of the three Sátpurá districts, Seoní, Chhindwárá, and Betúl, is Hindí. It would seem indeed as if the stronger race had rolled back the weaker one on their common meeting ground. Though for hundreds of years no Rájput king had held sway in Central Gondwána, while every part of it had been subject to the Maráthás, there are whole colonies of Ponwárs, Lodhís, and other northern tribes in the Nágpúr plain, and the Hindí language is understood throughout it, while above the *gháts* Maráthá would be of very little assistance to a traveller out of the larger towns. The predominance of the northern races may, perhaps, be referred to that seeming law of Indian population which directs the course of immigration from north to south, training up in the rich northern plains a sturdy and prolific population, and causing it in due season to overflow and force its way southwards.

Aryan colonisation.

For long, however, the stream was turned aside by these isolated heights, and it is only within the last three centuries that Gondwána has been occupied by Hindú races. It was ruled by Rájput chiefs, as has been seen,* at a very much earlier period, but those seem to have been days in which Rájputs had not been thoroughly assimilated into the Hindú caste system, and it is quite conceivable that they may have reigned as a semi-foreign tribe directly over the aborigines, without the intervention of a middle class of Hindús. Certainly this seems to have been the system in Nimár, where "at a very early period the aboriginal tribes were "more or less subjected to the domination of various clans of "Rájputs, successive immigrations of them subdividing the "country into numerous petty chiefships. In the more central "and open parts of the district these clans appear to have kept them- "selves distinct from the aborigines they subdued, and as their own

* See above, p. lviii.

"members increased, to have gradually passed from the condition "of mere military lords of the soil, exacting the means of livelihood "from the toil of the indigenous races, to the actual cultivation of "it with their own hands."*

The country was not really opened out to Hindú settlement till the reign of Akbar. Although his dominions never included more than the western portion of Gondwána, yet his armies penetrated to the easternmost parts of the Narbadá valley, and the gun manufacturers of Katangí in Jabalpúr are said to be descended from a party of his soldiers. The returning troops, even more than those who stayed behind, may have contributed to the settlement of the country, by describing its beauty and fertility in their own over-crowded villages; and there are traces of a considerable Hindú immigration shortly afterwards. Sleeman says,— "Probably such emigration from the north began with the invasion "and conquest under Akbar; for though tradition speaks of an "intercourse with Delhi, and a subjection, nominal or real, to its "sovereigns from him down to the paramount sway of the Mará-"thás, no mention is ever made of any before; nor can we trace "any invasion or conquest of these parts by the sovereigns of the "Deccan." He adds—"The oldest rupees that have been found "in the treasures buried in the earth at different times along the "Narbadá valley are of the reign of Akbar."†

The mass of the Hindú population is probably of later date, and, counting by number of generations, may be referred to the time of Aurangzeb.‡ The older settlers are in many districts called "Jháriás" or "Jhariás" from "*Jhár*" (underwood,—forest), and are much looser in their observances than later comers of the *same* caste, eating forbidden food, and worshipping strange gods. For some

Changed manners.

* Captain Forsyth's Nimár Settlement Report, para. 110.

† MSS. "Preliminary Notes," note 2.

‡ Sir R. Jenkins' Report on Nágpúr (Edn Nág. Antiq. Society), p. 25. Mr. Elliott's Hoshangábád Settlement Report, chap. iii. para. 9.

generations after their arrival the northern importations generally keep up their home connection by marriage, fearing to ally themselves with degenerate brothers who may have carried their carelessness in social matters so far as to permit *mésalliances*, and, perhaps, even to have contracted some taint of aboriginal blood. By degrees, however, the fear of distant public opinion wears off, and they find it convenient to follow the example of their neighbours. Religious and social standards are thus very imperfectly maintained. Gods of most opposite tendencies find themselves associated in "happy families," and, indeed, some combination among them is probably needed to withstand the influence of the local deities, who muster very strong, and recruit their influence from all quarters. Not only are there the elemental divinities of the hills and the forests, but the spirits of the dead pass very rapidly from a state of canonisation to one of deification. Thus in the Hoshangábád district the Ghorí (Mohammadan) kings of Málwá seem to have attained this dignity without distinction of persons, and a Hindú in difficulties would as soon invoke the "Ghorí Bádsháh" as any other supernatural power.* At Murmárí, ten miles from Bhandára, the villagers worship at the tomb of an English lady†—ignorant, and probably careless, of the object for which it was erected. In social matters ideas are equally confused. There is amongst most castes no restriction on widow marriage, except with the widow of a younger brother; and when a widow remains unmarried, public opinion allows her to manage her husband's estates, and does not condemn her very strongly for giving him a temporary successor or successors. Indeed there is not much rigidity about the marriage tie at all, and the offsprings of irregular connections are often allowed to succeed equally with those born in regular wedlock. The conventional character and pursuits of a caste, too, are often quite transformed by the change of associations and circumstances. The Gujars, like other reformed rakes, are among the steadiest members of the community, and have a

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* Hoshangábád Settlement Report, chap. iii. para. 91, foot-note.

† See below, p. 63.

great deal too much property of their own to admit the idea of professional cattle-lifting as a possibility amongst civilised people. The Lodhís—mere agricultural drudges in Upper India—have attained some distinction as swash-bucklers and marauders in the Narbadá country, and some of their chiefs still retain all the popular respect due to families which have forgotten to live on their own industry. On the other hand there may be found Rájputs who have put aside their swords and pedigrees, and taken to banking.

Satnámí Chamárs.

But the most striking and interesting of all these movements is the religious and social revolt among the Chamárs of Chhattísgarh. In Upper India there is no more despised race. In the distribution of occupations nothing has been left for them but the, in Hindú eyes, degrading handicraft of skinning dead cattle, which is so insufficient for their numbers that the great majority of them are driven to earn their bread from hand to mouth by ill-paid day-labour. In the great isolated plain of Chhattísgarh, where the jungle has not even yet been thoroughly mastered by man, hands cannot be spared from agriculture simply to gratify social prejudices, and the Chamárs, who make up some twelve per cent. of the population, are nearly all cultivators. A considerable proportion of them have acquired tenant-rights, and they own 362 villages out of a total of 6713. Although, therefore, they have not quite risen to an equality with other castes, they have entirely broken the tradition of serfdom which tied them down and dulled their aspirations, and they have been emboldened by the material change in their condition to free themselves altogether from the tyranny of Brahmanism. The creed adopted by them is the "Satnámí" or "Rai Dásí"—a branch of one of the most celebrated dissenting movements in Indian religious history.* The local revival occurred not quite half a century ago, and was headed by one of the brotherhood named

* The Rámánandis. See Rost's Edition of Wilson's *Essays on the Religion of the Hindús*, vol. i. p. 113 (1862).

are knocked out and the head is shaved. The extraction of the teeth is said in Bastar to be effected with the idea of preventing the witch from muttering charms, but in Kumáon the object of the operation is rather to prevent her from doing mischief under the form of a tiger, which is the Indian equivalent of the *loup-garou.** The shaving of the head is attributed by an acute observer to the notion of power residing in the hair, and it seems clear, from the recorded instances, that it is done rather as an antidote against future evil than merely as a punishment to the offender.†

Sometimes the suspected persons escape these trials, accompanied as they are by abuse, exposure, and confinement, with life, and then they are driven out of the village. But often the tests are too severe for them, or the fury of the villagers is so roused by the spectacle that they kill their victims outright. The crime is not yet quite extinct, but it has been much checked of late years by the expedient of executing the murderers on the scene of their misdeeds. To quote again from the paper already mentioned—" There is at " this moment no logical method whatever of *demonstrating* to a *mál-* "*guzár* of Ráípúr that witchcraft is nothing but a delusion and " an imposition. Your only chance would be the proving that such " things are contrary to experience; but unluckily they are by no " means contrary to every-day experience in Ráípúr, and the facts "are positively asserted and attested; wherefore we are reduced " to abandon logic altogether, and to give out boldly that any one " who kills a witch shall be most illogically hanged—a very prac- " tical and convincing line of argument."‡

Prevalent Hindú castes.

To sum up. The Hindú castes most largely represented in the Central Provinces' population are, from the north—Bráhmans, Rájputs, Ahírs (herdsmen), Lodhís and Kurmís (cultivators), and Chamárs; from the south and west—Bráhmans, and Kunbís.

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* " Witchcraft in the Central Provinces," by Mr. A. C. Lyall, in " Once in a Way," p. 54.

† *Ibid*, p. 56.

‡ *Ibid*, p. 60.

Telís (oil-pressers), Kalāls (distillers), Dhímars (fishermen and bearers), Málís (gardeners), and Dhers (outcastes), are also numerous throughout the province, but have taken in each part of it the impress of the dominant race, speaking Maráthá in Nágpúr and Hindí in the Narbadá country. Of Mohammadans there are only 237,962 altogether (not three per cent of the population), and many of these of a very hybrid sort.

CHAPTER VII.

ADMINISTRATION AND TRADE.

Ethnical subdivisions—Formation of the Central Provinces—First measures of administration—Non-regulation system—General and Judicial administrative staff—District duties—The revenue—Land revenue—Land Tenure—Salt and Sugar tax—Excise—Stamps and assessed taxes—Forest revenues—Miscellaneous receipts—Education—Higher education—Sanitation and Vaccination—Dispensaries—Jails—Local funds and operations—The Engineering Department—Communications—Trade—Exports, Cotton—Native cloth trade—Grain trade—Remaining articles of export—Imports, Salt—Sugar—Piece-goods and other articles of import—Conclusion.

The preceding brief notice of the population of the Central Provinces shows that though it was originally, so far as we know, homogeneous, or at least that one race—the Gond—predominated sufficiently to give a name and distinctive character to the country, yet in subsequent times the aboriginal stratum has been so overlaid by foreign accessions from the four quarters of the compass, that the country is now split up into subdivisions, ethnically connected with entirely different provinces of India.

Ethnical subdivisions.

Thus Ságar and Damoh on the Vindhyan plateau somewhat resemble Bundelkhand. The Narbadá valley population, though more localised and individualised, has similar affinities. The Nágpúr country is a bastard of the Maráthá family. Sironchá and parts of Chándá come within the outskirts of Telingana. Sambalpúr leans to Orissa. Nimár and Chhattísgarh, especially the latter, are exceptions, each possessing a dialect and characteristics peculiar to itself. After the Bhonslá kingdom was broken up, the experiment was tried of attaching these *disjecta membra* of different

nationalities to their parent stocks. The northern provinces were first administered by a semi-political agency, but were afterwards added to the Lieutenant-Governorship of the North-Western Provinces. Nimár was administered directly from Indore, the nearest seat of British power, and indirectly from A'gra. Sambalpúr was included among the non-regulation districts of the Bengal Province. Nágpúr only retained a Government of its own, the Resident being transformed into a Commissioner until better arrangements could be made. Chhattísgarh was a kind of no-man's-land, but as it was not easily accessible from any side but the west, considerations of administrative convenience prevailed, and it remained attached to the Bhonslá capital. None of these dispositions worked quite successfully. The Ságar and Narbadá territories were never really amalgamated with the North-Western Provinces, from which they are separated by a vast intervening tract of independent country. They had an administrative staff, codes, and procedure of their own, and owing to their distance from the seat of Government, and the difference, in many important respects, of their physical and moral characteristics from those on which the experience of the North-Western administration had been founded, the orders of the Government often failed to to strike home, and the province became practically an outlying dependency, in which external authority was rather felt as a check than as a stimulus. Nimár was in much the same case, while the wild chiefships attached to Sambalpúr were always hot-beds of disorder. Thus Gondwána had been lopped of its extremities and resolved into two provinces; neither of them large enough to ensure the healthy circulation of ideas and the emulation among the official staff, which are indispensable to administrative success. The nominal supervision of distant authorities had proved—as must always be the case where a poor, distant, and unattractive dependency is added to the charge of an old Government, fully occupied with the established routine of its more important and immediate interests—quite inadequate to put spirit into the administration, or to throw clear light on the real wants of the country and the people. Abandoning therefore the

experiment—which had indeed originated rather accidentally, in consequence of the gradual disintegration of the Bhonslá kingdom, than in any set design of separating the Hindí and Maráthá elements of Gondwána—Lord Canning decided, in November 1861, to reunite British Central India under one strong Government. It fell to the lot of Sir Richard (then Mr.) Temple to write the first official account of the new territories, and newspaper readers of that time (1861-62) must still remember the curiosity with which it was awaited, and the interest with which it was perused, not only on account of the high reputation of the writer, but owing to the novelty of the subject which he treated. There was a famous lake at Ságar; Jabalpúr produced Thug informers, tents, and carpets; Nágpúr had been the capital of one of the great Maráthá kingdoms, and the country generally was inhabited by Gonds (spelt "Gooands"), whom some supposed to be "a low caste of Hindús," others, to be men of the woods, who lived in trees and kidnapped travellers to sacrifice them to their gods;—these were the main heads of the popular information about Gondwána. Sir Richard Temple was able, in less than a year, to give an account of the province, its people, its history, and its wants, which subsequent research has supplemented, but has not altered or improved in any important particular. In his first two seasons he penetrated into almost every corner of a province larger than Great Britain, and with scarcely a mile of made road, except that leading out of it, from Jabalpúr to Mirzápúr. The knowledge thus gained by inquiry and observation served to facilitate the still arduous work of freeing the administrative machine from time-honoured obstructions—already crumbling away, perhaps, under the influence of air and light from without,—and of building up, almost from the commencement, a fresh and more perfect organism. The first year's list of measures* comprises

Formation of the Central Provinces.

First measures of administration.

* Among these judicial reform has not been mentioned, because, although perhaps the most important and difficult of all, it does not come under the class of creative measures The complete and rapid reorganisation of the Courts effected by Mr. John Strachey, was, however, as great a boon as could possibly have been conferred on a law-loving people.

thirty-nine headings, among which—putting aside departments already in full working, which only needed stimulation—may be counted the land-revenue settlement and record of agricultural rights; the introduction of State education (into the Nágpúr province); the construction of trunk roads; the repression of drunkenness by the introduction of the Central distillery system; the levy of a local cess to support village-schools; the organisation of a regular constabulary; the creation of an honorary magistracy; the introduction of jail discipline, and the erection of suitable jail buildings; the preservation of forests; the improved preparation of cotton for the English market; the extension of irrigation; the establishment of mercantile fairs; the suppression of forced labour; and the collection of reliable statistics of population, trade, and agriculture. In some of these respects a commencement had been made, especially in the Ságar and Narbadá territories, but in all there was much severe up-hill work required to bring the Central Provinces up to the level of other parts of India. Thus, although preliminary settlement operations had for years dragged their slow length along, no single assessment had been announced, and while the Government was losing the benefit of the general enhancement which has since taken place, the people were in places suffering from the pressure of the demand. In the Nágpúr province the prisons were "temporary makeshifts of the worst description."* State education had been commenced in about a third of the province, but the scheme comprised no regular village-schools, while in the remaining districts there was no educational system at all. In short in the Ságar and Narbadá territories much had to be done; in the Nágpúr province almost everything had to be done, and public opinion, for the first time called into council, demanded a rate of progress rapid in proportion to the deficiencies to be made up. The essential difficulties of forcing the progress-rate with a limited command of men, money, and time, were much enhanced in the Central Provinces by the characteristics of the country. The distances were great,

* Administration Report of the Central Provinces (1861-62), p. 59.

the communications were rough, difficult, and even dangerous. Even now an order from head-quarters can scarcely, under the most favourable circumstances, be in the hands of all district officers under a week's time. The regular post-lines indeed worked with astonishing regularity, considering the rude machinery by which they were carried on, and the inhospitable country through which many of them passed, though occasionally a man-eating tiger would stop all night-travelling, or a mountain torrent in flood would cause a day's delay, or perhaps a bad fever season would prostrate the post-runners over many miles of road. But when the missives of authority had to be passed on to the subordinate officials in the interior, quitting the main net-work of communication, their progress was beset with even greater difficulties. Admitting that they reached their destination safely, effect had to be given to the instructions, which they contained, in a wild, thinly-inhabited backward country, by means of native officials, almost all of whom were foreigners, little interested in the people, driven from their homes, perhaps, by inability to obtain service where competition erected a high standard of qualification, and with no aspiration but to shake off the dust of their feet from this land of jungle, witches, and fever. In short there was a necessary loss of power at every step, and in judging of the past by the present, it must be remembered that these harassing mechanical obstacles are now no longer so formidable, and that their mitigation is mainly due to Sir Richard Temple's energy.

Non-regulation system.

A detailed account of the steps by which the administration has reached its present form would be out of place even here, but a brief sketch of the existing constitution of the Central Provinces may be useful for purposes of comparison. The term "non-regulation," as is well known, has quite lost its original meaning;—it now merely implies that the regulations and laws passed for the Bengal Presidency prior to the promulgation of the "Indian Councils' Act, 1861" (24 & 25 Vic., Cap. LXVII.) do not *necessarily* apply to the province thus designated. All acts of an imperial character have the same

force here as elsewhere in India; and the Central Provinces, like other non-regulation provinces, have also had extended to them from time to time considerable portions of the local law of the Bengal Presidency. In almost every respect, then, the legal procedure is as strictly defined as in the oldest provinces, and the only distinguishing feature of the system, in its present form, is the combination of judicial and executive functions in the same officials—a method which has more than a formal value among a simple people, unaccustomed to the subdivision of authority or to the intricacies of law. The administration is carried on by a Chief Commissioner, aided by a Secretary and an Assistant Secretary, in direct subordination to the Government of India. In addition to his general duties of superintendence, he is charged with the special supervision of the Revenue and the Executive. The Courts, Civil and Criminal, are separately controlled by a Chief Judge, under the name of Judicial Commissioner, in deference to the principle of guarding against abuse from the combination of judicial and executive functions, by keeping the former in the last resort independent of the latter. The administrative staff consists of four Commissioners, nineteen Deputy Commissioners, seventeen Assistant Commissioners, twenty-four Extra Assistant Commissioners, and fifty *Tahsíldárs* or Sub-Collectors, who are distributed over nineteen districts, grouped into four divisions. The police force, consisting of eighteen District Superintendents, two Assistant District Superintendents, fifty-two Inspectors, and 7,417 petty Officers and Constables, is controlled by an Inspector-General in matters of discipline, and in its internal relations generally, but in its executive functions it is subordinate to the district authorities. Education, Forest conservancy, and Vaccination have separate establishments of their own, though the regular civil staff is expected to contribute assistance, direct or indirect, to the operations of these departments. Jail management, Sanitation, and Registration are more or less in the hands of the local authorities, but are supervised by special officers. The Medical staff, consisting of eighteen Civil Surgeons and Apothecaries, nine Sub-Assistant Surgeons, and ninety-five Hospital

General and judicial administrative staff.

Assistants or Native Doctors, is directly subordinate to the executive authorities, though a general control and supervision is maintained over them by the heads of the Medical Department throughout India. The Public Works Department is more detached from the regular administrative staff, owning no subordination to any local authority but the Chief Commissioner, to whom the Provincial Chief Engineer is Secretary in that branch of the administration.

Next in the scale of executive authority to the Chief Commissioner come the Commissioners of division, whose charges in three cases include five districts—in one (Chhattísgarh) only three. They are Sessions Judges, having the power of death—subject to confirmation by the Judicial Commissioner,—and of all minor punishments; Civil Judges of appeal with powers under the Central Provinces Courts' Act (Act XIV. of 1865); and are also responsible for the general administration of the country. But the unit in the executive scheme

District duties.

is the Deputy Commissioner, whose duties are very various. He is the Chief Magistrate of a district, averaging in these provinces 4,316 square miles in extent, with an average revenue of Rs. 6,30,000, and an average population of 420,000 souls, and has also special criminal powers of imprisonment up to seven years in certain cases. His original civil jurisdiction is unlimited in amount, and he hears appeals from his Assistants up to Rs. 1,000. He is also chief of the police; chief collector of revenue; conservator of the district forests; supervisor of popular education; marriage registrar; *ex-officio* member of all municipalities in his district, and head of the local agencies for the management of roads, ferries, encamping grounds, public gardens, stock-breeding establishments, rest-houses and other public buildings not of an imperial character. These duties branch into many others too numerous to mention, but it may safely be said that the miscellaneous work of a Deputy Commissioner in a central district often occupies more time than his more regular functions. In subordination to him the Civil Medical Officer manages the jails, lock-ups, lunatic asylums,* and dispen-

* Of these there are only two—one at Nágpúr, and one at Jabalpúr.

saries; and the police investigate all cases which the law considers sufficiently serious to warrant intervention without special authority from a Magistrate, and bring them before the Courts in a complete form for trial. They also take charge of cattle-pounds, collect vital statistics, guard treasuries and jails, and escort treasure and prisoners, besides their regular duties in the repression and detection of crime.

The Assistant and Extra Assistant Commissioners aid Deputy Commissioners in their general duties, and try cases within the limits of their powers,* to obtain which they must pass two examinations, by the higher and lower standards, and obtain certificates of qualification from their immediate superiors. Assistant Commissioners are ordinarily drawn from the covenanted class, consisting of members of the regular civil service and officers in the army; while Extra Assistant Commissioners—who are usually natives of the country—belong to the subordinate or uncovenanted Civil service, and cannot rise to the higher appointments except through the intermediate grade of Assistant Commissioner, which is only conferred in cases of special desert. Before dismissing the subject of judicial administration it should be mentioned that much assistance has been rendered to the regular judicial staff, and justice has been in many cases brought home to the doors of the people, by the

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* Act XIV. of 1865 thus grades the Civil Courts of the Central Provinces:—

(1)	The court of the *Tahsíldár* of the	2nd class,	with power to try suits not exceeding	Rs	100	in value.
(2)	Do. do.	1st class	do.	Rs.	300	do.
(2)	Do. of Asst. Comm. of the	3rd class	do.	Rs.	500	do.
(2)	Do. do. do.	2nd class	do.	Rs.	1,000	do.
(2)	Do. do. do.	1st class	do.	Rs.	5,000	do.
(2)	Do. of the Deputy Commissioner with power to hear for any amount.					
(2)	Do. of the Commissioner	do.	Appeals.			do.
(2)	Do. of the Judicial Commissioner		do.			

The criminal-judicial powers of the Assistant and Extra Assistant Commissioner are as in other parts of India, those contemplated by the Indian Procedure Code (Act XXV. of 1861), viz.—

Magistrate—imprisonment up to two years, fine to the extent of Rs. 1,000, or both.
Sub-Magistrate 1st Class—imprisonment up to six months, fine up to Rs. 200, or both.
Do. 2nd Class—imprisonment up to one month, fine up to Rs. 50, or both.

appointment of native Honorary Magistrates. Of these gentlemen there are now one hundred and twelve in the province, most of whom are landholders. A considerable proportion, however, belongs to the merchant and banker class. The honour is highly appreciated and eagerly sought, and it is but rarely that those to whom it is awarded are accused of abusing their powers. If the principle be borne in mind of conferring the honorary magistracy only on the accepted leaders of the people, rather as an acknowledgment of existing status and character than as a stepping-stone to social promotion, there is good ground for hoping that the measure may contain the elements of political as well as of judicial success.

The revenue.

The other main occupation of the executive staff is the collection of the revenue. This is no mere "sitting at the receipt of custom," and taking what comes in. The land-revenue is a fixed amount, it is true, during the currency of the twenty or thirty years' engagements, but it may fail in a bad year. The excise, though less directly, is even more powerfully, affected by the fluctuations of seasons and prices, inasmuch as the liquor and drug consumers are a poorer and less provident class than the landholders. The form of the assessed taxes has of late been changed yearly, but even if it had been maintained, the changes among the poorer tax-payers are so frequent that minute annual revisions would have been necessary. The Forest Revenue is still in its infancy, and needs careful nursing. The stamp-revenue alone gives the collector little trouble, and the inland customs on salt imported, and sugar exported, to native States are managed by an imperial department.

Land revenue.

Of these heads of revenue the land furnishes by far the greatest contribution. In 1868-69 it gave Rs. 59,30,603 out of a total revenue, for imperial purposes, of Rs. 1,04,74,699. The whole of the land of the Central Provinces, with the exception of certain assignments for religious and other purposes, made chiefly by former govern-

ments, belongs theoretically to the State, which, however, limits its demands to a fixed share, ordinarily one-half of the gross rental.

Land tenure.

The remainder of the rents goes to the responsible owners of the villages—a class which our Government has created by consolidating the position of the revenue farmers, whom we found managing their villages and paying the Government dues, often from generation to generation, but with no security for permanence beyond what might be conceded to the popular feeling in favour of prescriptive occupancy. Subject to certain conditions, the chief of which is the regular payment of the revenue, these men are now firmly seated in their holdings, and feeling no uncertainty about the future, are free to extend cultivation and improve their possessions. Without itself losing anything, the Government has thus conferred upon them a valuable property, in the security of tenure which draws capital and enterprise to the land, while it has fostered in a large and powerful section of society the surest incentive to self-reliance, and the strongest interest in loyalty. While the security of the revenue and the prosperity of the tax-payers have thus been ensured, subordinate interests in the soil have been consulted by liberal measures of tenant-right. Under the well-known Bengal Rent Law (Act X. of 1859) all cultivators of twelve years' standing can claim fixity of tenure, subject to the payment of fair rents; but though this concession may amply meet the requirements of a long-settled country, it would not have been a sufficient recognition of the claims of tenants, many of whom had shared with the revenue farmer, though in a less responsible degree, the toil and some of the risk of reclaiming their villages from the jungle. Accordingly this class has been held entitled to fixity of rent, as well as to stability of tenure, for the period of the revenue settlements, which run from twenty to thirty years.

The next great head of revenue is the salt and sugar tax, from

Salt and Sugar tax.

which Rs. 15,45,985* were derived in 1868-69. This is collected by means of an

* *Details.*

Salt.................. Rs. 14,62,406
Sugar................. „ 83,579

Imperial customs line, dividing the salt-producing districts from the bulk of the British territory attached to the Bengal Presidency, and enclosing this province, roughly speaking, to the west and south. The duty levied is three rupees per *maund* of 82 lbs., part of which is taken, in the case of Bengal and Madras salt, at the works on the sea-coast. A small impost of one rupee per *maund* is also levied on British sugar crossing the line outwards—that is from east to west—for consumption in foreign States. The Customs is, however, a quasi-imperial department, worked by an executive of its own; and the second place in the Revenue Collector's duties is occupied by the excise, which in 1868-69 produced Rs. 9,44,931.* The tax on liquor is raised by means of the Central Distillery system, under which all distillation must take place within certain appointed enclosures, the duty being paid on removal of the liquor. These restrictions on free trade in liquor have occasioned some loss of revenue, but the power which is gained by them of adjusting the tax to the circumstances of the payers admits of obtaining the maximum of revenue with the minimum of consumption. All observers concur in representing the good effects of checking the supply of intoxicating spirits to the hill-tribes, who are naturally very prone to indulge in them. In parts of the Upper Godávarí district, where the aboriginal Kois are so unsettled that any interference with their habits would drive them to emigrate in a body, the population of whole villages—men, women, and even children—may be seen drunk for days together at the season of the year when the palm-juice ripens for toddy. In the wilder portions of the Central Provinces generally the practice has so far died out since the introduction of the Central Distillery system, that *gur* (unrefined sugar) is now habitually used by the Gonds at their feasts as a substitute for spirits. The reform has thus

Excise

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* *Details.*

Liquor	Rs.	7,18,061
Opium	„	1,21,150
Drugs	„	1,05,720

answered its main object—the check of demoralisation among the people,—but it costs the revenue collector far more labour, care, and thought than the simple farming system which it succeeded. When the excise revenue was derived from the sale of the monopoly of vend, his responsibilities were limited to securing a brisk competition at the auction; but now he has to adjust prices, satisfying himself, on the one hand, that they are not forced up so high as to encourage smuggling—on the other that they are not kept so low as to stimulate consumption; he has to see that distilleries are supplied in sufficient numbers and at proper places, and to defeat the efforts both of the distillers and of his own establishment to defraud the revenue. In short he has in the interests of morality to maintain artificial checks on consumption, in opposition not only to the drinking-classes themselves, whose tastes and habits he is obliged to cross, but to the distillers, who know by experience that large consumption at low rates creates a far more paying trade than that which is now imposed upon them. The taxes on opium and intoxicating drugs are at present farmed, or to speak more accurately, the monopoly of the retail of these articles is annually sold by auction; but modifications in this system are under consideration.

Stamps and assessed taxes.

The stamps are nearly as lucrative a source of revenue as the excise. In 1868-69 Rs. 8,37,026 were derived from stamp revenue.

The assessed taxes produced in 1868-69 Rs. 3,71,155.* In the present year the certificate tax on incomes over Rs. 500 has given way, as elsewhere in India, to a 1½ per cent income tax, from which about Rs. 2,75,000 will be obtained. Incomes under Rs. 500 are taxed by an impost called "*pándhrí*," which is peculiar to these provinces, having come to the British Government as a legacy from their Maráthá predecessors.

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* *Details.*

Certificate Tax	Rs.	1,05,887
Pándhrí.....................	"	26,526

Forest revenues.

The Forest Revenues are derived, in the case of the Reserved Forests, from the sale of timber and other forest products. Of the Reserved Government Forests, which cover some 4,000 square miles of country, and produce Teak (*tectona grandis*), *Sál* (*vatica robusta*), *Sáj* (*terminalia glabra* or *tomentosa*), *Bíjesál* (*pterocarpus marsupium*), *Shísham* (*dalbergia latifolia*), *Kawá* (*pentaptera arjuna*), *Anjan* (*hardwickia binata*), and other less valuable woods. They are managed by a Conservator, four Deputy Conservators, four Assistant and three Sub-Conservators, besides a subordinate staff.

The tree forests of the Central Provinces have, however, been so much exhausted, mainly owing to the destructive *dáhya* system of cultivation practised by the hill-tribes, that, except in one or two localities, the labours of the Forest officers will for many years be limited to guarding against further damage, and thus allowing the forests to recover themselves by rest. By far the greater part of the uncultivated lands belonging absolutely to the Government are stony wastes, incapable of producing a strong straight growth of timber. But they supply many of the daily wants of the people—grass and poles for thatching; firewood; bamboos for mats and fences; tough small wood for agricultural implements; wild-fruits; and above all the fleshy *mhowa* flower, from which not only is a spirit distilled, but the poorer population draws half its sustenance at certain times of the year. Then the disposal of the hill-grazing grounds is a question of the last importance to the villages of the plain, and the lac, silk, wax, honey, resin, and other articles of commerce are eagerly bought up for export. The district officer has therefore to administer the Government estates not only so as to secure a full revenue, but with a due regard to the many interests concerned. Hitherto the revenue has been ordinarily levied by means of annual usufruct farms, but it has been found that the farmers often take undue advantage of their monopoly to make exorbitant terms with the more ignorant villagers; and a system of commutation under which each village shall pay a small fixed sum for the right to

collect jungle produce is under consideration, and has already been introduced in some districts.

The Forest Revenues for 1868-69 amounted to Rs. 3,51,014, of which Rs. 1,01,851 were contributed by the Reserved Forests, and Rs. 2,49,163 by the Unreserved Forests.

Miscellaneous receipts.

The receipts from Fines, Refunds, Registration fees, Profits of jail manufactures, &c. under the head of "Law and Justice," amounting to Rs, 2,24,527, and the miscellaneous items, amounting to Rs. 2,60,581, make up the total revenues for 1868-69 to Rs. 1,04,74,699.*

Education.

Education, as has already been observed, is on something the same footing as Forest conservancy—that is it is partly conducted by a special department, partly by the regular civil staff. Since the Central Provinces have been established in their present shape, it has been recognised that the real want of a thinly-populated backward country like this is cheap instruction for the many, and that the high education of the few must for the present be quite a secondary object. Aryan civilisation is here an exotic, which in the rude atmosphere of the camp and the farm has never reached its ornamental prime. There was therefore no basis of time-honoured erudition from which to shape stately schemes of advanced education; but on the other hand the mass of the people, if apathetic, was unprejudiced, and had no deeper objection to bring against learning than its irksomeness. Thus in eight years the number of pupils grew from 16,766 to 72,835. One in every 125 of the population is now under instruction, which, though unfortunately a low enough ratio in the abstract, compares favourably with the results obtained in more settled provinces.† In one district, Sambalpúr, where the

* There is a small difference between the Revenue and Finance Department figures, arising from their closing the accounts on different days at the end of the year—a defect which is being remedied.

† In the N. W. P.—One in 166.
„ Punjáb— „ in 217.
„ Bengal— „ in 239.
„ Oudh— „ in 260.

population belongs to a more intelligent race (the Uriya) than the people of the Central Provinces generally, a greater advance has been made, nearly two per cent of the people being under instruction, great part of the cost of which is defrayed from their own voluntary subscriptions. Their appreciation of schools is shown not only by the sacrifices which they make to maintain them, but by the crowds which flock to public examinations. This is, however, an exceptional instance of the success which in a greater or less degree always attends the system of enlisting the influence of the district officer in the cause of education.

Higher education.

The higher education alone in these provinces is left exclusively to the care of the Educational Department, which, having its functions thus limited, consists merely of an Inspector-General and three circle Inspectors. Their special charge is confined to the management of two high schools, sixteen middle class schools, and six Normal schools;* but they also inspect the town and village schools managed by district officers, and are responsible for the maintenance of the prescribed educational standards.

The cost of popular education is defrayed from the proceeds of a special two per cent cess on landholders, from subscriptions and from fees. High class education draws something from these last two sources, but is mainly supported by a State grant. Altogether of a total expenditure of some £50,000 (in 1868-69) considerably more than half was met from local resources.

Sanitation and Vaccination.

Sanitation and Vaccination are supervised by a Sanitary Commissioner. For the latter purpose he has an establishment of vaccinators, which, if not numerically adequate to grapple with the disease in all parts of the province, has been of service in familiarising the process to the people, and in thus preparing the way for its extension by

* There are also Missionary Institutions at Nágpúr and Jabalpúr which teach up to the "High School" standard

means of local enterprise. The science of Sanitation is as yet in its infancy, and this branch of the Sanitary Commissioner's duties is for the present limited to advising the local authorities in cases of epidemics, and to collecting data, especially with regard to the course and working of cholera outbreaks.

Dispensaries.

A kindred subject is the Hospital Establishment, which, however, is under the charge of the Inspector of Jails. There are now in existence 79 of these charitable institutions, of which 66 are dispensaries, two are lunatic asylums, one is a leper asylum, and six are poor-houses. The dispensary income is now rather over £10,000 a year, of which the Government contributes about a third, the remainder being obtained in nearly equal proportions from local funds and private subscriptions. Dispensaries are located not only at the head-quarters of districts, but at many places in the interior, and afford medicines and treatment gratis to all who apply for them. In proportion to the numbers of the population the amount of medical aid as yet available is but small, but in so vast an undertaking the Government cannot attempt to do more than show by example the advantages of scientific treatment in disease, and lately there have been symptoms, in the voluntary establishment of a few dispensaries, that the appreciation for them is gaining ground.

Jails.

The Jails in the Central Provinces resemble those of other parts of India, and need no particular notice. They are conducted on the most approved principles, and the earnings of the prisoners defray about half the expenses.

Local funds and operations.

It has already been mentioned that, in addition to the duties imposed upon them as part of the administrative staff of the country, district officers perform certain functions of a local character. The chief of these are the superintendence and guidance of the municipal bodies which have been created in all large towns. Self-government, even in a very modified form, is so strange to Asiatics that as yet the initiative in deliberation, except where the

committee includes European members, is almost necessarily taken by the district officer. Great efforts have, however, been made to secure a true representation of all classes of the people in these bodies, and as they are not only entrusted with the management of communications, conservancy, &c., and in minor matters with the preservation of order, but have the power of self-taxation, the stimulus of self-interest is not always ineffectual in rousing them to a sense of their duties. In addition to his municipal duties the district officer has the management of the ferry fund, arising from the proceeds of ferry leases, pound-fees, and other sources; of the *nazúl* fund, being the proceeds of public gardens, building-plots and buildings in cities, and other Government property not paying land revenue; of the school fund (already mentioned), derived from a two per cent. cess on land revenue; and of a similar two per cent. cess for the maintenance of district roads.*

The Engineering Department.

The main lines of communication are however, with the Government buildings, military and civil, kept up by an Engineering department, consisting in these provinces of a Chief Engineer, three Superintending Engineers, sixteen Executive Engineers, and twenty-one Assistant Engineers, besides subordinates. This staff is rather larger than would be retained for simply local requirements; considerable establishments being employed on the river Godávarí navigation works, and on the road between Jabalpúr and Nágpúr, which, pending the completion of the Narbadá valley extension of the Great Indian Peninsula Railway, has been the connecting link between the railway system of Eastern and Western India. The two railways will meet shortly at Jabalpúr, north of the Sátpurá plateau, and then the line terminating at Nágpúr, south of the plateau, will sink to the position of a mere branch. Passing, however, through the rich cotton fields of Berár and the Wardhá

Communications.

* There is also a half per cent. cess on land revenue for the maintenance of the district posts, but these are managed by the Post Office authorities, who, like the Telegraph Officers, belong to an Imperial Department, independent of the local Government.

valley, and tapping at Nágpúr the teeming grain stores of Chhattísgarh, it will always be an important commercial line, even if it is not eventually connected with the coal and iron fields of Chándá, which lie some 80 miles to the south. Chhattísgarh is as yet only linked to the Railway system by an unfinished road, but its great capacities as a granary will become yearly more valuable as the grain lands of the Nágpúr plain are invaded by cotton. The plain of Chhattísgarh, in itself rich and fertile, is so hemmed in on all sides but the west by hills and forests that its natural outlet is in the direction of Nágpúr, and therefore the further improvement of the somewhat costly communications between the cotton country and the grain country is only a question of time and price-currents.

An immense field is therefore left for Engineering enterprise before India can profit to the full by the coal fields, the iron mines, and the long stretches of wheat and rice which are still shut in by their hilly borders. The progress already made will best be realised by remembering that the main thoroughfare* in India for mails and English travellers now traverses a country in which five years ago none but occasional Government officials attempted to move about, and there were no means of transit except by the slow, patriarchal process of daily marches. The effect of the improvement in the communications may also be well illustrated by the course of trade during the last few years.

Trade.

In 1863-64 the exports and imports of the province were valued at about four millions sterling. In 1868-69 their value had risen to six and three-quarter millions sterling, notwithstanding that the prosperity of the country had been rudely shaken by the general failure of the crops in 1868.

The principal articles entering into this trade are cotton, grain, and native cloth among exports; and salt, sugar, and English piece-goods among imports. Cotton is the most valuable item of export, while salt is the

Exports—Cotton.

* The course of the mails will be diverted in a few days (from 1st April 1870) to the Narbadá valley railway.

chief import. Since the extension of the Great Indian Peninsula Railway to Nágpúr in 1867 the cotton trade has almost deserted its old routes—northward to Mirzápúr, and eastward to Cuttack *viâ* the Mahánadí,—and has turned almost entirely in the direction of the western coast, where the bales are delivered "pressed" in the shape best fitted for marine transport.

The excellent quality of the Wardhá valley staple, which under its brand of "Hinganghát" commands a price equal to that quoted for any other Indian cotton, will always give it a good place in the English market, but for some time to come it does not seem likely that the export will exceed 60,000 or 70,000 bales (of 400 lbs) per annum. Not only is cotton a very sensitive crop, and therefore one on which cultivators hesitate to stake their whole harvest return, but the prices of food-grains have risen so rapidly of late years that it would not pay to bring more land under cotton at present. The best chance for the extension of the cotton culture is in the improvement of communication with Chhattísgarh, now divided from Nágpúr by 174 miles of unfinished road. The Chhattísgarh plain is a great granary; the Wardhá valley is the best cotton field in these parts of India, and when perfect connection is established between the two, it is only reasonable to suppose that each will be enabled, by the division of labour, to fulfil its natural function, and that the Wardhá country, having no concern about its food-supplies, will send to England enlarged consignments of cotton, which, returning in their manufactured shape to Chhattísgarh, will set free for grain-production men and land now less profitably employed in providing clothing from an inferior local staple. Meanwhile Hinganghát seed has been largely distributed in the most promising localities, and cotton gardens have been established for the purpose of testing the effects of high cultivation on the local varieties of the cotton plant.*

* Among the Administrative Departments the newly created Cotton Department was not specially mentioned, as its sphere of operations is by no means limited to this province. It is but just, however, to record the debt which the cotton industry of the Wardhá valley owes to the Cotton Commissioner for the Central Provinces and the Berárs.

The native cloth manufacture has been severely tried by the development of the cotton trade. In the first years of the scarcity cotton became almost too precious to be worked up into the coarser native fabrics, and the weavers were undersold by the Manchester manufacturers even in their own villages. On the other hand the finer native fabrics absolutely gained by the "cotton crisis." Great part of the wealth poured into the country by the new trade was absorbed in the cotton-producing districts of Berár and the Deccan, where the reputation of the fine Nágpúr cloths stands highest, and thus, while in 1863-64 exports to the amount of 60,352 *maunds* (of 82 lbs.) of native cloth were valued at £250,056 only, 52,893 *maunds* exported in 1866-67 reached the high value of £560,590. In the next year the quotations for raw cotton fell to 5¼*d.* per lb., and the native manufacture slightly revived in quantity, at the same time falling in gross value. Last year (1868-69) the effects of a disastrous agricultural season and an advance in the price of cotton resulted in a considerable falling off both in bulk and in value.

Native cloth trade.

The cotton trade at present attracts most notice, but the grain trade of the province is also important and extensive. The exports have of late years amounted to a million *maunds* (some 170,000 quarters), but against these must be set imports to about a third of that amount; home-grown wheat being exchanged, especially in the southern part of the province, for millet (*jawárí*), which is both an economical and a popular article of food among the labouring classes. Last year (1869) the imports of grain almost equalled the exports in bulk, an extraordinary importation having set in from Berár late in the year to meet the gaps caused by the failure of the harvest. Notwithstanding two bad seasons, however, the export trade has nearly doubled itself within the last six years, and as the quantity exported does not by the most liberal calculation amount to two per cent. of the gross produce, it is certain that the exportable margin will yet very considerably expand.

Grain trade.

The remaining articles of produce are of minor importance; among them may be mentioned lac, raw or manufactured, amounting in 1868-69 to 40,282 *maunds*, valued at £58,426; spices and groceries, including chillies, turmeric, coriander, mustard, and other condiments, valued at £48,108; silk cocoons, valued at £13,470; dyes at £22,692; and *ghee* (clarified butter) at £88,700. This last trade was entirely created by the opening of the railway to Bombay. The aggregate exports of all kinds in 1868-69 represent a quantity carried, exclusive of all through traffic and Government and railway stores, of 88,099 tons, valued at £2,763,421.

Remaining articles of export.

Turning to imports, the chief article is salt. The Ságar and Narbadá territories procure their supply of this necessary of life from the Rájputána lakes, the Nágpúr country from Bombay, and Chhattísgarh from the Eastern Coast. In 1868-69 the opening of the Panjáb Railway to Umballa, and the closure of the Banjárá carrying routes, from the effects of the drought, gave an opening to the Panjáb and Delhi salts which can now be imported so cheaply that they are likely to retain their hold of the market. In the six years for which statistics are available the price of salt has risen from four rupees to six rupees per *maund*, mainly in consequence of the extension of the Inland Customs Line so as to embrace the greater part of the province. The quantity imported, 856,000 *maunds*, seems, however, sufficient, at six or seven pounds per head, for the ordinary consumption of the people, but it is doubtful whether it allows enough for cattle.

Imports—Salt.

Refined sugar is another article which, being beyond the manufacturing skill of the province, is imported mainly from Mirzápúr. The imports ordinarily range from 200,000 to 300,000 *maunds* per annum; but in 1868-69, owing to the general distress, they fell to 190,651 *maunds*. Next in importance come English piece-goods, which the statistics show by weight instead of by tale. The

Sugar.

Piece-goods and other articles of import.

average import for the last few years has been 45,000 *maunds*, and, notwithstanding a steady diminution in prices during the last two years, the trade has remained firm. The largest importations are from Bombay, though, since the opening of the East India Railway to Jabalpúr, consignments from Calcutta have increased. Tobacco is imported from the Madras Presidency, from Berár, and from the North-Western Provinces to the extent of some 4,000 or 5,000 *maunds*, valued at £50,000; Spices, such as cloves, cinnamon, nutmeg, black pepper, &c., to the extent of 66,000 *maunds*, valued at £102,420; Silk pieces to the extent of 2,791 *maunds*, valued at £186,527; Cocoanuts, mainly from Western Coast, to the value of £187,085. Altogether the imports for 1868-69 amounted to 120,990 tons, valued at £4,031,842. According to the statistics, they have more than doubled both in bulk and in weight in five years, but allowance must be made for the greater completeness of the later statistics and for some uncertainty in the valuation, which in case of *imports* is not always reliable.

Conclusion.

Without, then, insisting too much upon the share which the efforts of Sir Richard Temple and his successors have had in forcing the country forward, it is evident that in the rapid extension of trade and communication with the outer world during the last few years, the Central Provinces have been under the influence of stimulating agencies which would have disturbed the sleep of barbarism itself. Under the heights on which the half-tamed aboriginal Kings perched their rude stronghold has grown up a large commercial city, and the centre of the railway system of India. Chhattísgarh, till lately only known to orthodox Hindús as a hateful abode of witchcraft and dissent, is now "the land of the threshing-floors," the granary of Central India. Hinganghát, in the valley of the Wardhá—a country so obscure as to be absolutely without a history till within the last century—has become a household word in the markets of Liverpool. Chándá, the most remote and wild of all the Gond principalities, is now a familiar name not only

with Government officials, but among men of science and men of business, and with her rare combination of coal, iron, and cotton, promises to become one of the chief industrial centres of India.

All these changes—all this rush of light and air—have taken place within the last decade. The first four-fifths of our half century of rule, after we had once learned that the country was no El-Dorado, but needed careful nursing to restore it even to moderate prosperity, passed in a sort of conservative quiescence, which, in its dread of interference, stereotyped existing customs and institutions. For better or worse our ideal has changed. It was indeed impossible that as Western civilisation crept up by degrees from either coast, even these secluded valleys should in the end escape its influence, and when, owing to that very central position which had so long retarded access to them, they all at once became the keystone of the system of communication between the Eastern and Western seas, the first tumultuous throbbing and pulsation of new life came upon them with almost overwhelming rapidity and suddenness. Within less than ten years the conditions of life to the mass of the people have undergone a complete revolution. The food-grains which were once so plentiful, that in good seasons farmers could hardly get labour to carry their harvests, are now jealously stored for export, and meted out at what would have been thought famine prices. The cotton of the Nágpúr plain, which was worked up by thousands of village looms into a fabric so durable as to make its cost a matter of secondary importance, and yet so cheap as to be within the reach of all, is now eagerly bought up to be packed by steam-presses, and sent across the seas to England, to France, to Germany, and even to Russia. In short, food has trebled and clothing has doubled in price within the last ten years; and a life of rude plenty and implicit dependence on the bounty of nature has been perforce exchanged for a constant exercise of foresight and prudence. On the other hand, if prices are high they are regular; food, though seldom superabundant, at least never runs altogether short, as in the old days of alternate waste and famine; foreign luxuries and adjuncts of civilisation are

comparatively accessible, and the standard of wages has fully kept pace with the cost of living. Thus the people have gained new powers of resistance, and live easily under a burthen which would have crushed their fathers.

Many a *laudator temporis acti* no doubt still looks back to the day when food seemed to drop into his mouth, nine years out of ten, without exertion; forgetting that terrible tenth season when capricious nature held back her hand, and there were no means of procuring aid from without; forgetting the yearly tale of victims yielded without a struggle to cholera and small-pox; and perhaps scarcely caring to remember or appreciate the many roads which competition and progress are daily opening to him out of the dead level to which inexorable custom had hitherto restricted his career. But it matters little now to balance the passive delights of a life of brutish ease, chequered only by the whims of nature, against the higher, if more hardly earned, advantages, which not even toil and forethought can win till a field is opened to their efforts. Events have decided the question for themselves. The interests of the empire required the connection of the two seaport capitals; the empty factories of half the world demanded access to the only cotton fields which bid fair to replace the devastated plantations of the Confederate States. The day had passed even for the most retrograde policy to attempt any check on the advancing tide and struggle of life. It only remained to fit the people for the new order of things; and to ensure them their share in the benefits which it brought, by providing for them an education which should give them a fair standing ground in their dealings with intellects sharpened in a more stirring school, and by showing them practically that the issues of health and prosperity were not altogether beyond human grasp. No criticisms can be more misplaced than those which brand the administrative efforts of the last eight years—made to meet changes so sudden and great as those through which the country is passing—with the charges of precipitancy and over-ambitiousness. If the schools, the hospitals, the post-offices, the roads, the railways, the courts, and the numberless other public

institutions which have sprung up since the formation of the Central Provinces could be doubled in number and efficiency; if the measures of reform to which the governing staff of the province have devoted their energies and abilities—nay sometimes even their health and their very lives—could be enlarged and intensified beyond the most sanguine hopes of their originators, the guardians of the young province would still have but a very incomplete account to render of their stewardship; and indeed they may well feel content if the foundations laid by eight years' labour with untrained instruments, and in a difficult soil, prove wide enough for the wants of a growing people; and stable enough to bear a superstructure worthy of a more advanced civilisation.

CHARLES GRANT.

Nágpúr, 31*st March* 1870.

AHI'RI'—A forest in the chiefship of the same name, in the southern portion of the Chándá district, on the left bank of the Pranhítá river. Negotiations are in progress for leasing the forest from the chief on the part of government. Before it can be systematically worked, however, considerable outlay will be necessary to make it accessible from Chándá or from some point on the river Godávarí. Ahírí was first visited by the conservator of forests, Major Pearson, early in 1867, and he then pronounced it to be one of the very finest teak forests in India, and certainly one which, considering the immense amount of timber taken out of it, had suffered as little as any. Although, however, the whole country from the junction of the Waingangá and Wardhá is covered with teak, the trees in the plains are generally unsound, ill-developed, and crooked, the only valuable timber being found in and around a block of hills which lies between the villages of Korsená, Bemaram, Jhilmili, and Talwárá. The two blocks of forest which it is proposed to reserve have been named Bemaram and Mirkallú.

AIRI'—A teak plantation in the Mandla district, about five square miles in extent, and now under the charge of the forest department. It is favourably situated in an angle formed by the junction of the Burhner and Hálon. The planting operations are supervised by a European forester.

AJMI'RGARH—A hill in the Biláspúr district adjoining Amarkantak. It is about 3,500 feet above the sea, and has an open surface on the top, but the summit is difficult of access. It has at one time been fortified.

A'LBA'KA'—The chief village of an estate of the same name in the Upper Godávarí district. It is situated on the Godávarí, forty miles to the north of Dumagudem. The naib or deputy of the zamíndár is the chief local authority, and resides here. There is a small thatched travellers' bungalow about half a mile to the south-east of the village. The population is about 250, and consists of Kois and Telingas. The water-supply is from the river and a large tank close to the village. There are some Indo-Scythian remains, Cromlechs, &c. on the hills close to the village and in its vicinity.

A'LEWA'HI'—A small village in the Chándá district, with a very fine irrigation-reservoir twenty-four miles south-west of Brahmapurí.

ALI'PU'R—A village in the Hinganghát tahsíl of the Wardhá district, sixteen miles to the south of Wardhá. It is perhaps the finest agricultural village in Wardhá, and contains 3,303 inhabitants, of whom 1,382 are cultivators. There are besides a considerable number of weavers and spinners. Alípúr was founded by the Nawáb Salábat Khán of Ellichpúr, whose family held the land in jágír till about fifty years ago. It is now held in málguzárí tenure by Mádho Ráo Gangádhar Chitnavís, late chief secretary to the Maráthá government. It is famed for its irrigation and the number of wells in use, and is surrounded by mango-groves and gardens. Here is a mosque at which there is a small semi-religious fair every March. The chief works carried out from municipal funds have been the clearing and levelling of the market-place in the centre of the town, and the construction of a village school, which is well attended. The municipality support their own police and conservancy establishments. There is a good weekly market here every Tuesday for agricultural produce.

ALMOD—A chiefship in the Hoshangábád district, consisting of twenty-nine villages, situated in and round the Mahádeo group of hills. The zamíndár

is one of the Bhopás, or hereditary guardians of the Mahádeo temples. He receives an allowance from the government of Rs. 200 annually in lieu of pilgrim tax, against which is debited a quit-rent on his estate of Rs. 40.

ALON—A river in the Seoní district, which takes its rise near the village of Pempúr (pargana Lakhnádon) and flows from west to east into the Thánwar. It has an affluent called the Panchmoní. No villages of any note are situated on the banks of the Alon, and the country through which it passes is hilly and wild. This unimportant stream is not to be confounded with the Hálon.

AMARKANTAK—A hill which, though lately transferred to Rewá, with the Sohágpúr pargana, naturally forms part of the Biláspúr district. It attains an altitude of 3,500 feet above the sea, and has a very pleasant climate. The objects of interest are the temples round the sources of the sacred Narbadá, and the waterfalls.

AMARWA'RA'—A large village in the Chhindwárá district, once the capital of the pargana. A police force is stationed here, and there is a pretty good government school. Amarwárá is on the main road to Narsinghpúr, and is about fifty miles from that place. The population amounts to over a thousand souls.

A'MB—A river which takes its rise in the hills eastward of Umrer in the Nágpúr district, and, flowing past the town of Umrer, reaches the Waingangá at Ambhorá in the same district.

AMBA'GARH CHAUKI'—A zamíndárí situated on the north-east frontier of the Chándá district. It is of considerable extent, and towards the Ráipúr side is fairly cultivated. Most of it is, however, hilly, and large tracts are covered with jungle. Excellent iron ore is found here. Ambágarh is inhabited by Gonds, with a sprinkling of Gaulís; and the languages spoken are the Gondí and the Chhattísgarhí dialect of Hindí. The zamíndár, Umráo Singh, is the third in rank of the Chándá chiefs, and resides at Chaukí, twenty-two miles north-east of Wairágarh. An assistant patrol of the customs department is posted at the village.

A'MBGA'ON is the north-eastern pargana of the Múl tahsíl in the Chándá district, and contains, with its dependent zamíndárís (excluding Ahírí), an area of about 1,212 square miles. It is bounded on the north by the Wairágarh pargana, east by Bastar, south by Arpallí with Ghot, and west by the Waingangá; and contains 67 villages and 4 zamíndárís. It is hilly, and, except in the vicinity of the Waingangá, consists of red or sandy soil, covered with dense jungle. It is much intersected with tributaries of the Waingangá, the largest of which are the Kámen, the Potpurí, and the Kurúr. Its staples are rice, jungle produce, and tasar silk; and it carries on considerable trade in salt with the east coast. In the south Telugú is chiefly spoken, which yields to Maráthá on the north; but the traders all over the pargana are Telingas. Of the agricultural classes the most numerous are Kunbís, Kápiwárs, and Son Telís. The principal towns are Garhchirolí and Chámursí; and the village of Márkandí is noted for its ancient and beautiful group of temples.

A'MBGA'ON—A village in the Chándá district. It was once the capital of the pargana, but is now a dreary-looking place, consisting of a hundred huts, shut in by dense jungle. It has two ancient temples, one dedicated to Mahádeva, and the other to Mahákálí, and possesses also two tanks.

A'MGA'ON—The chief place in the chiefship of that name in the Bhandára district. It has a large weekly market, and is to some extent an entrepôt for goods from the Khairágarh chiefship in Ráípúr. Near A'mgáon itself extend miles of low rocky jungle, infested with panthers, and the chiefship generally is rather noted for the number of man-eating tigers which have been killed within its limits from time to time. Kunbís preponderate among the population, as the zamíndár belongs to that class. The climate is considered unfavourable, and the well-water is usually brackish. The chief resides with his adoptive mother in an old walled enclosure, dignified by the name of a fort, and he is one of the most advanced pupils, and chief supporter of the flourishing government school at A'mgáon. There are some curious old remains of massive stone buildings in the neighbourhood at a place called Padmapúr, but their origin is unknown.

A'MGA'ON—An estate in the eastern portion of the Bhandára district, which originally formed part of that of Kámthá. It consists of fifty-three villages, embracing an area of 146 square miles, of which forty-seven are under cultivation. The population numbers 21,543 souls.

A'MLA'—A village in the Betúl district, situated about eighteen miles from Badnúr on the Chhindwárá road. It contains 368 houses, with a population of 1,616 souls, and is the head-quarters of a considerable trade in brass utensils. There are some old tombs, said to be those of Gond kings.

A'NDHALGA'ON—A town about sixteen miles north-east of Bhandára in the district of the same name. It had a population by the last census of 3,270 souls. The cotton fabrics manufactured here are in good repute. There is a large and flourishing government school in the town, and conservancy is carried out from the municipal funds. The water-supply is good, and the place is considered to be healthy.

ANDHA'RI'—A river in the Chándá district; it has three main branches, the first rising in the eastern slopes of the Perzágarh hills, the second near Bhisí, and the third in the Chimúr hills. The first and second unite at Karamgáon, and are joined by the third near Jhám; and the river falls into the Waingangá a little south of Ghátkúl, after a course from north to south, measuring in a straight line, of sixty-five miles.

ANDORI'—A large agricultural village in the Huzúr tahsíl of the Wardhá district, containing 1,165 inhabitants, and standing on the bank of the river Wardhá about eighteen miles south of Wardhá town. Under the Maráthá rule it gave its name to a pargana, but the kamávisdár or revenue officer in charge held his court at Wáigáon. It contains a village school and a police outpost.

ANHONI'—In the Hoshangábád district. Here is a hot spring, nearly due north of the Mahádeo hills, at the edge of the outer range, which divides the Denwá from the Narbadá valley; it is said to be good for boils and skin diseases, and is much visited. There is another hot spring south-east of Anhoní, about sixteen miles off, known as Maháljhir, which is said to be too hot to dip the hand into.

A'NJI'—A town in the Wardhá subdivision of the Wardhá district, on the left bank of the river Dhám, about nine miles north-west of Wardhá. It was quite a small village until the time of the Bhonslá rule, when the present mud fort was erected, and the government officials exerted themselves to attract

settlers. It then became the principal place of a pargana; but latterly the kamávisdár, or pargana revenue officer under the Maráthá rule, held his court at A'rví. It suffered also from being looted by the Pindhárís. The population amounts to 2,769 souls, principally cultivators, with a few weavers. Octroi is levied here, and a raised weighing-place, within a gravelled enclosure, for weighing cotton, has been constructed out of the municipal funds. A good weekly market is held here on Thursdays; and the cloth woven and dyed in the town forms a chief object of trade. There is a vernacular town school; and the municipality maintain their own town police.

ANKUSA'—A village in the Upper Godávarí district, seventeen miles from Sironchá, on the road to Dumagudem. There is a village school here. The water-supply, which is inferior, is derived from two small tanks close to the village. The population is 550, chiefly Telingas; one shop.

A'RANG—A town on the Mahánadí, in the Ráipúr district, comprizing 1,044 houses and 2,267 inhabitants. It has declined since the tahsíldár's court was removed from it to Ráipúr, about 1863. There are, however, a good number of commercial residents; and a large trade in metal vessels is carried on. The soil in the neighbourhood is very productive, but the population is scanty. The town contains some ruins of temples and old tanks, as it was formerly one of the seats of the Haihai Bansí Rájput dynasty. One of the temples is Jain, and believed to be of considerable antiquity. There are immense groves of mango trees around A'rang, in which tigers to the present day occasionally take up their abode; and to the north of the town are extensive foundations of brick buildings, showing that the place was formerly of greater extent than it is at present. There is a branch dispensary, with a native doctor, here; also an assistant patrol of the customs department.

ARJUNI'—An estate in the Bhandára district, consisting of ten villages, traversed by the Great Eastern road, and lying about twelve miles east of Sákolí. It has an area of 13,889 acres, of which 2,633 are cultivated. The population amounts to 2,183 souls. The present chief, Anant Rám, is a Gond by caste: hence this class preponderate. The village of Arjuní is the chief place in this estate, and possesses an indigenous school and a government police post.

ARMORI'—The third town in commercial rank in the Chándá district, situated in the Wairágarh pargana on the left bank of the Waingangá, about eighty miles north-east of Chándá. Armórí manufactures fine and coarse cloth, country carts, and tasar thread; and is preeminently a mart at which forest produce, cattle, and iron from the wild eastern tracts are exchanged for the commodities of the western countries. Its foreign trade is with Berár, Wardhá, Nágpúr, Bhandára, Chhattísgarh, Bastar, [illegible] rains it carries on some small boat traffic [illegible] in the town, the farm of which for 1866-[illegible] police outpost, and government schools for boys and girls, and a handsome market-place is now in process of construction.

ARPA'—A stream rising in the rugged range north of Kendá in the Biláspúr district. After pursuing a southerly course past the town of Biláspúr it falls into the Seo near a village called Urtam in the same district. It is [illegible] navigable, though its waters are to some extent utilized for purposes of irrigation. In the dry months the stream is very insignificant, but during the monsoon floods it carries a large volume of water.

ARPALLI′ (with GHOT), the south-eastern pargana of the Múl tahsíl of the Chándá district. It has an area of about 440 square miles. It is bounded on the north by the A′mbgáon pargana and the Páwí Mutándí zamíndárí, on the east by Ahírí, on the south by Ahírí and the Pranhítá, and on the west by the Waingangá and A′mbgáon. The formation is granitic and metamorphic; the typical rocks being granite, gneiss, and hornblende schists, through which run masses of quartz, evidently metalliferous. The country is hilly, affording countless sites for irrigation-reservoirs, and is watered by numerous streams, many of which are fed by perennial springs. The soil is chiefly a sandy loam richly impregnated with vegetable mould, for hill, plain, and valley are covered with forest, in which tendú, mhowa, achár, áín, dhaurá, karam, and bamboo are the most common, while teak and shísham, straight but of small girth, are found in the vicinity of the Pranhítá and on most of the hill spurs. The pargana contains eighty-one villages, the principal being Ghot, which is a thriving place, with a considerable stretch of sugarcane fields; and there are several well-to-do villages along the banks of the Waingangá and Pranhítá and about Arpallí; but excluding these, most of the villages in the pargana are mere small clearings tenanted by Máriás.

A′RVI′—A town in the Wardhá district, situated near the head of the Wardhá valley, about 34 miles north-west of Wardhá. Under the Maráthá government the kamávisdár in charge of the A′njí pargana used to hold court here, and now it is the head-quarters of the A′rví tahsíl and police circle. It is said to have been founded some three hundred years ago by Telang Ráo Walí, and his name is still associated with the place, which is often styled at length A′rví Telang Ráo. Hindús claim Telang Ráo as a Bráhman, and Mohammadans as a fellow-religionist of their own: hence both sects worship at his tomb, which has been converted into a handsome shrine by contributions from the cotton merchants and other townspeople. A′rví at present contains 8,256 inhabitants, of whom the bulk are cultivators and day-labourers; but there are also 294 merchants, besides smaller tradesmen, 578 oilmen, and 249 weavers.

The following statement of imports and exports for 1868-69 shows that it is a considerable trading town:—

	Totals of all kinds.	Cotton.	Saccharine produce.	Grain.	Oil Seeds.	Ghee and Oil.	Country Cloth.	English Piece Goods.	Spices.	Cattle.
IMPORTS—										
Maunds of 80 lbs each	108,176	16,211	6,683	55,622	13,112	4,860	539	181	991	No. 744
Value .... Rs.	986,861	389,445	57,724	162,824	59,291	125,916	53,994	32,650	18,523	7,440
EXPORTS—										
Maunds of 80 lbs each	90,326	16,583	4,114	36,434	13,879	6,224	256	163	472	500
Value ...... Rs.	843,684	392,200	30,671	103,594	68,420	143,112	25,625	16,300	9,340	14,343

Much has been done for the town from municipal funds. The main street, which has been widened and metalled, leads into a market-place recently laid out, whence a fine broad street with trees on each side leads past the tahsíldár's court-house to the Wardhá valley road, which passes through the outskirts of the town. A range of dispensary buildings has been constructed after the standard plan, and a substantial saráí, with sets of rooms for European travellers, has been commenced. Then a metalled cotton yard has been laid out, with raised platforms for weighing cotton. The avenues and clumps of young trees planted have been well tended, and already begin to add to the appearance of the town. The municipal garden is, next to that at head-quarters, the best in the district. A'rví contains more substantial houses than most towns in Wardhá, even the huts of the poor being generally tiled. There is an Anglo-Vernacular town school here, which is well attended; and the municipality supports a conservancy establishment.

A'RVI'—A revenue subdivision of the Wardhá district, having an area of 868 square miles, with 489 villages, and a population of 110,595 according to the census of 1866. The land revenue of the tahsíl for 1869-70 is Rs. 1,52,511.

ASARALLI'—A [illegible]
east of Sironchá on the [illegible]
has been well cleared. [illegible]
bungalow west of the vi[illegible]
vatí and Godávarí, it is six miles. The population is about 450 The water-supply is inferior, there being one well only and a small tank. There is, however, a large tank about a mile and a half to the west. A road from this branches to Bhúpálpatnam, distant about twenty-five miles north-east. Pálkí bearers can be obtained here if some previous notice be given. A ferry is open, except in the rainy season, to Pálmilá, on the opposite bank of the Godávarí. The village itself is a mile and a half from the Godávarí.

A'SHTI'—A large town in the Wardhá district, containing 5,224 inhabitants. It lies 18 miles north of A'rví and 52 miles north-west of Wardhá, just below the southern offshoots of the Sátpurá range. It is an old town, and tradition says that it was thriving at the time when the Gaulís were lords of the country, but that when their rule ended the place went to waste. The Emperor Jahángír gave the A'shtí, A'mner, Paunár, and Talégáon (Berár) parganas in jágír to Mohammad Khán Niází, an Afghán noble who held high rank both under Jahángír and his predecessor. He restored A'shtí, and brought the country round under cultivation. He died in 1037 Fasli, or 241 years ago, and was buried at A'shtí. A handsome mausoleum was built over the grave in the Moghal style. Mohammad Khán was succeeded by Ahmad Khán Niází, who after ruling over the territories above mentioned for fourteen years died in 1061 Faslí. A similar mausoleum was erected over his tomb, but smaller and of inferior workmanship. [illegible] enclosure, and are the sights of A'shtí. [illegible] art to find in such a remote spot as this. [illegible] ower of the Niázís gradually declined; in time A'shtí itself passed from their hands into the possession of the Maráthá officials, and now nothing remains to them save a few rent-free fields, sufficient merely for their subsistence. The tombs of their ancestors were already falling into disrepair owing to the poverty of the family, when they were taken in hand by the district authorities as worthy objects

of local interest, and restored from municipal funds. Lately, in consideration of the past history of the family and the local respect which it commands, the Government conferred on Nawáb Wáhid Khán, one of its representatives in A'shtí, the powers of an honorary magistrate. The bulk of the inhabitants are agriculturists, but a good trade is carried on in country cloth, grain, saccharine produce, spices, and cotton. The municipal income has been expended on various works, among others damming the stream which passes through the town, so as to retain a supply of water through the hot weather. The dam has been so placed as to bring the reservoir just below the height on which the tombs of the Nawábs stand, and the effect is very good; a market-place has also been levelled to the left of this reservoir, and the weekly market there held is well attended. The town contains an Anglo-Vernacular town school, and a suitable school-house has been erected after the standard plan. There is also a police station-house under a head constable.

A'SHTI'—A small block of teak forest in the Wardhá district, which from its neighbourhood to well-populated towns has been much exhausted. The tract has been reserved as a State Forest more in view to preserve the large number of teak saplings on the ground than for the sake of any valuable timber which it now contains.

A'SI'RGARH—A strong fortress situated on an isolated hill in the Sátpurá range; height 850 feet from the base, and 2,300 feet above the sea level; it is twenty-nine and a half miles south-west from Khandwá, the head-quarters of the Nimár district, and is situated in latitude 21° 26′ and longitude 76° 20′.

Description of the fortress of A'sírgarh.

The following description of the fortress, which holds good to this day, is given by Colonel Blacker, in his history of the Maráthá campaigns of 1817 to 1819:—

"The upper fort in its greatest length from west to east is about eleven hundred yards, and its extreme breadth from north to south about six hundred, but owing to the irregularity of its shape the area will not be found more than three hundred thousand square yards (60 acres). It crowns the top of a detached hill seven hundred and fifty feet in height; and round the foot of the wall enclosing the area is a bluff precipice from eighty to one hundred and twenty feet in perpendicular depth, so well scarped as to leave no avenues of ascent except at two places. To fortify these has therefore been the principal care in constructing the upper fort, for the wall which skirts the precipices is no more than a low curtain, except where the guns are placed in battery. This is one of the few hill-forts possessing an abundant supply of water which is not commanded within common range, but it fully participates in the common disadvantage attending similar places of strength, by affording cover in every direction to the approaches of an enemy through the numerous ravines by which its inferior ramifications are separated. In one of these which terminates within the upper fort is the northern avenue, where the hill is highest, and to bar the access to the place at that point, an outer rampart, containing four casements with embrasures, eighteen feet high, as many thick, and one hundred and ninety feet long, crosses it from one part of the interior wall to another, where a rëentering angle is formed by the works. A sally-port of extraordinary construction descends through the rock at the south-eastern extremity, and is easily blocked on necessity, by dropping down materials at certain stages which are open to the top. The principal avenue of the fort is on the south-west side, where there is consequently a double line

of works above, the lower of which, twenty-five feet in height, runs along the foot of the bluff precipice, and the entrance passes through five gateways by a steep ascent of stone steps. The masonry here is uncommonly fine, as the natural impediments are, on this side, least difficult, and on this account a third line of works, called the lower fort, embraces an inferior branch of the hill immediately above the pettah. The wall is about thirty feet in height, with towers, and at its northern and southern extremities it ascends to connect itself with the upper works. The pettah, which is by no means large, has a partial wall on the southern side, where there is a gate, but in other quarters it is open and surrounded by ravines and deep hollows extending far in every direction."

The chief points in the early history of the fort and surrounding country will be found in the article on the Nimár district. The Mohammadan historian Farishta* states that the fort was built by a herdsman named A'sá Ahír, who held it when the Mohammadans conquered the country (A.D. 1370), and whose ancestors had possessed it for seven hundred years previously. He is said to have been the landholder of the whole surrounding country, and to have possessed large wealth in cattle and grain stores. But it seems probable that Farishta invented the story as an ingenious etymological explanation of the name A'sír. A'sá Gaulí is in fact a fabulous character of Western India, classed in the popular idea along with the Pándava brothers; and, as all old forts are attributed by tradition to the pastoral tribes, who doubtless at an early period occupied India, Farishta probably saw no harm in advancing the mythical A'sá a few thousand years to fit his story. We know that A'sír was in fact occupied by Rájputs to within a short time of the Mohammadan invasion, it being frequently mentioned by name in Rájput poetry, and Alá-u-ddín having taken it from the Chauháns during his Deccan raid in A.D. 1295 (*vide* article "Nimár").† Ab-ul-fazl, who wrote a few years before Farishta, says, with more probability, that when the Fárúkís established their kingdom of Khándesh there were only a few people in A'sírgarh, which was a place of worship of Asvatthhámá. It is so still, and is mentioned as such in the Mahábhárat. A'sírgarh fell into the hands of the Fárúkí princes of Khándesh about A.D. 1400, and was by them greatly strengthened, the lower fort called Malaigarh having been entirely constructed by A'dil Khán I. the fourth of the dynasty. A'sírgarh was frequently the safe retreat of the Fárúkí princes when their territory was invaded by the different independent Mohammadan kings of Gujarát and the Deccan. It remained in their possession for 200 years, till in A.D. 1600 the great Akbar, emperor of Delhi, conquered Málwá and Khándesh, taking the last of the Fárúkís, Bahádur Khán, in A'sírgarh, after a siege which is thus described by the historian Farishta‡—

"When Akbar Pádsháh arrived at Mándú with the avowed intention of invading the Deccan, Bahádur Khán instead of adopting the policy of his father in relying on the honour of Akbar, and going with an army to coöperate with him, shut himself up in the fort of A'sír and commenced preparations to withstand a siege. To this end he invited fifteen thousand persons, including labourers, artizans, and shopkeepers, into the place, and filled it with horses and cattle in order that they might serve for work,

* Briggs' Farishta, vol. iv. p 287. Ed 1829
† A'ín-i-Akbarí History of Súba Dádes
‡ Briggs' Farishta, vol. iv p. 325. Ed 1829.

and eventually for food and other purposes. When Akbar Pádsháh heard of these proceedings he sent orders to Khán Khánán and to prince Dániál Mirzá to continue the siege of A'hmadnagar, while he himself marched to the south and occupied Burhánpúr, leaving one of his generals to besiege A'sír. The blockade of this fortress continued for a length of time till the air became fetid from filth, and an epidemic disease raged, caused by the number of cattle which daily died. At this period a report was spread, and generally believed in by the garrison, that Akbar had the power of reducing forts by necromancy, and that magicians accompanied him for that purpose. Bahádur Khán, believing that his misfortunes arose from the abovementioned cause, took no means to counteract the evils by which he was surrounded. He neither gave orders for the removal of the dead cattle, for the establishment of hospitals, nor for sending out useless persons, till at length the soldiers, worn out, became quite careless on duty, and the Moghals stormed and carried the lower fort called Malaigarh. Nothing could exceed the infatuation of Bahádur Khán, who, although he had ten years' grain, and money to an enormous amount, still kept the troops in arrears; and they, seeing that no redress was to be expected, resolved to seize him and deliver him over to Akbar Pádsháh. Before this project was carried into effect Bahádur Khán discovered the plot, and consulted his officers, who all agreed that it was too late to think of a remedy. The pestilence raged with great fury, the troops were completely exhausted, and nothing remained but to open negotiations for the surrender of the fort, on condition that the lives of the garrison should be spared, and that they should march out with their property. The terms were acceded to, with the exception of the last propositions regarding the Khán's private property, all of which fell into the king's hands; and Bahádur Khán, the last of the Fárúkí dynasty, humbled himself before the throne of Akbar Pádsháh in A.H. 1008.; while the impregnable fortress of A'sír, with ten years' provisions, and countless treasures, fell into the hands of the conqueror."

A.H. 1008.
A.D. 1599.

A vainglorious inscription cut in the rock near the main gateway records the event above described, but gives the date with more correctness A.H. 1009 (A.D. 1600).

After this the fort appears to have remained quietly in the possession of the Delhi Emperors up to the invasion of their kingdom by the Maráthás. Another inscription near the large tank in the fort commemorates the building of the great mosque in the reign of the Emperor Sháh Jahán. This mosque has two elegant minarets, but no cupolas—a feature peculiar to mosques in this part of the country. It is now used as a European barrack. Another inscription is near the first-mentioned one at the south-west gate. It records the transfer (apparently peaceful) of the place to the power of Aurangzeb after deposing his father and murdering his elder brother in A.D. 1660.

Another record of the reign of Aurangzeb is to be found in an inscription on the large gun on the south-west bastion. This piece is a magnificent specimen of native gun-casting, and was made at Burhánpúr in the year 1663. It is made of a kind of gun metal containing a very large proportion of copper (probably the "ashtdhátu," which was composed of eight metals, including silver and gold). The casting has been made on a hollow core of iron welded

in ribands, which now forms the bore of the piece. Its principal dimensions are the following:—

	Feet.	Inches
Length, muzzle to breech.... . ..	12	9
Do. do. to trunnions . .	7	3
Girth at breech	8	2½
Do. in front of trunnion	6	6
Do. at muzzle	5	7
Diameter of bore	0	8½

The calibre is therefore somewhat larger, while the length is considerably greater than those of the 68-pounders of the British service. Its weight cannot be less than seven tons.

The gun is elaborately ornamented in relief with Persian inscriptions and scroll work commencing from the muzzle; the inscriptions run thus—

1. "When the sparks of sorrow issue from me, life deserts the body, as grief falls on the world when flames issue from the fiery zone."

2. Aurangzeb's seal, with his full title, "Abul Muzaffar Mohíyuddín Mohammad Aurangzeb, Sháh Ghází."

3. "Made at Burhánpúr in the year 1074 A.H." (A.D. 1663).
4. "The gun 'Mulk Haibats'" (terror of the country).
5. "In the rule of Mohammad Husen Arab."

6. "A ball of 35 seers, and 12 seers of powder, Sháh Jahání weight"

It is to be noted that an iron shot fitting the bore would weigh about 70 lbs., so that the shot used must have been either hollow or made of some light stone.

This magnificent old gun has long lain uncared-for on the ground in the south-western bastion, but orders have now been received for its removal to England, to be placed in the museum of artillery at Woolwich. A breech-loading wall-piece was also found on A'sírgarh, and now lies in the Khandwá public garden. It is of about one lb. calibre. The breech-loading apparatus is lost, but it seems to have been on the simple plan common in ancient breech-loaders of all countries, namely, a detachable chamber introduced into a slot in the side of the gun, and kept in position by a wedge or bolt. An inscription on it states that it was placed in the fort in A.D. 1589 by Alí Sháh Fárúkí.

In A.D. 1760 the fort passed by treaty into the hands of the Peshwá Bájí Ráo, and in 1778 it was acquired from him by treaty by Mahádjí Sindiá. In A.D. 1803 it was taken with little resistance from Daulat Ráo Sindiá by a detachment of General Wellesley's army shortly after the battle of Assaye; but on peace being concluded with the Maráthás in the same year it was again made over to Sindiá. It was a second time besieged by the British in A.D. 1819, its castellan having given shelter to A'pá Sáhib the ex-rájá of Nágpúr, and of the famous Pindhárí chief Chitú. After an investment of twenty days the fort capitulated, and during this siege A'sírgarh saw perhaps the only real fighting that had occurred in the course of its history. The following description of the siege is extracted from Thornton's History of India*:—

* Vol iv. p 573. Ed 1843.

"The forces assigned to the attack on the pettah were ordered to assemble at midnight on the 17th of March, and to move a short time afterwards. The column of attack, commanded by Lieut. Colonel Fraser, of the Royal Scots, consisted of five companies of that regiment, the flank companies of His Majesty's 30th and 67th foot and of the Madras European regiment, five companies of the first battalion of the 12th Madras native infantry, and a detail of sappers and miners. The reserve under Major Dalrymple, of His Majesty's 30th, was composed of the companies of that regiment not employed in the column of attack, one company of the King's 67th, one of the Madras European regiment, and nine companies of native infantry from the 1st battalion of the 7th regiment, the first battalion of the 12th, and the second battalion of the 17th, with detachments from the 2nd and 7th Madras native cavalry, and four horse artillery guns. The attacking column advanced along a nálá running parallel to the works on the southern side, till arriving within a convenient distance of the pettah, they made a rush for the gate, and succeeded in gaining it. The reserve in the meantime, in two parties, occupied points in the nálá by which the column of attack advanced, and in another running parallel sufficiently near to allow of their rendering eventual support. Sir John Malcolm had been directed to distract the enemy's attention by operations on the northern side, and the duty was performed by a force composed of the 3rd cavalry, the second battalion of the 6th regiment Madras native infantry, and the first battalion of the 14th, the first battalion of the 8th regiment of Bombay native infantry, six howitzers, and two horse artillery guns. The town was carried very expeditiously, and with small loss, the troops finding immediate cover in the streets. In the course of the day a battery for six light howitzers was completed on the pettah, and directed against the lower fort. On the night of the 19th March the enemy made a sally upon one of the British posts which was considerably advanced, but were soon repulsed. In the course of the same night a battery of eight heavy guns was completed. On the 20th at daybreak its fire opened, and by the evening had effected a formidable breach in the lower fort; besides inflicting serious injury on some of the upper works. On that evening the enemy made another sally into the pettah and gained the main street. They were repulsed, but success was accompanied by the loss of Colonel Fraser, who fell in the act of rallying his men. On the morning of the 21st an accidental explosion in the rear of the breaching battery proved fatal to two native officers and about a hundred men. The disaster did not extend to the battery, which continued firing with good effect. In the afternoon a mortar battery was completed, and some shells were thrown from it. For several days little occurred deserving report, except the erection, on the night of the 24th, of another battery, three hundred and fifty yards to the left of the breaching battery. Two other batteries were subsequently erected—one on the south side, to breach in a second place the lower fort; the other designed to silence a large gun* on the north-east bastion of the upper fort.

* "This gun is said to have been an enormous gun-metal piece cast at Burhánpúr, and to have been thrown over the battlements after the siege, and sold as old metal. A stone shot said to have belonged to it measures 21 inches in diameter, and weighs about 450 lbs. The gun would therefore be (with reference to iron shot) technically a 1300-pounder. This, however, is still only half the size of the great gun of Bijápúr in the Deccan, cast in A.D. 1549. The French traveller Bernier states that Aurangzeb had French artillerists in his army about the time these guns were cast, so that they may not be wholly the product of indigenous skill."

"On the 29th two batteries were constructed for an attack on the eastern side of the fort.

"On the following morning the enemy abandoned the lower fort, which was immediately occupied by the British troops. The batteries which had been solely directed against the lower fort were now disarmed, and the guns removed from the pettah into the place which their fire had reduced. In the situation which had been gained the firing against the upper fort was speedily resumed from various batteries, aided by others below. This continued for several days, and so many shot had been fired that a deficiency began to be feared, and a reward was offered by the besiegers for bringing back to the camp the shot previously expended. This expedient stimulated the activity of the hordes of followers which hover about an eastern camp, and succeeded in producing an abundant and reasonable supply. The operations of the siege were vigorously pursued till the 5th of April, when Yaswantráo Lár expressed a wish to negotiate. Some intercourse took place, but the efforts of the besiegers so far from being slackened were increased. On the 8th Yaswantráo Lár repaired to General Doveton's head-quarters, to endeavour to procure terms, but in vain, and on the morning of the 9th a British party took possession of the upper fort, the garrison descending into the pettah, and grounding their matchlocks in a square of British troops formed for their reception."

Since then the fort of A'sírgarh has remained in British possession. It is generally garrisoned by a wing of native infantry and two companies of Europeans. There is no artillery, heavy or light, on the fort, except the old guns already mentioned. A gun-road up to the fort is, however, about to be constructed. It is about seven miles from the station of Chándní on the Great Indian Peninsula Railway. The road passes through thick jungle the whole way, and has been put in tolerable order. As a place of residence the fort is very healthy. The approximate mean temperature of the year is 77°, or 3° lower than on the plains of Nimár. The nights are always cool and pleasant. It has some other attractions. It commands a fine view over the Taptí valley. There is excellent shooting to be had in the neighbourhood, and very fair grapes are grown round the foot of the hill. But on the whole life on the hill is generally found decidedly tedious.

ASLA'NA'—A large village, pleasantly situated on the right bank of the Sonár in the Damoh district, and about thirteen miles north-west of Damoh town. The river here forms a natural "doh" or pool, which is always filled with water and overshadowed by trees. This part of the river, extending for some three miles, equals in scenery any part of the Damoh district. The town contains 395 houses, and a population estimated at about 1,500 souls. The inhabitants are mostly Bráhmans of respectable family (said to be descended from the former Chaudharís, or town officers of Damoh), and Chhípás, or cloth-printers. The cloth printed here has a wide sale. There is a government school here, and a good ferry across the river.

ASODA'—A perennial stream which rises in the A'njí pargana of the Wardhá district, and flowing near Deolí and Alípúr joins the Wardhá below Khángáon.

A'TNER—A village in the Betúl district, lies due south of the civil station Badnúr, and contains 441 houses, with a population of 1,938 souls. There is a large weekly bázár held here, and a considerable trade is carried on with the

Berárs. A'tner possesses a police station-house, a branch dispensary, and a good school. It is also the head-quarters of an assistant patrol of the customs department. There are the remains of an old Maráthá fort here, and fine squared stone is even now dug out of it.

A'UNDHI'—A portion of the Pánábáras zamíndárí in the Chándá district.

B

BA'BAI—A flourishing village in the Hoshangábád district on the high-road to Jabalpúr, sixteen miles east of Hoshangábád, with an excellent weekly market. The road to the Bágrá railway station (six miles distant) branches off at this place. There is a neat school-house and a police outpost.

BADNU'R—The head-quarters of the district of Betúl, consisting, besides the European houses, of two bázárs. The largest, the Kóthí Bázár, has 521 houses, with a population of 2,015 souls. The Sadar Bázár, on the Maehná, contains 192 houses, with a population of about 728 souls. Both bázárs are well kept, and have lately been much improved by having good roads made through them. The public buildings are the commissioner's court-house, the district court-house, the jail, the tahsíl and police station-house, two government school-houses, one for males and the other for females, the post office, the dispensary, and the government central distillery. There is a good saráí for native travellers, and a dák bungalow for Europeans and Natives who choose to pay the usual fees. Not far from Badnúr is Kherlá, the former residence of the Gond rájás, where there is an old fort, now in ruins, which used to be held by them.

BA'GH—A river which rises in the hills near Chichgarh in the Bhandára district, and flows north until it meets with another stream of the same name, when, turning to the west, it forms the southern border of the Bálághát district. Eventually it empties itself into the Waingangá at Satona in the Bhandára district. It is not navigable during the rains, owing to a barrier of rocks within ten miles of its mouth, the removal of which has been commenced.

BAGHRA'JI'—A village in the Jabalpúr district, about eight miles to the south-east of Majhgawán. Here the iron sand called *dhao* is smelted.

BA'GRA'—On the Tawá river in the Hoshangábád district; is a little fortress of the rájás who formerly ruled part of the valley below the spur of the Sátpurás on which the fort stands, and who seem to have been extinguished by the earlier Maráthá invasions.

BAHA'DURPU'R—A town in Nimár, four miles west of Burhánpúr, was built by Bahádur Khán, the last of the Fárúkí dynasty of Khándesh, about the end of the sixteenth century. It is supplied by water by an aqueduct led under the ground from the neighbouring hills in the manner described in the article "Burhánpúr." The old Deccan road passes through this place, and there is a staging bungalow, now shut up. Bahádurpúr has a Hindí government school, a population of 1,500, and a weekly market held on Sunday.

BAHMANGA'ON—An estate in the Bálághát district, held by a representative of a branch of the Bargáon family, and consisting of four villages only, eighteen miles south-east of Búrhá.

BAHMANI'—A large village in the Mandla district. It is on the direct road to Seoní, and situated in the most populous part of the district. The inhabitants are chiefly agricultural, but a large number of them obtain their living by carrying grain and salt to and from Seoní and Mandla, and in other directions, on droves of pack-bullocks. There are a school and a police station here.

BAIHAR—A town in the Bálághát district, situated about fifteen miles east of Paraswárá, in what may be called the east centre of the uplands. It has a good market every Monday. There is a police outpost here. About a mile to the north of the town are some old temples which are worth visiting.

BAIRMA'—A river in the Damoh district which rises in the Vindhya range at an elevation of 1,700 feet above the sea. Its source is a small pond or tank in the Gond village of Bargí. It has a north-easterly course of about 110 miles, and falls into the Sonár (or receives that river) on the right bank in lat. 24° 20′, long. 79° 55′. About ten miles below the junction the united rivers enter the Ken. The slope of the bed is 700 feet, or about seven feet per mile; its velocity is therefore considerable. The principal places on its banks are Deorí, Hatrí, Nautá, Jujhár, and Gaisábád.

BA'LA'GHA'T—

CONTENTS.

General description.

A district in the Central Provinces, which was, as a temporary measure for two years, constituted a separate charge and attached to the Nágpúr division in 1867. It may be briefly described as consisting of the eastern portion of the central plateau, which divides the province from east to west, supplemented to the south by a rich lowland tract lying in the valley of the Waingangá. The highlands of Bálághát, formerly known as the Ráígarh Bichhiá tract, though peculiarly rich in natural resources, had lain, perhaps for centuries, desolate and neglected, owing to their remote position and the difficulty of access to them, when it was determined in 1866 to open them out to the industrious and enterprising peasantry of the Waingangá valley. To accomplish this object the parganas of Dhansuá, Lánjí, and Hattá were taken from the Bhandára district and added to the high country of Ráígarh Bichhiá and the Mau táluka of Seoní; and the whole tract was placed under a district officer resident at Búrhá on the Waingangá. The new district is now bounded as follows:—On the south by the Bágh nadí; on the west by the Waingangá; on the north by the Jabalpúr and Chhattísgarh road and an imaginary line

leaving that road between Bichhiá and the Chilpíghát, and joining the Wainganga near the place where its course changes from east to south, about sixty miles north of the junction of the Bágh nadí; and on the east by the feudatory states of Kawardá and Khairágarh. It lies between 21° 25′ and 22° 30′ north latitude, and 80° 5′ and 81° east longtitude. Its extreme length is about seventy-five miles from north to south, and extreme breadth sixty-five miles from east to west.

None of the country which now forms Bálághát was much known until quite a recent period. The plains of Hattá, the best cultivated portion of the district, have, it is believed, been first brought properly under cultivation within the present century; and the Ráígarh Bichhiá tract with the Mau táluka after relapsing from the little prosperity they may have enjoyed during the best days of the Gond dynasty of Mandla, were, it is said, first taken in hand by one Lachhman Náik about forty years ago. But it was not until Captain Thomson (then deputy commissioner of Seoní) examined and reported on Ráígarh Bichhiá in January 1863 that its condition and resources came prominently to notice.

Geographical description. Geographically the district is composed of three distinct parts, viz:—

1*st.*—The southern lowlands, comprising the parganas of Hattá, Dhansuá, and Lánjí.

2*nd.*—The long narrow valley, known as the Mau táluka, lying to the north of Samápúr between the hills and the Waingangá river.

3*rd.*—The lofty plateau on which is situated the Ráígarh Bichhiá tract.

The first portion is a slightly undulating plain, comparatively well cultivated, and drained by the Waingangá, Bágh, Deo, Ghisrí, and Son rivers. On its northern and north-eastern edge it is fringed with a belt of forest, which extends from one to five miles from the base of the hills; and at various places along the banks of the rivers, which form its southern and western borders, are small patches of jungle; but elsewhere the country is so open that a clear view of the hills can be obtained from nearly any spot on the edge of the boundary streams. The quality of the land varies from the water-scoured soil on the banks of the Waingangá to the rich alluvial black deposits found in the valleys and near the hills.

The second portion is a long, narrow, irregular-shaped lowland tract, composed of a series of small valleys intersected by light micacious granite hill ranges and peaks, covered with dense jungle, and trending generally from north to south. From the main range to the Waingangá the breadth varies from five to twenty miles. It is drained by the Waingangá, and its tributaries, the Nahrá, Masmár, Máhkárá, and Uskál. The soil is as a rule of somewhat inferior quality, and requires a full supply of water to produce good crops; but to counterbalance this drawback, the facilities for irrigation, furnished by the undulating surface of the soil, and the proximity of the hills with their perennial streams, are immense.

The third is a vast undulating plateau broken into numerous valleys by irregular ranges of hills, running generally from east to west. The general level of these valleys is about 800 or 900 feet above the plains below, and nearly 2,000 feet above the sea. By far the greater portion of these highlands is covered with dense jungle. In a few places, such as around Bhirí, Paraswárá,

Baihar, and Bhímlát, there are a few villages worthy of the name, but most of the other inhabited spots are mere specks in the jungle, collections of ten or twelve Gond or Baigá huts, which remain for about two years, and are then burnt by their inhabitants, who migrate to other places in search of virgin soil. The quality of the soil of this tract is extremely varied, and ranges from the richest alluvium to the stony unculturable soil found in proximity to the higher peaks.

Hills.

It is difficult to describe in detail the hills of the district, as the greater portion of it is composed entirely of hill country. The highest points in the district are the peaks above Lánjí, which are about 2,300 or 2,500 feet above the sea; the Tepágarh hill, about 2,600 feet above the sea; and the Bhainsághát range, which in places cannot be much less than 3,000 feet above the sea. In the plains of Dhansuá, Hattá, and Lánjí there are no hills, and in the Mau táluka there are none worthy of particular mention.

Rivers and Tanks.

The principal rivers are the Waingangá, with its tributaries the Bágh, Nahrá, and Uskál, and some smaller streams, such as the Masmár, the Máhkárá, &c., and the few tributaries of the Narbadá, which drain a portion of the upper plateau, viz. the Banjar, Hálon, and Jamúniá. There are no lakes in Bálághát worthy of mention; small tanks, however, which hold water just sufficient to irrigate the rice crops at the end of the monsoon, and to supply the village cattle with water during the hot months, abound. In many cases the tanks are purposely and completely emptied soon after the rains, and rabí crops are sown in their beds.

Forests.

The forests of Bálághát are very extensive. In the low country the bases of the hills are fringed with jungle, containing timber of various kinds, but not of any great value. On the banks of the Waingangá are scattered patches of teak; and in various other places [illegible] ning stunted timber and grass. On the I[illegible] on the banks of the Son, between Lánjí a[illegible] are found the large katang bamboos, the specimens of which sh[illegible] exhibitions measured about ninety feet in leng[illegible] part of the country is covered with forests. the large sál forest reserve of Toplá, where, according to Major Pearson, "the "trees are truly magnificent, many of them measuring three feet in diameter, "and having a height of fifty or sixty feet." From Toplá to Bhímlát and Baihar, sál is very abundant. But little teak of value is now to be found in these forests. On the Jamúniá, near Bhímlát, some 3,000 trees are still standing, but of these about forty per cent are as yet less than three feet in circumference, and not fit for the market.

Wild animals.

These forests are tenanted by wild animals * of all kinds, from the bison, which frequents nearly all the hill-crests above Lánjí and the Bhainsághát range, to the hare and the fox in the plains below, but they are not easily to be met with, for their numbers are not in proportion to the immense extent of jungle which they frequent. The following statement shows the number of wild animals which were killed, and for which government rewards were paid, in 1867-68:—

* There is one wild elephant, which it is believed escaped some fifteen years ago from the establishment of the Rájá of Nágpúr.

Description of Animals.	No. killed.	Amount of Reward paid.		
		Rs.	a.	p.
Tigers	15	750	0	0
Do. cubs	1	20	0	0
Panthers	19	190	0	0
Do. cubs	3	15	0	0
Bears	28	140	0	0
Do. cubs	1	2	8	0
Hyænas	5	10	0	0
Snakes	398	431	0	0
Total......	470	1,558	8	0

Products—Mineral.

There is every reason to suppose that the mineral wealth of the highlands is considerable; so much, however, of the whole area is but partially explored that it is impossible to state what the extent of the mineral resources may be. Gold is washed in both the Deo and Son, also in a small stream called the Sonberá nálá near the Pancherá ghát in the Dhansuá pargana, and in the Nahrá river of the Mäu tract. The quantity obtainable is, however, so small as scarcely to repay the labour. Iron in large quantities is found in very many places on the hills, and it is extensively worked by the Gonds, who smelt it into rough semi-circular shapes called "chúlás," averaging in weight about 10 lbs. each. These are sold in the bázárs at the rate of two to four chúlás for the rupee. Gerú, or red ochre, is found to the west of the Sáletekrí hills, and is used by the people for dyeing, &c.; and a few miles to the east of Búrhá, surmá (sulphide of antimony) occurs in large quantities. The latter is, however, of no value here, and no one takes the trouble to collect it. Both above and below the gháts mica is abundant. Indeed it is difficult to find any place where its glittering fragments do not at once attract the eye, but no where has it been met with in sheets of such size as to make it commercially valuable. The best specimens as yet brought to light have come from near Chitádongrí and Bamní near Baihar, and have measured about two by three or four inches.*

Products—Agricultural.

Rice is the principal agricultural product, but other crops are grown, as will be seen by the following table for the year 1868:—

	Area of Acres under cultivation.
Rice	188,312
Wheat	585
Other food grains	8,770
Oil-seeds	3,436
Sugar	505
Fibres	100
Tobacco	638

* Mr. Michea, a French gentleman residing in the Mandla district, has taken an experimental lease of these mines.

The number of market-gardens and amount of garden produce is extremely small. vegetable are grown in the fie ich are all known by the compr e also many roots and bulbs Gonds for both food and medicine.

For revenue purposes the district is divided into two portions, viz. the Búrhá tahsíl, which consists of the parganas of Dhansúá, Lánjí, including the Sáletekrí zamíndárí and Hattá, and the Paraswárá tahsíl which is composed of the southern portions of the Ráígarh Bichhiá tract and the Máu táluka. The revenues of the district in 1868-69 are shown by the following table :—

Revenue.

Land revenue	Rs.	67,543	8	0
Assessed taxes	,,	6,925	0	0
Excise	,,	13,243	0	0
Stamps	,,	11,342	0	0
Forest revenue	,,	18,412	0	0
Total......Rs.		1,17,465	8	0

There are no made-roads in the district. For six months in the year (viz. from December till June) the ordinary country tracks are fairly good, but for the remaining five months they are, generally speaking, quite impassable except for elephants and foot-passengers. The passes leading from the low country to the highlands are as follows:—

Communications.

1. The Bánpúr ghát, to the north of the Lánjí pargana, in the gorge of the Deo.

2. The Warai ghát, to the north-east of the Dhansuá pargana, near the villages of Odhá and Dhansuá.

3. The Pancherá ghát, to the north of the Dhansuá pargana, near the villges of Pancherá and Dhápewárá.

4. The Bhondwá ghát, in the south-east of the Mäu táluka, near Lametá and Bhondwá.

5. The Ahmadpúr ghát, lying due east of the town of Mäu.

Of these Nos. 1 and 2 are at present bad, No. 3 is nearly finished, and good, and Nos. 4 and 5 are very fair, especially the latter.

The population is classed under some ninety castes and religious denominations, but most of these are very scantily represented. By far the largest element in the population is the aboriginal, in which the Gonds and their congeners are the most conspicuous. ost numerous are Lodhís and Ponwárs, both e though the latter have merely a local reputa nown through Northern and Central India. It is from the immigration of sturdy peasants of these classes that the reclamation of the forest wastes may be hoped for, and it was with the main object of facilitating their settlement in Bálághát that the new district was experimentally formed. The trading classes are chiefly represented

Population

by oil-sellers and spirit-distillers, who, however, combine other trades, and even agriculture, with their hereditary avocations. The artisan class scarcely exists yet, though there is a sprinkling of ordinary village carpenters, blacksmiths, and metal-workers.

Settlers.

The following extracts from a report on the new district by Captain Bloomfield, the Deputy Commissioner, will show what steps are being taken to induce settlers from below to take up the rich virgin lands of the plateau :—

"Since the beginning of 1867 every effort has been made to induce Ponwárs, Kunbís, Marárs, and other good cultivating classes to immigrate and take up land in the upland tracts. People applying for land above the gháts have either received grants under the waste land clearance lease rules, where the plot applied for has been entirely waste; or, in cases where the applicant has expressed a desire to undertake the management of small villages composed of a few squatters with a little scattered cultivation, they have been allowed to do so, and inducements have been held out to them to the effect that if they get the village inhabited, and cause the lands belonging thereto to be brought quickly under cultivation, the proprietary right will be given to them, and a regular settlement made. The former of the conditions above described (clearance lease) is termed by the natives 'jangal taráshí' (forest clearing), and the latter 'ábádí' (colonisation).

"Under the clearance lease rules, 46 plots, with a total area of 9,171 acres, have been taken up by 33 Ponwárs, 6 Gonds, 1 Marár, 1 Lodhí; and 37 villages, with an area of about 55,583 acres, have been taken up by 9 Ponwárs, 2 Kunbís, 3 Gonds, 1 Káyath, 1 Marár, 2 Rájputs, and 1 Sonár. The area thus taken up amounts altogether to about 64,754 acres. The number of men (59) thus shown to have gone to the uplands only represents those well-to-do individuals, who have ventured to immigrate from below in the hope that hereafter they may become málguzárs of their holdings. But as a rule, with each of these men several families of cultivators of the same caste, but in poorer circumstances, have gone: thus the total number of persons who have emigrated to the uplands may be estimated at more than 500, exclusive of those who have gone to reside in villages previously settled. Of this latter class I have no certain statistics, but from the number of people I have seen in the act of emigration, and from the great profusion of new houses in the upland villages, I have no hesitation in saying that the numbers of this class of immigrants are very considerable.

* * * * * * * * *

"Of all the people who have gone above the gháts these Ponwárs promise to be the most valuable and successful. Wherever men of this class have taken up land they have set to work in earnest in embanking up their fields and constructing tanks. In many places where they have settled down, where never sod was turned before, may now be seen fields covering many acres, with their embankments (bandís) three and four feet high, and everything ready for the rains now commencing.

"The Ponwárs and other settlers have perhaps done much, considering the fewness of their numbers and the recentness of their arrival; but their

example has, I believe, done more. The former inhabitants of the tracts seem now to have realised the fact that formidable competitors for the rich lands around them are daily becoming more numerous, and they no longer imagine that they alone are the occupiers of the soil. Gonds and others who were formerly satisfied with their rough and shifting cultivation, now vie with each other in raising embankments round their fields, and in constructing tanks where nothing of the kind before existed."

This is only a beginning, but it is regarded as promising by those who know the country. Special causes have been at work during the two years, for which this dist [illegible] to the ordinary obstacles arisi [illegible] e. One of the two years has [illegible] been a question about the rights of the indigenous inhabitants, which, till it was settled, must have deterred many intending immigrants from taking up lands, a clear title to which could not yet be given to them.

In addition to the direct modes of encouragement above described, considerable efforts have been made to facilitate settlement by improving the very deficient modes of communication between the low country and the rich wastes on the plateau. What has been done in this respect is thus described in a late report by Mr. Bernard, the Commissioner of the Nágpúr division:—

"Captain Bloomfield's report describes what has been done, and is still doing, to open good and sufficient intercommunication between the uplands and plains. The villages of the Waingangá plain constitute the markets for the produce of the uplands, and it is thence that the people of the highlands draw their salt, their copper vessels, their cotton goods, and their hardware. Yet two years ago there was not a single road by which a laden cart could get from the plains to Paraswárá. Up the tract where the Bhondwá ghát now is, a few half-laden carts used to struggle; and an occasional cart used to get up the Bánpúr ghát by dint of being unladen and lifted at five or six bad places on the road. Now there are no less than three good cart roads by which laden carts can go up and down the ghâts at all seasons, and two more such gháts will shortly be completed. * * * I have myself seen each of these ghát roads once or twice during the present season, and I am able to say that they are most useful and economically constructed works. They may be enumerated thus—

"The Pancherá ghát, costing Rs. 15,000, is quite complete. It is now standing the present rainy season. This ghát was formerly quite impassable for carts. During the last six weeks of the open season of 1869, 792 carts passed over it, so that the people were fully alive to its convenience as soon as it was opened.

"The Warai ghát, costing Rs. 4,000, was barely completed when the rainy season began. Its side drains, however, were finished, and the work will doubtless stand the monsoon weather. No cart had ever been up this ghát before, but during the past season, while work was going on, a few carts got up. Next open season it will be in full working order.

"The Bánpúr ghát has been half finished at a cost of Rs. 2,500.
* * * * * * * * *
It was up this ghát that carts intended for the uplands used to be carried on mens' heads. Already, now that the most part of the ascent is overcome by zigzags, some seventy laden carts have made their way up this ghát.

"The two other gháts lead from the western edge, while the three above described lead from the southern edge of the plateau.

"The Bhondwá ghát has for many years been used by carts; the slope was much more gradual (except for a short piece near the foot of the hills) than on the southern gháts. But the road was extremely rough and uneven, and the proportion of carts which effected the passage of this ghát without breaking their axles or wheels was formerly small. The road has now been improved, the steep ascent of the foot has been overcome by zigzags, and the whole ghát has been made very passable at a cost of Rs. 1,920.

"The Ahmadpúr ghát is of the same character as the Bhondwá, but it is hardly so important a road as any of the other gháts. Its improvement has not yet been taken in hand, but Rs. 2,000 have been provided for the work in the current year's budget. On most of these gháts the cutting has taken the road down to gneiss or to schists, which make very fair road surface. The banks too for the most part consist of tolerably hard material; no expense, or at any rate very little, will therefore be incurred in metalling the ghát roads. But the skeleton of the Bálághát road system will only be begun when the ghát roads are finished. Fair-weather roads will have to be cut from the ghát summits to the different valleys and plateaus; no metalling will as yet be attempted on these roads, but the shortest lines will be selected; the jungle will be cut, rocks and stones will be removed, and the banks of streams will be sloped at the approaches to fords. The lie of these roads has already been settled by the deputy commissioner; some of them have been aligned, and two or three have been already cleared. When they shall all be completed, the communications of the Bálághát uplands will be at least as good as the cross-country roads of the plain country below.

"Before passing from this account of what has been done to improve the Bálághát communications it may be well to notice that the deputy commissioner has given some attention to the improvement of the river communication in the Bálághát lowlands. The Bágh nadí, the Deo nadí, the Son nadí, and the Waingangá traverse the district, and during the flood season a good deal of grain goes down, and some salt comes up in flat-bottomed cargo-boats. At several places on these rivers there are rocky barriers, which impede, or even stop navigation; one of these barriers, at a place named Rájágáon on the Bágh nadí, was opened last May by Captain Bloomfield, who blasted away the rocky curtain at a cost of about Rs. 450. The removal of this barrier has opened out a long extra reach on the Bágh nadí, and has also opened the Deo and Son rivers for cargo-boats. During the current season Captain Bloomfield is taking experimental river trips to all the principal barriers in the district, and has ascertained that the Waingangá might be made navigable to the very north of the district by the removal of comparatively inconsiderable barriers."

History.

As yet the district scarcely has a history. The upper part of it belonged to the dominions of the Garhá Mandla kings until their subjugation by the Maráthás, and the lowlands were included either in the Haihai Bansí kingdom of Chhattísgarh, which was absorbed more than a century ago by the Bhonslá rulers of Nágpúr, or in the Deogarh Gond principality, which fell even earlier before the same power. The high plateau has not, within the memory of man, been so near prosperity as it is at present, and sixty years ago it was almost entirely waste. About that time one Lachhman Náik planted the first villages on the Paraswárá plateau, and it is to his enterprise, and to the industry of the immigrants whom he introduced, that Paraswárá and the thirty villages about it are now flourishing settlements, surrounded by excellent rice fields, which never want for water even in the driest seasons. There are, however, traces, in the shape of handsome Buddhist temples of cut stone, of a comparatively high civilisation at some remote period. Further researches may some day throw light on this epoch, which may probably be referred to the days when a Haihaya line of kings ruled over Márúgarh and Lánjí (the present Mandla and Bálághát). But for the present at any rate the eyes of those interested in the district will rather be turned to the important experiment in colonisation, which is now under trial, than to the almost illegible records of an extinct past.

BALA'HI hills, in the Bhandára district, lying about six miles west of Bhandára, are about four hundred feet above the level of the plain. They extend over a space of ground about twenty-four miles in circumference, and are quite bare of vegetation, but afford some pasturage for cattle, and plenty of building material in the shape of large slabs of shale and blocks of laterite.

BA'LA'KOT—A fortified village situated in a very hilly part of the Damoh district, about twelve miles the south-west of Damoh. The inhabitants are Lodhís, and rebelled in 1857, when the fort was attacked and dismantled by British troops. There is a police post here.

BALIHRI'—A town situated about 9 miles to the south-west of Murwárá, and 15 miles due north of Sleemanábád. It is in all probability one of the oldest towns in the Jabalpúr district. The main line of communication between the valley of the Ganges and Narbadá used to run through it. All round and in every street of it are to be seen ancient remains, which prove it once to have been a place of some importance, though it now contains only 450 houses. At various times the name of the town has been changed; it is said first to have been called Bábávat Nagarí or Bábávatí, then Pápávat Nagarí, and lastly it gained its present name of Balihrí, according to tradition, from the defeat here of a Rájá Bal. The inhabitants of the place, however, say that the name of Balihrí is derived from a kind of 'pán' for which the place was once famous. This may be the case, as even now, notwithstanding the decadence of the place, the 'pán' gardens are numerous and beautiful. Again, others say that the 'pán' derives its name from the town, and not the town from the 'pán.' According to tradition Bábávatí was many centuries ago a very flourishing city. Its temples were numbered by hundreds; and the pilgrims who flocked from all parts of India to do homage at the various shrines were counted by thousands. It is said that in those days it was (8 coss) 24 miles in circumference. In the centre of the town there is now standing an old building formerly used as a " marha," and still called by that name, from which not many years ago was removed a bíjak (large stone bearing an inscription), which has only been decyphered so

far as to show that this was a very early seat of Jain worship. From the best information now obtainable on the subject it appears that the town of Balihrí, and the pargana bearing the same name, consisting of about thirty villages, belonged to the kings of Mandla, in whose possession they continued until Samvat 1838 (A.D. 1781), when they fell into the hands of the Maráthá chief of Ságar. In Samvat 1853 (A.D. 1796) Balihrí and some other districts were presented to Raghojí Bhonslá I., Rájá of Nágpúr, as a reward for services rendered in assisting the Peshwá in a war against the Nizám. In Samvat 1874 (A.D. 1817) Balihrí was ceded by the Bhonslás to the British government. In A.D. 1857, during the great Indian mutiny, the fort of Balihrí was occupied by a party of rebels under Raghunáth Singh Bundelá, of Richúl in Panná. So soon as this became known native troops were sent against the place from Jabalpúr and Nágod, but before they arrived the rebels had decamped. Soon afterwards the fort was, by the order of government, dismantled, and not only were the outer walls levelled, but the whole place was converted into a chaotic mass of ruins. The present town of Balihrí is picturesquely situated among fine groves of mango and other trees, in a fertile country, the surface of which is broken by numerous hills. The large tank (Lachhman Ságar), the many ancient remains, and the fine old baolís in the town itself, are well worthy of a visit from travellers in the neighbourhood.

BALLA'LPUR—A village in the Chándá district, six miles south of Chándá, on the left bank of the Wardhá. It was the seat of the earlier Gond kings. Although now containing only 253 houses, foundations can be traced for a considerable distance in the jungle, showing the large area over which the old city extended. There is a fine stone fort, much of which is modern, having been rebuilt about the end of the last century. Within it are the remains of the ancient palace, among which are two tunnels sloping at a steep angle into the ground. The entrances are a few feet apart, and the tunnels, branching off in opposite directions, lead each to a set of three underground chambers. When these were explored in A.D. 1865 some ancient copper coins and decayed iron rings were found. There is also a perpendicular shaft, the object of which has not yet been ascertained. North of the village are the ruins of a large and elaborately made tank, in which, owing probably to the falling-in of the under-channels, any water collected sinks through the earth, and appears as a stream a little further down. To the east stands a tomb of one of the Gond kings; and in an islet in the Wardhá in the same direction there is an exceedingly curious rock-temple which during several months of the year is fathoms under water; it is known as the "Rám Tírth," and in A.D. 1866 was thoroughly cleaned out and explored. A few hundred yards beyond the Rám Tírth, in the bed of the Wardhá, is a seam of coal, laid bare by the action of the stream. The situation of Ballálpúr is picturesque, the Wardhá banks being high and rocky, and the river beneath at all times deep and broad, while ancient groves furnish abundant shade. A police outpost is stationed here, and near the fort is an unfinished English house, which visitors are generally permitted to use.

BA'LOD—A small town in the Ráípúr district, situated fifty miles south-west of Ráípúr, containing 802 houses and about 1,800 inhabitants; it lies half a mile from the banks of the Tandulá, one of the affluents of the Seo. The town is very straggling, and bears signs of having at one time been much more flourishing than at present. There is an old fort in a state of dilapidation, said to have been built at the close of the fifteenth century of our era by

a cadet of the family of the Rájput kings of Ratanpúr. In A.D. 1778 it was taken by the Maráthás after a very severe contest. There is an old temple in the town, remarkable more for the large stones which form its basement than for any architectural pretensions.

BA'MRA'—A feudatory state attached to the Sambalpúr district, held by a Rájput family, and formerly subject to Sirgúja, but added to the Garhját cluster by *Balrám Deo, first Rájá of Sambalpúr.* It lies between 84° 20′ and 85° 15′ east longitude, and between 21° 10′ and 22° 15′ north latitude. Its formation is extremely irregular, the northern part running up to a point into the Bonai and Gángpúr states; and two points also extending considerably to the westward, the one into the Lairá zamíndárí, and the other into Tálcher. It is bounded on the north by Bonai and Gángpúr, on the south by the Garhját state of Rairákhol, on the east by Tálcher and Lairá, and on the west by the Sambalpúr khálsa and the zamíndárí of Jaipúr or Kolábirá. Taking the extreme length north and south it may be some seventy-five miles, while the extreme breadth is about sixty-four miles. The total area may be about 1750 square miles. Notwithstanding the masses of hill and jungle in the southern portion of the state, about three-fifths of the whole are cultivated, the north-western part and the centre being particularly fertile. The soil is light and sandy, except in the immediate neighbourhood of the hills where it is more loamy. There are some splendid sál forests in this state; all lost to use, however, for want of means to get the timber to a market. Iron ore is to be found in abundance. The jungles produce a considerable quantity of lac, silk, cocoons, beeswax, and honey. Resin is also extracted from the sál trees. The only river of note is the Brahmání. But for certain rocky obstructions that occur at one or two places timber might be floated down this river to the coast, as it empties itself into the sea just north of False Point. An old road to Calcutta, now fallen into disuse, runs through the state from west to east. There are no other roads of importance. According to the census of 1866 the population amounted to 22,456 souls, and was for the most part agricultural. As elsewhere in these parts, rice is the s[illegible] are also cultivated. The [illegible] and Mahantís, while ag[illegible] Agariás, Koltás, Súds, and Dumáls.

The family is Gangá-bansí Rájput. They do not appear to be in possession of any authentic traditions antecedent to Samvat 1602 (A.D. 1545). In that year one Rám Chandra Deva was Rájá till Samvat 1635, when he was succeeded by Bikram Deva, who reigned from 1635 to 1682

"	Haru Deva	"	1682	"	1698
"	Chandra Sekhar	"	1698	"	1730
"	Bhagírath Deva	"	1730	"	1770
"	Pratáp Deva	"	1770	"	1802
"	Sidásar Deva	"	1802	"	1836
"	Arjun Deva	"	1836	"	1876
"	Sujal Deva	"	1876	"	1890
"	Tribhuvan Deva, the present rájá.				

Tribhuvan Deva is a man of some fifty years of age; he is quiet and unpretending, but manages his affairs shrewdly and well. He has not hitherto done much for education in his state, but has recently applied for teachers in order to open three schools.

BANDA'—A town in the Ságar district, about twenty miles north-east of Ságar, containing 204 houses and 626 inhabitants. It is the head-quarters of a tahsíl, and is supposed to have been founded about 200 years ago. About the year A.D. 1810 the tract of Beherá, in which Bandá is situated, formed part of the dominions of Rájá Madan Singh of Garhákotá. After his death his son, Arjun Singh, made over Garhákotá and Málthon to Sindiá (*see* "Garhákotá"), and kept Beherá and Sháhgarh for himself. In 1818, after the cession of Ságar to the British government by the Peshwá, the tract under-mentioned, including Bandá, was acquired by the latter in an exchange of territory with the abovementioned Arjun Singh.

Prior to 1861 the head-quarters of the tahsíl were stationed at Bináiká, a town about nine miles north of Bandá, but owing to the central position of Bandá, and the fact of its being situated on the high road from Ságar to Cawnpore, at no great distance from district head-quarters, the change was decided on. The town itself is a very small and insignificant place. It should, however, now gradually rise in importance. The new tahsílí is situated on a small eminence to the west of the village. It is a handsome flat-roofed building. A boys' school has also been established here.

BANDA'—A revenue subdivision or tahsíl in the Ságar district, having an area of 691 square miles, with 299 villages, and a population of 72,066, according to the census of 1866. The land revenue for the year 1869-70 is Rs. 46,494. This division lies to the north-east of the district, and is bounded on the north by Lalatpúr, a district in the North-West Provinces, and on the east by the native state of Panná.

BA'NDAKPU'R—A village in the Damoh district, containing 200 houses and upwards of 600 inhabitants. It is about nine or ten miles to the east of Damoh. A fair is held here twice a year—once during February for the "Basant" Hindú festival, and once in March for the "Sivarátrí." Large numbers of pilgrims attend these fairs, and the traffic is considerable. In January 1869 the attendance amounted to 20,000 persons. The chief articles brought for sale are piece-goods, hardware, and trinkets of various kinds.

BANDOL—A small village in the Seoní district, half way between Chhapárá and Seoní. There is a road-bungalow here, and supplies and good water are procurable. It is the first encamping-ground after leaving Seoní, from which it is nine miles distant.

BANGA'ON—A village in the Hattá tahsíl of the Damoh district. It is on the road between Damoh and Hattá, and about twelve miles distant from either place. There is an encamping-ground here for troops passing from Ságar to Naugáon. Bangáon is also on the Jabalpúr and Bandá route.

BANJAR—An affluent of the Narbadá, into which it falls nearly opposite Mandla. It rises in Sáletekrí in the Bálághát district, and its course is due north. There are now in the Nágpúr museum specimens of the gold-bearing sand of this river. It has several affluents; the principal on the left bank are the Tannor, Gurár, Bhurbhuriá, and Bhongiá. On the right bank the chief affluent is the Jamúniá, which rises on the Chilpíghát.

BANKHERI'—A small town in the Hoshangábád district, on the high-road from Jabalpúr to Hoshangábád, some fifty miles east of the latter. Here is a railway station; and the road to the Pachmarí sanitarium runs due south from this point towards Fatehpúr.

BA'NPU'R—An estate in the Bálághát district, comprising fifty-six villages, and an area of 206 square miles, of which little more than five are under cultivation. The population amounted to 2,476 souls by the census of 1866. The chief and only good village, Bánpúr, lies twenty-eight miles east of Búrhá.

BA'NSA'—A thriving and rather large village in the Damoh district, containing 541 houses and a population of 1,771 souls. It is situated about fifteen miles to the west of Damoh and three miles to the south of Pathariá. The estate attached is held in jágír by a Maráthá family of Puná, and was granted on condition of military service. There are here an indigenous school, fairly well attended, and a police station. Khádí and other coarse cloths are made in the village.

BARBARI'—A village in the Wardhá district, three miles south-west of Wardhá. A small weekly market is held here on Tuesdays, grain and country cloth being the principal articles brought for sale. Barbarí contains 1,047 inhabitants, chiefly cultivators, with a few weavers. There is a good village school here.

BARBASPU'R—A chiefship attached to the Ráípúr district, consisting of twenty-two villages, situated about sixty miles to the north-west of Ráípúr. It formerly formed part of the Gandai chiefship The chief is a Gond by caste.

BARDHA'—A large village in the north-east corner of the Damoh district, twenty-one miles north-west from Hattá and forty-five miles from Damoh. The population is estimated at upwards of 1,000, and the houses number 482. There is a police outpost at this village. The area attached is 17,531 acres, being the largest estate in the Damoh district.

BAREI'—A stream which rises in the Korbá hills, and is for some distance the boundary between the Biláspúr and Sambalpúr districts.

BARELA'—A town in the Jabalpúr district, containing 501 houses and 2,233 inhabitants, and situated about ten miles to the south-east of Jabalpúr. It is said to have been founded in the reign of one of the Gond rájás, some 1,100 years ago. The present thákurs obtained fourteen villages in táluka Pendwár, for good service, from Rájá Seoráj Sá of Garhá Mandla, about A.D. 1745. Before the year 1857 the town was noted for the manufacture of gun-barrels.

BARELA'—A small forest of about ten square miles in extent in the Mandla district, containing some scattered growth of teak along the ravines which intersect the ground in all directions. The young teak is said to be springing up in large quantities, and altogether the forest is a very promising one.

BARGA'ON—A small chiefship or zamíndárí in the Bálághát district, consisting of one village only, with an area of 1,109 acres. It is said to have been granted in zamíndárí tenure to the ancestor of the present holder for bravery in killing a leopard. Bargáon lies eighteen miles south-east of Búrhá.

BARGARH—The head-quarters of the subdivision of the same name in the Sambalpúr district, situated in the Dakhantír (or southern division), some

twenty-four miles west of Sambalpúr, on the highroad between Sambalpúr and Ráípúr, and within a short distance of the Jirá river.

BARGARH—A tahsíl, or revenue subdivision in the Sambalpúr district, consisting of 332 villages and 254 dependent hamlets. The land revenue is Rs. 49,377, and the population, including that of the zamíndárís, 253,540. It includes within its limits ten zamíndárís, paying in the aggregate to government Rs. 3,521. There are no large towns in this circle, but there are some fine villages, among them may be mentioned—

	Population.		Population.
Remrá	3,076	Samparsará	1,983
Kharmundá	2,547	Khuntpálí	1,877
Chakkarkend	2,401	Birmál	1,875
Beniáchál	2,317	Jhar	1,849
Kumhárí	2,260	Sankírdá.................	1,846
Pánmorá	2,130		

BARGI'—A small village in the Jabalpúr district, but the principal place in the pargana of the same name. It is situated on the road between Nágpúr and Jabalpúr, about fifteen miles distant from the latter place and ten miles from the Narbadá. There are a school and a police station here.

BA'RHA'—A large agricultural village in the Gádarwárá tahsíl in the Narsinghpúr district, with a population of 2,726 souls. Within the last century it was the head-quarters of an estate of the same name, extending as far as Sobhápúr in the Hoshangábád district and Chichlí in the Narsinghpúr district. It was held at one time by the Pindhárí chief Chitú, who built a fort here. Since the cession the cultivated area has been more than doubled, and there are now manufactures in tasar silk, wool, and cloth. A police outpost and a village school are the only government buildings here.

BARPA'LI'—A chiefship attached to the Sambalpúr district. It was created in the reign of Baliár Singh, fourth rájá of Sambalpúr, about three hundred years ago, as a provision for his second son Bikram Singh. It is situated about thirty miles to the south-west of the town of Sambalpúr, consists of some seventy villages, and has an area of about twenty-five square miles, nearly three-fourths of which are cultivated. The population by the last census was 17,304 souls, chiefly agricultural, viz. Koltás, Somrás, &c., but a sprinkling of all the Hindú castes is also to be met with. Rice, cotton, oil-seeds, the pulses, and sugarcane are produced. The manufactures are coarse cloth, tasar silk, and brass vessels. The principal place is Barpálí, which has a population of 2,838. There is an Anglo-Vernacular school here, where some one hundred and thirty pupils are receiving instruction, and also a female school with thirty girls. There are likewise some five or six schools of an inferior class in the villages.

BA'RU' REWA'—A stream in the Narsinghpúr district which flows into the Sher at a little distance above the junction of that river with the Narbadá, after a course of some thirty miles. It is crossed by a large railway bridge.

CONTENTS

General description. A feudatory state situated between 20° 10′ and 17° 40′ of north latitude, and 80° 30′ and 82° 15′ of east longitude, bounded on the north by the Kánker zamíndárí and the Ráipúr district; on the south by the Sironchá district; on the east by the Bendrá Nawágarh zamíndárí under Ráipúr, the Jaipúr state, and the Sabarí river; and on the west by the Indrávatí river and the Áhírí zamíndárí.

The family of the Rájá of Bastar is a very ancient one, and claims to be of the purest Rájput blood, though it is questionable whether it may not be of a mixed lineage—Rájput and Gond. It is said to have come originally from Warangal in the Deccan, about the commencement of the fourteenth century. The supposed gross revenue of Bastar is Rs. 36,102, and the tribute paid by the Rájá to the British government is Rs. 3,056 per annum.

The extreme length of the Bastar state is about 170 miles, and the extreme breadth about 120 miles; the area may be estimated at 13,000 square miles, and the population at less than 270,000 souls. The general nature of the country is flat towards the east and north-east, while the centre and north-west portions are very mountainous, and the southern parts are a mixture of hill and plain. The eastern portion is an elevated plateau, from 1,800 to 2,000 feet above the level of the sea, while the less elevated country to the west and south portion is from 1,000 to 1,500 feet lower. The highland country may be said to extend on the south to the Tángrí Dongrí and Tulsí Dongrí hills; on the west as far as the hills between Nágatoká and Bársúr, beyond which the country falls on the north to where the Mahánadí and Seo rivers have their rise; and to the east beyond the boundary of Jaipúr, as far as the eastern gháts. In this region there are few hills, the streams are sluggish, and the country is a mixture of plain and undulating ground covered by dense sál forests. A fruitful soil, producing rich crops whenever cultivated, covers nearly all the plateau. The principal mountains in Bastar are a lofty range, which forms the boundary between it and the Nugúr and Albáká tálukas of the Sironchá district, running north-west and south-east, and ceasing abruptly as it approaches the Tál river—a range of about equal height in the centre of the dependency, known generally as the "Belá Dílá" (from a particular peak near Dantiwárá), which resembles a bullock's hump, and which extends from the Bijjí táluka in the south to the Indrávatí on the north; a third range running north and south near Naráinpúr; a fourth, called the Tángrí Dongrí, running east and west; and a fifth, the Tulsí Dongrí, which is nearly parallel to, and south of, the preceding, bordering on the Sabarí river and the Jaipúr state. There is also a small, but very distinctly

* This article is taken nearly verbatim from a Report on Bastar by Captain Glasfurd, which will be found published in the "Selections from the Records of the Government of India, Foreign Department, No. xxxix."

defined range which runs north and south from Kutru on the Indrávatí, to Parnsálá and Dumagudem on the Godávarí, where it forms the first barrier on that river. The principal rivers in the dependency are the Indrávatí, the Sabarí, and the Tál or Tálper. They are all affluents of the Godávarí.

Geological conformation.

The soil throughout the greater portion of Bastar may be said to be a light clay with an admixture of sand, better suited for the raising of rice and wet crops than dry cultivation; indeed with a good supply of water it is as fertile, as without water it is poor and incapable of producing rich crops. There is also some good soil of the black description, but of the whole area nine-tenths probably belong to the light clayey class. The hills which separate Bastar from the Nugúr and A'lbáká tálukas are principally composed of vitrified sandstone, exceedingly hard, and of a pinkish colour. They increase in height as they approach the Tál river, within a mile or two of which they abruptly terminate in high scarped precipices of 50 to 150 feet high, while the height of the hills themselves cannot be less than 3,000 feet above the level of the sea. They are in fact a continuation of the sandstone ranges which run from near the confluence of the Waingangá and Wardhá through the chiefship of Ahírí and the Sironchá *táluka*, with similar ranges on the right bank of the Godávarí opposite Sironchá. All these sandstone ranges are parallel to each other, and from five to fifteen miles apart, their direction being invariably north-west and south-east. One peculiarity about them is that as a northern range ceases, a parallel range to the south commences, and when this ceases, a third to the south of it again begins, and so on. The south-eastern falls are generally steep, abrupt, and scarped near their summits, while on the reverse, or north-west side, the slopes are easy. There is but little level space on their summits, little or no water is to be found, and the whole surface is strewn with loose boulders of vitrified sandstone. Eastward from these high ranges of sandstone hills we pass through a narrow valley, on the eastern sides of which there are signs of a change in the formation. Greenstone and hornblende appear near the banks of the Tál, about twenty-five miles from its confluence with the Godávarí, mixed with coarse quartzose and felspathic rocks in various stages of decomposition. A small range, which runs from Kutrú in the north to the head of the first barrier of the Godávarí in the south, seems to be composed principally of gneiss with broad bands of quartz. This range is clearly defined, and has but few spurs.

From these hills to the eastward an undulating plain of mixed clayey and sandy soil extends to the Belá Dílá, which forms a marked feature in the configuration of this part of the country. This chain extends nearly due north and south. From the south bank of the Indrávatí it is about 200 feet above the plain, increasing in height as it runs southward, till it culminates in two high peaks called Nandiráj and Pitur Rání, which are between 3,000 and 4,000 feet above the sea. From this point the range slightly bends to the south-east, and extends as far as the Bijjí táluka and the right bank of the Sabarí, and thence to the junction of that river with the Godávarí. After forming the boundary between the tálukas of Sunkam and Chintalnár it loses most of its regular and well-defined character, till it is lost in irregular masses of hill as it approaches the Godávarí. The formation is for three or four hundred feet granite, then metamorphic shales, and on the surface ironstone and laterite. Leaving the Belá Dílá behind we descend into the valley of the Dankaní, which abounds with small granitic hills, covered with thin jungle and but scanty vegetation;

further eastward the country rises, till after passing Darkarí (between Da wárá and Jagdalpúr) the road gradually descends into the plain in which capital of the dependency stands. Up to Darkarí the formation is granite, a the hills are abrupt and irregular; beyond this point a little vitrified sandsto is seen, which again gives way to clay slate of various colours, from a fai yellow to pink, finely laminated, and covered with the deposit of the clayey soil s common throughout this part of the country. This clay slate extends from the Tángrí Dongrí range at Sítápúr to Jagdalpúr. Proceeding eastwards it becomes harder and of a blue colour, and continues so to the boundary of Bastar and Jaipúr. Blue slate is again found north of Jagdalpúr towards Seoní, and on the banks of the Nárangí river, where it contains iron pyrites in considerable quantities. A small steep range immediately south of Sítápúr is composed almost entirely of limestone. Passing southwards we reach the extreme height of the Tángrí Dongrí, where granite, gneiss, and several varieties of talcoze rocks are found, and descending into the more level parts of the Sunkam táluka clay slates, while near Sunkam compact limestone with gneiss occurs. On the eastern boundary of the Bastar dependency laterite is met with, and at Jaipúr laterite and steatite. This laterite is shaped into blocks for the foundations of houses in Jaipúr. The steatite here is of a whitish-yellow colour; it is quarried and used as a building stone, and is soft enough to enable the workmen to cut and fashion it with an adze.

Minerals.

Iron ore is found towards the eastern portion of the dependency in small quantities, but it is not much worked. It is also found in immense quantities on the Belá Dílá and in the valley of the Jorívág river. The quality is good, but has hardly ever been worked, there being little demand for it. It also occurs, though not so plentifully, towards the north-western boundary. Gold is found in small quantities in the Kutrí river and towards Pratáppúr, as also close to the junction of the Kutrí and Indrávatí rivers.

Internal divisions and Roads.

Bastar is divided into two distinct parts—the Zamíndárís or chiefships, and the Khálsa or country held directly by the Rájá. The former occupies nearly all that portion of the dependency which lies south of the Indrávatí, and a small tract to the north of it, while almost all the country to the north of the river is khálsa. There is not a single made road in the state, although the configuration of the country and the nature of the soil are rather favourable than otherwise to the construction of fair-weather cart lines. In many places the country is so favourable for wheeled carriages that if the thick jungle on each side of the present track were cut down and uprooted, the communication would be complete during the fair season. There are, however, at certain points difficulties of a serious nature to be surmounted, and for these, efficient establishments would be necessary. There is one route which as soon as the navigation of the Godávarí is opened will assume considerable importance, viz. the great Banjárá line from the southern portion of the Ráipúr district, which passes through a portion of Bastar, and thence through the Ahírí chiefship and the Sironchá táluka, to the head of the second barrier. At this point one branch leads to the large stations on the south-east coast, the other to Haidarábád. By this route wheat s exported annually in great quantities from Chhattísgarh.

Trade and Manufactures.

The chief exports are lac, resin, wax, galls, horns, rice, sendrí (a reddish dye), tíkhúr or wild arrowroot, gur (molasses or coarse sugar), teakwood, and cocoons of the tasar

silk-worms. No cotton, and but a very small quantity of wheat and gram, are produced, and what passes through on its way to the coast is exported from the southern portions of the Ráipúr district. Large quantities of rice are, however, exported from Bhúpálpatnam to the Nizám's territory. The imports are considerably greater than the exports; they consist of salt, piece-goods, brazen utensils, cocoanuts, pepper, spices, opium, turmeric, &c. from the coast; grain, wheat, and paper from Ráipúr; and cotton, partly from Ráipúr and partly from Wairágarh in the Chándá district. The coast imports come by the way of Jaipúr, Sunkam, and Kaller. In the western portions cloth, tobacco, and opium are imported from the Nizám's territories. All petty sales in Bastar are effected by barter in rice or by cowrís; but there is such a scarcity of the latter medium of exchange that barter is generally had recourse to. The money table is—

20 Cowrís	=	1 Borí.
12 Borís	=	1 Dugání.
12 Dugánís	=	1 Government Rupee.

Manufactures there are absolutely none worth noticing. The weavers make a coarse description of cloth, and the Mahárs or Pariás weave narrow pieces of an inferior fabric which is used for langotís by the Muriás and other wild tribes. There is also a kind of manufacture of brass-pots from the fragments of old ones by a caste called Ghásiás. The common hatchets and knives always to be seen in the hands of the inhabitants are made at Madder, Bíjápúr, and Jagdalpúr, as even ironsmiths are scarce in Bastar, while it is said that there is not a carpenter in the whole dependency.

At Jagdalpúr there are only two shopkeepers, who do little or no business. Throughout the rest of Bastar, with the exception of at Bijápúr, Madder, and Bhúpálpatnam, there are none of this class, and necessarily in such a country there is much difficulty in procuring supplies. The system at Jagdalpúr, as in Jaipúr and Káláhandí, seems to be for the rájá to keep up granaries and storehouses filled with all the common necessaries of life. The grain is obtained at the cheapest rate, being in some tálukas received in part payment of the land tax; it is then stored up in the rájá's godowns, and retailed to his own establishments and travellers.

Diseases and Epidemics.

Fever is prevalent to a great extent all over the dependency. It is most severe during the months of September, October, and November, and is ordinarily accompanied with dysentery and diarrhœa. There are no native doctors, except in Jagdalpúr and in the larger villages, and even they are the most ignorant of their class. The people have but few remedies. The *agathotes chirayetus* is used by those who live where the plant grows; where it is not to be found, pepper, camphor, and opium are employed. Cholera is a rare visitor, not generally appearing more than once in twenty years, and even then being chiefly confined to the larger villages on the more frequented routes. Small-pox is common, and is greatly dreaded by the inhabitants. This is evident from the number of temples dedicated to the goddess "Mátá Deví," which are to be found in nearly every village throughout the dependency and the neighbouring country. The patient in this disease, into whose body it is supposed the goddess Mátá has entered, is attended to with the most scrupulous regard. On the first appearance of the disease his feet are washed with cow's milk, and wiped upon the head of his nearest relative. Mátá Deví is then prayed to take under her special protection the family which she has honoured with a visit. The patient is placed on a clean

bed of fresh rice-straw, and a screen is put round him. The visits to the temple of Mátá Deví are frequent, and the idol is anointed with "chandan," or ground sandalwood and water, which is then taken and sprinkled over the house in which the patient lies, and signed on his forehead. The patient's diet is confined to fruit, cooling food, and liquids; no medicines are administered. Vaccination too is unknown, but inoculation is practised to some extent. Besides these more serious diseases, dysentery, diarrhœa, and rheumatism prevail, the two former especially in the fever season. Hydrocele is also exceedingly common.

Tribes and Castes.

The tribes and castes in Bastar are numerous. The principal are—

1. Bráhman.
2. Rájput.
3. Dhákar.
4. Káyath.
5. Telí.
6. Kumbhár.
7. Gáhira, or Cowherd.
8. Murár, or Gardener.
9. Kewat, or Fisherman.
10. Halbá or Halwá.
11. Bhatrá.
12. Gadwá.
13. Muriá.
14. Tagárá.
15. Parjá.
16. Sundí, or Spirit-dealer.
17. Ghásiá.
18. Náí, or Barber.
19. Dhobí, or Washerman.
20. Mahár, or Pariá.
21. Chamár.
22. Jhuriá.
23. Máriá.

The Bráhmans found in Bastar are for the most part congregated at and around Jagdalpúr, and are of the following sects:—Kanojas, Jarwás, and Uriás or Ukkals. They all eat fish, and are not interdicted from drinking water from the hands of the Gáhiras. The Dhákars are the illegitimate offspring of Bráhmans, and wear the sacred thread. In Bastar and in Jaipúr a practice formerly existed of either bestowing this distinction for good service, or selling it to particular persons of certain castes; but it does not follow always that all of those castes are now entitled to wear it. The Halbás, or Halwás, are scattered over the more level and cultivated tracts. They are seldom found far south of the Indrávatí, but constitute a numerous class towards the northern part of the state. They dress and live better, and have a better appearance, than most of the other castes; they do not eat the flesh of cows nor of swine, and wear the sacred thread. The Bhatrás inhabit the eastern portions of the dependency towards Kotpád, Porágarh, and Ráígarh, but are not a numerous caste. They cultivate the soil, and eat nearly everything except the flesh of the cow. A good number have the hereditary privilege of wearing the sacred thread. The Gadwás, or Gadbás, though scarce in Bastar, are numerous towards the east and in Jaipúr. They subsist partly by cultivation and partly by labour. The dress of the men is like that of other castes, but that worn by the women is singular and worthy of remark. A cloth, three feet by six, made from the fibre of the bark of the karing tree, with horizontal bands of red, yellow, and blue, each about three inches in width, is secured round the waist by a girdle, then brought over the shoulder and fastened down in front of the upper part of the body. The girdle too is curious; it is composed of from forty to fifty separate cords of about eighteen or twenty inches in length, lashed together at the ends in front. A chaplet of the large white seeds of the "kusa" grass strung together is fastened round the hair, as are also sometimes strings of white beads; large earrings of three coils of common brass wire, certainly

three or four inches in diameter, are suspended to the upper cartilage of the ear, and hang down to the shoulder; and another earring resembling a brass button with a stalk to it is worn in the lobe of the ear. Nose-rings are seldom worn. At the time of the Dasará, Holí, and other holidays both men and women dance together to the music of a fife and drum. Sometimes they form a ring by joining hands all round, springing towards the centre and then back to the full extent of their arms, while they at the same time keep circling round and round; at other times the women dance singly or in pairs, their hands resting on each other's waists. When fatigued they cease dancing, and sing. A man steps out of the crowd and sings a verse or two *impromptu*. One of the women rejoins, and they sing at each other for a short time. The point of these songs appears to consist in giving the sharpest rejoinders to each other; the woman reflects upon the man's ungainly appearance and want of skill as a cultivator or huntsman, and the man retorts by reproaching her with her ugliness and slatternly habits. Like most of lower castes in this country, they are addicted to drinking.

The Muriás inhabit the more cultivated plains around Jagdalpúr, and extend on the west from Nágtoká to the boundary of Jaipúr, and from Sítápúr to about thirty or forty miles north of the Indrávatí. Their dress is a waistcloth, or langotí, with but seldom any covering on the head; their ornaments are necklaces of red beads and small brass earrings. They are active, hardy, and skilful cultivators, and their villages are generally clean and comfortable. They eat everything except the flesh of the cow, and keep great numbers of pigs. Tagárás and Parjás are found in a small tract of country south of Jagdalpúr, extending from Sítápúr to Sunkam; they are a poor race, subsisting partly by cultivation and partly by hunting, and are not so well clothed as the Muriás, Bhatrás, or Halbás. They eat anything, even snakes and other reptiles. On occasions of festivals they dance like the Gadwás, but are not such a characteristic race. The Sundís, who are spirit-dealers, are a numerous class, and generally dispersed throughout the dependency. Owing to the habits of the people they derive much profit from their calling. The Ghásiás are an inferior caste, who serve as horsekeepers around Jagdalpúr, and also mend and make brass vessels; they dress like the Muriás, and subsist partly by cultivation and partly by labour. The Jhuriás are found principally in the north-western parts about Náráinpúr and Pratáppúr, and extend towards Kánker; they are a numerous class, and subsist partly by cultivation, and partly by hunting and the fruits of the forest. Their dress resembles that of the Muriás, with whom they may be said to constitute more than one-third of the population of the Bastar dependency, and whom they resemble in customs and appearance.

Máriás.

The Máriás are the most numerous caste in Bastar. They inhabit the densest jungles, and are a shy race, avoiding all contact with strangers, and flying to the hills on the least alarm. In appearance they are more uncivilised than the Muriás, Bhatrás, Halbás, Parjás, and Tagárás, about the same in height, but far surpassing them in strength and agility. Their dress depends a good deal on their proximity to civilization, and upon the accessibility of the localities they inhabit. Near Bhúpálpatnam and Bijápúr they are tolerably well clad, but in the wilder and more unfrequented parts, such as the valleys of the Belá Dílá, and towards the Indrávatí and the Kutrú táluka, their clothing is of the very scantiest description. They seldom wear any covering on their heads, and they rarely possess a dhotí; if they do, it is usually wrapped

round their loins. Generally speaking they are exceedingly averse to the use of cold water; and as they wear but little clothing, and sleep on the bare ground (in cold weather between two fires), they are often begrimed with dust and ashes. They shave the head all but the top-knot, and as they use an iron knife for this purpose, it is not surprising to find that they dread the disagreeable operation, and have recourse to it as seldom as possible; consequently their hair, which gets excessively matted, is all gathered up into one knot behind or on the crown. Necklaces of beads, red and white, frequently worked into collars of an inch or two in width, are suspended round the necks of the younger men, but seldom worn by the elders. The ears of all are pierced from the upper part of the lobe, and are ornamented with small earrings of brass and iron. On the wrists the men wear brass bracelets, and round the waist is often a girdle of cowrís, double or single, for which is sometimes substituted a belt of about ten or fifteen cords in the same form, but smaller than those already described as worn by the Gadwá women. Attached to the girdle is generally a tobacco-box, made of a small hollow bamboo, with a stopper attached by a string. A small knife, without any sheath, made of iron, slightly tempered, is invariably stuck in the girdle behind. They sometimes wear sandals made of the skin of the bison or wild buffalo, and of the rudest description and shape, being secured round the instep and great toe by cords made of grass. A hatchet hanging from the shoulder, or a bow and arrows, complete the costume of the Máriá as seen in his native wilds. The Máriás seldom have matchlocks, their weapons being bows and arrows and spears. The bow is generally made of bamboo or of the *grenrica elastica*, and is about five feet in length. The string of the bow which, owing to the impossibility of procuring catgut, is composed of a carefully cut slice of the outside of the bamboo, and secured by cords to the ends of the bow, answers the purpose exceedingly well. All the Máriás are expert in its use; they often use the feet in bending the bow, while they pull the string with both hands. An arrow discharged in this manner, it is said, would almost pass through the body of a man or deer; but it is only used from elevated positions, such as the tops of rocks, hills, and precipices, upon any object below. The arrows are of many forms, shapes, and sizes, but are all pointed with iron. There are arrows for tigers and big game; arrows for fish and for small birds; and arrows for boys to practice with. The Máriás carry very heavy loads on káwar sticks, and badly as they are fed, no class of men can surpass them in this respect. They are a timid, quiet, docile race, and although addicted to drinking, are not quarrelsome. Amongst them [illegible]
Seld[illegible]
sex, [illegible]
civilised tracts. In common with many other wild races they bear a singular character for truthfulness and honesty; and when once they get over the feeling of shyness, which is natural to them, they are exceedingly frank and communicative. Curious, like all savages, the commonest article of domestic use is to them an object of interest; they are quick to observe, and apt to learn. Their food consists of rice, where they cultivate it, but generally it is of kosrá, mándiá, and other inferior grains, with the dried flowers of the mhowa tree and the fruits of the forest. They are also fond of tobacco, but opium, gánjá, and drugs are generally unknown among them. The dress of the women is of the scantiest description, and consists of a single fold of cloth about one to two feet in depth round their loins. Where cloth is cheap and easily procurable they wear a small sheet wrapped carelessly around them, extending from the shoulder to

the knee, but this is rare. They are tattooed on the face, arms, and thighs, which greatly disfigures them. They wear small brass earrings, and large bunches of beads, generally white, round their necks; also sometimes an iron hoop about five inches in diameter, on which are strung small brass and iron rings. They seem more careless regarding personal cleanliness and appearance than the men.

Márís.

The Márís, who inhabit the wild and difficult country called "Mádián;" or "Abajmárd," are of the same class as the Máriás; but from living in a wild tract to which few venture, and which, from its remoteness, is quite unknown, they are even poorer and more uncivilised than the Máriás, who live in the more level country. The connection between the two is, however, kept up by intermarriage. The revenue is paid in kind in "kosrá" (*panicum italicum*), an inferior grain, which is their chief food. The collection is made by the chálkí (sárkí in Telugu), a person whose express duty it is to go round and collect it for the zamíndár. He is the only person who is acquainted with the villages, the sites of which are continually being changed, as one patch of dahyá cultivation is forsaken for another. The Telís of a frontier village called Párkelá form a sort of connecting link between the Márís and the outside world, as they are the only persons who venture into Abajmárd for the sake of trade. They take coarse cloths, beads and salt; and return with kosrá, castor-oil seeds, and wax. In these wild tracts the Márís have the greatest fear of a horse, or of an unusual number of people coming suddenly upon their villages. The course pursued by Captain Glasfurd, the deputy commissioner of the Upper Godávarí district, who first thoroughly explored this part of the country in company with Captain F. G. Stewart, the explorer of forests, was to leave his camp some two or three days' march distant, and go forward accompanied with as few people as possible, and without tents or other incumbrances. On approaching a village he used invariably to dismount, take a guide from among the few Máriás who accompanied him as coolies, proceed quietly to the village, and order the rest of the people to follow. In this manner the inhabitants were reassured, and never ran away, as they would certainly have done on the sudden appearance of the whole party. The Márí villages are all built of grass, the walls being composed of a strong high grass neatly put together, and afterwards daubed with mud. Captain Glasfurd found the men more scantily clothed than any he had hitherto seen, but in all respects very similar to the Máriás. They did not appear to shave the head. They seemed to be of the same size as the other wild tribes, viz. about five feet four inches in height, and well made, with large and muscular limbs. Most were of an exceedingly light copper colour, while others were actually fair. The dress of the females, like that of the men, was even scantier than those of the Máriá women, consisting merely of a very small cloth wrapped once round the loins. Their hair was tied in a knot behind, and secured with a bamboo comb with four teeth. As for ornaments, they had few beads and fewer earrings, but were tattooed, which gave even those who might have had some pretensions to good looks a disagreeable appearance. Their practice is to tattoo themselves when about ten years old: the skin is pricked with a thorn, and ground charcoal mixed with the oil of a certain berry is rubbed in. Some of the elder women and children wore only a square patch of cloth, suspended on a cord fastened round the waist, upon which bamboo rings were strung. All the Máriás seen by Captain Glasfurd seemed healthy, and there was a fair percentage of old people. Like the Máriás, the Márís seemed quiet, truthful, and honest, and though timid, they are readily reassured by kind treatment.

The portion of the Mádián country which is under Kutru is very hilly, but towards the north it is said to be of a more accessible nature. Perennial streams of fine clear water are numerous in these hills, the sides of which are covered with a fertile red soil of some depth. On these slopes the Máris cultivate kosrá, and on the more level places castor-oil seeds and tobacco. They possess no buffaloes, bullocks, or cows, and do not use the plough, their only agricultural implement being a long-handled iron hoe, which they use in the patches where they cultivate tobacco and castor-oil seeds. They are not so much addicted to drinking as the Máriás in the lower country, for no mhowa trees grow in those hills, and the mádí palm (*caryota urens*) is scarce. They know nothing of opium and other drugs.

The population of Bastar is divided into castes in about the following proportions:—

Máriás and Jhuriás	45 per cent.
Halbás and Muriás	15 per cent.
Bhatrás and Parjás	15 per cent.
Tagárás and other castes	25 per cent.

The Máriás and Jhuriás are probably a subdivision of the true Gond family. The Halbás are possibly a superior offshoot of the same tribe, while the Bhatrás and Muriás may be a somewhat inferior one. The Tagárás and Parjás are the lowest perhaps of all the many branches of this wide-spread race.

Language and Religion.

The dialects in Bastar are numerous, nearly every caste having its own, but they are most of them so similar that they cannot be considered as distinct languages. Omitting Telugu, they may be roughly classed as [illegible] and the Halbá. The last closely resembles [illegible] e is a great admixture of Maráthí in it, or [illegible] affixes, and it often happens that a pure Hindustání word is taken, and a Maráthí termination is added. Indeed the whole language in this part of the country is a jargon of Maráthí and Hindí words—grammar and idioms all jumbled up in indescribable confusion. It is spoken by the Halbás and Muriás, and may be said to be subdivided into the Parjá or Tagárá, and Bhatrá dialects. It is spoken by all in Jagdalpúr, from the Rájá to the lowest of his subjects. The Muriás, Bhatrás, Dhákars, Gadwás, Máriás, &c. all worship "Danteswarí," or, as she is sometimes called, "Máulí," with "Mátá Deví," "Bhangármá" or "Dhollá Deví," "Gám Deví," "Dangan Deo," and "Bhím." The higher castes worship "Danteswarí" and "Mátá Deví," with the other well known deities of the Hindú Pantheon. Danteswarí, who is the tutelar divinity of the Rájás of Bastar, and generally of the Bastar dependency, is the same as Bhawání or "Kálí." She is represented to have taken the ancestors of the reigning family under her particular protection from the time of their leaving Hindústán and during their stay at Warangal, and to have directed and accompanied them in their flight when driven out of the kingdom of Telingana by the Mohammadan as far as Dantiwárá, where she took up her abode. The temple dedicated to her is at the confluence of the Sankaní and Daukaní upon a narrow point

of land between the two rivers. The original building was erected by Anam Ráj, and several additions have been made to it at subsequent periods by other Rájás of Bastar. In appearance it is a mere shed, and the sculpture, except of some small idols brought from the ruins near Básur, is wretchedly done. Inside the temple enclosure the Pújárí resides. This person's office is hereditary, and his ancestors are said to have followed Danteswarí from Warangal. Two blocks of steatite which stand in the temple bear inscriptions* commemorating a prince of the Nágbansí line.

It is said that Meria sacrifices were formerly practised at this place, but the fact was never satisfactorily brought home to the late Rájá or his brother, the present díwán, Dalganjan Singh. The latter was called up to Nágpúr in 1842 to be examined regarding the matter, and a guard was placed over the temple, which has up to the present time been continued. If the abominable rite ever existed, which is doubtful, it has altogether fallen into disuse, and the Rájá has been made personally responsible for any recurrence of the practice. Most travellers, however, sacrifice a goat as they pass the shrine Danteswarí. The grovelling superstition with which the worshippers of this goddess are imbued, and the awe with which she is regarded by the inhabitants, especially in the vicinity of Jagdalpúr, and particularly by the Rájá's family, relatives, and attendants, is not to be surpassed in any part of India. Nothing is done, no business undertaken, without consulting her; not even will the Rájá or díwán proceed on a pleasure party or hunting excursion without consulting "Máí" (mother). Dalganjan Singh, who is in everything but name the ruler of the dependency, is her most bigoted devotee. Flowers are placed on the head of the idol, and as they fall to the right or to the left, so is the reply interpreted as favourable or otherwise.

The temples to "Mátá Deví" are perhaps as numerous, or more so than those dedicated to Danteswarí. Of the remaining deities, Bhímsen, or Bhím Deo, is the principal. He is represented by a post about four or five feet high with a knob on the top. The first grain of the season is always offered to him. He is worshipped greatly in seasons of drought, when pilgrimages are made to certain places, and turmeric, mud, and oil are smeared over his effigy. In seasons of sickness a small effigy of Danteswarí is brought from Dantiwárá to Jagdalpúr and is there worshipped, and after the sickness has abated is sent back again. On these occasions it is carried in a palankeen.

Superstitions.

Throughout the dependency the grossest ignorance and superstition prevail, and hold the minds of the people, from the highest to the lowest, in miserable thraldom. The simple and unsophisticated Gond tribes are believed to be expert necromancers, and on the most intimate footing with evil spirits. Considering their seclusion from civilised life, their gross ignorance, and the solitary jungles in which they live, it is perhaps not to be wondered at that the people invariably impute their misfortunes to witchcraft. If a man's bullock dies, he puts it down to witchcraft; if his crops fail, it is because the land has been bewitched by some one who is at enmity with the owner; a lingering sickness or painful disease is laid at the door of an enemy; and in short every evil that befalls a family, from the most common affairs of everyday life to the most serious calamity, is thus accounted for. In such an unhappy state of degradation and ignorance it is not surprising

* *Vide* Selections from Records of Government of India, Foreign Department, No. xxxix. page 63.

that persons suspected of witchcraft are most cruelly treated. The wonder is that many should be found to confess that they have the power of which they are accused. The usual course of procedure, when any one is suspected and accused of being a sorcerer, is as follows. On the accused person being arrested, a fisherman's net is wound round his head to [illegible] his guards, and he is at once subjected to th[illegible] the pípal tree—one representing him and the other his accusers—are thrown upon his out-stretched hands; if the leaf in his name fall uppermost he is supposed to be a suspicious character; if the leaf fall with the lower part upwards, it is possible that he may be innocent, and the popular feeling is in his favour. The following day the final test is applied; he is sewn into a sack, and, in the presence of the heads of the village, his accusers, and his friends, is carried into water waist-deep, and let down to the bottom; if the unhappy man cannot struggle up and manage to get into a standing posture with his head above water, he is said, after a short pause, to be innocent, and the assembled elders quickly direct him to be taken out; if he manages, however, in his struggles for life to raise himself above water, he is adjudged guilty, and brought out to be dealt with for witchcraft. He is then beaten by the crowd, his head is shaved, and his front teeth are knocked out with a stone to prevent him from muttering incantations. All descriptions of filth are thrown at him; if of good caste, hog's flesh is forced into his mouth; and lastly he is driven out of the country, followed by the abuse and execrations of his enlightened fellowmen. Women suspected of sorcery have to undergo the same ordeal; if found guilty, the same punishment is awarded them; and after being shaved, their hair is attached to a tree in some public place.

BATIA'GARH—An old town and fort in the Damoh district, formerly the residence of a Maráthá "A'mil," and the head-quarters of a considerable tract. It is situated on the right bank of the Biak, twenty miles north-west of Damoh. There are here a police station and a district post-office. The population is about 1,000 souls.

BATKA'GARH—A zamíndárí in the Chhindwárá district. It joins Haraí and Sonpúr to the northward and westward, and is bounded on its northern face by the district of Narsinghpúr. It lies almost due north of Chhindwárá, and is situated partly on the lofty range of hills that intersects the northern portion of the district, running from near A'dégáon on the east to A'sír on the western border, and thence to Sháhpúr in the Betúl district, and partly on the lesser ranges that intervene between it and the valley of the Narbadá. It consists of eighty-one villages, sixty-five of which are inhabited. The zamíndár, who is a Gond by caste, receives an allowance of 960 rupees per annum from government in commutation of rights formerly enjoyed by him, from which is deducted a quit-rent of twenty rupees.

BAURGARH—A hill in the Jabalpúr district, situated to the south-west of Jabalpúr, rising about 500 feet above the valley. It is formed of schistose quartzite, and is separated from the general range of trap hills by a narrow gorge. Coal is found in the neighbourhood. This hill must not be mistaken for another of the same name thirty-three miles south of Hoshangábád.

BAURGARH—An isolated granite (or granitoid) hill near Sháhpúr in the Betúl district, some twenty-five miles north-west of Betúl. It is abruptly scarped on all sides but one, and has the ruins of an old fort on the top.

BAURGARH—A forest range on the northern border of the Betúl district, of about one hundred square miles in extent, and containing some fine teak and other timber.

BA'ZA'RGA'ON—A village in the Nágpúr district, situated in a very picturesque country about twenty-five miles west of Nágpúr, on the old road to Bisnúr and Amráotí. It consists mainly of one long broad street lining the road on each side. The houses are remarkably good and substantial, and the whole place is clean and well kept. The number of inhabitants is 1,993, mostly dependent on trading. Many of these traders are Jains. Living on the great road to Berár and Bombay, they were in former days able to forestall the Nágpúr traders, and taking advantage of the fluctuations of the markets, to make their own terms with the Banjárá tándás bringing salt and other merchandise to Nágpúr. Since the opening of the railway the importance of the through traffic by this—the "Bisnúr route"—has greatly fallen off. An excellent building for police, a good school-house, and other municipal works have recently been constructed by the municipality. On the west side of the town a very fine masonry reservoir was made about twenty-three years ago by the father of Ránojí Náik, the present proprietor of Bázárgáon. The grove on its embankment is a favourite encamping place for Banjárás and travellers. There is a fort on the south side of the village, built about sixty years ago by Dvárkojí Náik, a commander of 5,000 mercenaries, and commissary general under Rájá Jánojí of Nágpúr, who also founded the town. His grandson Gaurájí succeeded to his lands and honours. Ránojí Náik, the present representative of the family, receives a pension from government.

BEL—A river rising in the high plateau of Multáí in the Betúl district, and one of the chief affluents of the Kanhán.

BELA' (Vela)—An agricultural town in the Nágpúr district, ten miles south of Borí on the left bank of the river Wanú. It is within three miles of the borders of the Wardhá district. The population numbers 5,092. The local committee have recently constructed here two fine "baolís," school, and police buildings. Strong plain cotton cloth is made at, and exported from Belá; and "gunny," the fabric of which the Banjárás' packs are made, is also largely manufactured. The town, according to the local traditions, was founded in the time of the Gaulís. The fort was built by one Rái Singh Chaudharí, a large landholder in these parts, whose descendants are still málguzárs of Belá, and was twice destroyed during the Pindhárí troubles.

BELONA'—A town in the Nágpúr district, situated four miles north-east of Mowár and fifty-six miles from Nágpúr, on the banks of a small tributary of the Wardhá. The houses are generally poor. The surrounding country is rich, and the population, which is purely agricultural, numbers 3,492 persons. Since octroi has been levied here some improvements have been taken in hand by the local committee, and Beloná now has its school, market-place, and streets.

BELPA'N—A small village in the Biláspúr district, situated fifteen miles west of Biláspúr. It is believed that a natural spring here, called "Narbadá," is an emanation from the source of the great Narbadá at Amarkantak. Some centuries ago, the legend runs, a devout Bráhman resided at Belpán, who at an advanced age was constant in his pilgrimages to Amarkantak. Though his sight was dimmed with years, and his body was weak and emaciated, he still persisted

in these journeys, in the face of all the sufferings and inconveniences they entailed. As a reward, this spring was opened near his own residence, and he was informed that it issued from the great Narbadá. A temple was then built near the spring, and a large reservoir constructed. Subsequently the Rájá of Ratanpúr endowed the temple with the revenues of the Belpán village, which was granted rent-free to the descendants of the devout Bráhman. The Maráthás upheld the grant, which continues to be enjoyed under the British government.

BELPATHA'R—A village in the Jabalpúr district near Jhánsíghát, at which the viaduct of the Great Indian Peninsula Railway crosses the Narbadá.

BEMARAM—A block of teak forest belonging to the group described under the article "Ahírí."

BENI'—A town in the Bhandára district, situated on the Waingangá, about fifty miles north-east of Bhandára. It contains 534 houses, with a population of 2,569 souls. There is here a small trade in cotton-cloth locally manufactured; and the dyers of Bení are noted for the excellence of their colours and of their patterns for carpets, &c. There are a small government school and a police outpost in the town. The site is well raised and open, and the climate is considered healthy.

BERIA'—A market-town in the Nimár district, about twenty-eight miles N.E. of Khandwá, containing 1,200 inhabitants. It was founded in the time of the Ghorí dynasty of Málwá. A large reservoir was then constructed at Láchorá, about two miles south of the town. It had long been breached and useless, when Captain French, political agent, repaired it in A D. 1846. It now irrigates about two hundred acres of land, and supplies the town with abundance of pure water. [illegible]
a weekly market [illegible]
Jain merchants, [illegible]

BERKHERI'—A small village in the Damoh district on the right bank of the Sonár, and on the high road to Ságar from Damoh. The encamping-ground on the banks of the river is good.

BETU'L (Baitool)—

CONTENTS

General description.

A district lying entirely in the hill country, comprising the westernmost section of the great Sátpurá plateau. Beyond its western border the Berár country begins. On the north it is bounded along its whole length by the Hoshangábád district and the Makráí territory, and on the east by Chhindwárá; while of its southern border the eastern half touches the Nágpúr district, and the western half marches with Berár. It is situated between 21° 20′ and 22° 35′ of north latitude, and 77° 20′ and 78° 35′ of east longitude; and has a mean elevation above the sea of about 2,000 feet, though some points of course are much higher, reaching to little

short of 3,700 feet above the sea level. Essentially a highland tract, but possessing every variety of external feature, it divides itself naturally into several distinct portions, differing both in outward appearance, character of soil, and geological formation. The chief town of Betúl is centrically situated, and lies in a level basin of rich soil, traversed by the perennial streams of the Machná and Sámpná, and shut in by abrupt lines of stony hills on all sides but the west, where it is bounded by the deep valley of the Taptí, clothed on either side with dense jungle. This tract is almost entirely under cultivation, and is studded with numerous and thriving village communities. To the south lies a rolling plateau of basaltic formation, with the sacred town of Multáí, and the springs of the river Taptí at its highest point,—extending over the whole of the southern face of the district, and finally merging into the wild and broken line of ghâts which lead down to the lower country of the plains. This part of the district consists of a succession of stony ridges of trap-rock, enclosing valleys or basins of fertile soil of very varying extent and capabilities, to which the cultivation is mostly confined, except where the shallow soil on the tops of the hills has been turned to account. The whole of the culturable soil has now been taken up; there are but few trees; and the general aspect is bare and uninviting. To the north of Betúl there lies a tract of poor country, thinly inhabited, and sparsely cultivated, terminating in the main chain of the Sátpurá hills, beyond which a considerable fall takes place in the general level of the country. North again lies an irregular plain of sandstone formation, having in places the appearance of a vast park, well wooded, but with a scanty population, and little cultivated land, much of it being virtually unfit for the plough. To the extreme north the district is bounded by a line of hills which rise abruptly out of the great plain of the Narbadá valley. The western portion of this tract is a mass of hill and jungle, inhabited almost wholly by Gonds and Kurkús. It has but a few hamlets, isolated by long tracts of waste land, and when seen from the top of some neighbouring hill presents the appearance of a vast unbroken wilderness.

The principal rivers of the district are the Taptí, the Wardhá, the Bel, the Machná, the Sámpná, and the Moran. The first three of these rise in the high plateau of Multáí, which thus sends its waters both to the western and eastern coasts. The Tawá rises in Chhindwárá, and flowing, for a short distance only, through the north-east corner of this district, eventually joins the Narbadá above Hoshangábád. These are the only rivers of any size; but throughout the district, and more especially in the Multáí and A'tner parganas amid the trap formation, there are a number of smaller streams which retain water in places all the year round. Some use is made of these for irrigation.

Roads.

Five main roads * radiate from the centre of the district—

(1) From Badnúr (Betúl) towards Nágpúr; partially bridged.
(2) " " towards Hoshangábád; bridged the whole way.
(3) " " towards Máu *viâ* Hardá.
(4) " " towards Ellichpúr and Badnerá; partially bridged.
(5) " " towards Chhindwárá.

Carts can travel at all seasons of the year on the above five roads.

There is also a branch road from Sháhpúr towards Sohágpúr.

* See Appendix A.

The only high-level plateau is on the hill of Khámlá, in the south-west corner of the district. This forms part of a range adjoining the hills of Gáwalgarh and Chikaldá in Berár, and attains a height in places of 3,700 feet above the sea. It is almost out of reach of the hot winds, and would no doubt be an agreeable residence during the hot season. The present difficulty is the want of water, all efforts to obtain well-water having hitherto failed, and all supplies having to be brought a considerable distance from the base of the hill The climate of Betúl generally, at least to Europeans, is fairly salubrious; its height above the plains and the neighbourhood of extensive forests moderate the great heat of the sun, and render the temperature pleasant throughout the greater part of the year During the cold season the thermometer at night continually falls to several degrees below the freezing point; little or no hot wind is felt before the end of April, and even then it ceases after sunset. The nights in the hot season are invariably cool and pleasant. During the monsoon the climate is very damp, and at times even [illegible] ay days together. [illegible] course malaria pre[illegible] nds do not appear to suffer much from its effects. Travellers and strangers are, however, liable to fever of a severe type at almost all seasons of the year. In Appendix B will be found a table of observations taken in 1868.

Climate.

The geology of Betúl is very remarkable. The appended extracts, from a description by Mr. Blanford of the Geological Survey*, will give a good idea of it:—

Geology.

"The tract described consists principally of the upper drainage area of the Taptí as distinguished from that of its great affluent, the Púrná. A small portion of the country drained by the tributaries of the greater Tawá, and therefore within the Narbadá watershed, is also included. * * * * * *

Area.

"All the southern and western portions of this area are of trap. Around Betúl, and for some distance west of that town, infra-trappean rocks are met with. * * South of this (the Tawá valley) is a belt of high ground upon which Betúl stands. To the north this is composed of metamorphic rocks; to the south all is trap.

Rocks.

"The boundary of these rocks from A'mlá to Sohágpúr and thence westward south of Betúl is natural and not faulted. Its features are well marked, the traps rising in a continuous range, flat-topped, as usual, to the south, while the very granitoid metamorphics either occupy a level plain or form isolated hills and short ranges. Upon some of the latter outliers of trap occur, but they are of no great size. At one spot there is a small patch of conglomerate between the base of the trap and the metamorphics. Gneiss, rather less granitoid than further east, but still highly crystalline, forms the hills stretching across to the north of the civil station of Badnúr. Some crystalline limestone was found in them, but it was so much intermixed with felspar as to be useless for burning into lime.

"The highly cultivated plain of Betúl is composed of a thick alluvial deposit, entirely devoid of black soil.† It is traversed by the upper portion

* Memoirs of the Geological Survey of India. vol. vi. part 3, pp. 108 *ff.*

† This is one of numerous instances in which the boundary of the traps is the boundary of the black soil also

of the Machná river, a tributary of the Tawá. The range of low trap hills already mentioned bound this valley to the south, and form, in fact, the parting ridge between its drainage and that of the Taptí.

"Along this low scarp the beds of trap are in part horizontal, in other places they have a very low southern dip. For some distance along the range there is a bed, and in places probably two beds of intertrappean sedimentary deposits, abounding in fossils. The most eastern locality where this is seen is east of Bayáwadí; beyond that to the eastward the intertrappean band probably thins out. An unfossiliferous calcareous mass was met with near Khápá, still further east, but it was at a higher level, and, if belonging to an intertrappean bed, must have been part of a distinct stratum from that seen at Bayáwadí. About Sohágpúr and further east no trace of any intertrappean bed could be found. The fossiliferous bed is best exposed near the village of Lohárí, and on the sides of the road from Betúl to Dholan and Mausúd. At the top of the ghát, upon this road, there are many scattered fragments containing shells, wood, cyprides, &c., but no bed is seen in place. On the face of the hill, however, a few feet below the top there is a bed scarcely distinguishable in mineral character from the trap, from the debris of which it appears to have been composed, but abounding in fossils, especially *physa prinscpii, lymnea, paludina, valvata,* and plants. Lower down there is a thin band of very silicious rock resembling hornstone, also abounding in shells. It is not quite clear that this bed is distinct from the upper one, but it has much the appearance of being so, and it is highly probable that the fragments found on the top of the ghát are from a still higher bed.

"The principal sedimentary band was seen in place at Surgáon, and traced by fragments further. The same or another occurs also south of Kerí, on the road leading south to the Taptí (the Betúl and Ellichpúr road), and again south of the river, near the top of the ghát, ascending to the tableland. It abounds in fossils everywhere.

"The traps south of Betúl are mostly horizontal until the neighbourhood of the scarp at the verge of the Berár plain.

"To the west of Betúl the metamorphic rocks disappear gradually beneath the trap, not being all covered up at once as to the south, but stretching in valley far within the trap hills. Between the two series also in this direction conglomerates and sandstones are met with, which represent similar beds in the Dhár forest and elsewhere, and are almost certainly representatives of the Bágh beds.

"Commencing north-west of Betúl the sandstone represented on the very edge of Mr. Medlicott's map near Koprábání is about 100 feet thick, coarse, and conglomeritic in part, and resembling that on the top of Ratanmal hill, north of Chotá Udépúr, and that of the Dhár forest. Like them it contains small pebbles of red jasper. It forms near Koprábání, a small plain on the top of a rise of metamorphic rock. It is represented by Mr. Medlicott as Mahádeva—a circumstance which is in favour of the identification of that formation with the cretaceous beds of Bágh.

"At Chiklí, south-east of Koprábání, there is no sandstone at the site of the present village, and trap rests directly upon the metamorphics. Just south, however, at the old site the sandstone recurs, and extends away to the south towards Alampúr, east of which village it becomes much thicker, and covers a tract of country extending for about three miles along

the Chicholí and Betúl road. Very little, however, is seen at the surface. A well at Alampúr, sunk just south of the road, passed through a few feet of trap, and was then dug for at least twenty-five feet through argillaceous sandstone, bright brick-red in colour, but in part mottled with white and lilac. The greater part of the sandstone is coarse and conglomeritic, but argillaceous bands, red or purple in colour, occur occasionally.* Some of the sandstones are hard, massive, and white in colour, like those of Sálbaldí in Berár. The whole thickness must be considerable. * * The areas of sandstone and metamorphics are in reality dotted over with outliers of the higher formations, and the lower beds are exposed frequently within the main boundary of the traps.

"There must be a great thickness of sandstone in the valley of Khattápání and Khámápúr. The beds are massive, but still distinctly bedded, and have a general dip to the south. On the hills south-west of Khattápání a comparatively thin band of horizontal conglomerate is alone met with. This is in favour of the Khattápání sandstones being something distinct. Similar beds to the last, and with the same close resemblance to the conglomerates of Chiklí, are traced between the traps and metamorphics south of the Taptí. They are constantly conglomeritic, containing pebbles of various coloured quartzites, red jasper, &c. They are not fels-
concretions. At Borí
f the sandstone is so
chert. This has been
shown to be a common character in the Bágh and Lametá beds.

"There is a peculiar inlier of metamorphics and sandstone exposed in the Taptí south-west of Betúl. To the north about Chiklí, Alampúr, &c. the traps are horizontal, but they roll over to the south just north of the river, and the lower rocks are for the most part concealed by them. The Taptí, however, runs in a deep narrow gorge, in the bottom of which the infratrappean rocks are exposed again. At the eastern extremity, which is near Kírí, no sandstone occurs, but a few miles to the west it comes in, and continues to be exposed further to the west than the metamorphics are. On the road from Betúl to Ellichpúr this trough of metamorphic rocks is crossed, and
decidedly lower thai
base of the traps.
up it runs from the
the river bed, the top of the metamorphics having dipped under them."

Coal.

The most important outcrops of coal in this district will be found thus described in the Memoirs of the Geological Survey of India, Vol. II. Part 2, p. 268:—

"2. *Sukí Nálá*—Only strings three or four inches thick occur, as noted by Mr. Medlicott.

"3. About two miles east of Sháhpúr, in the Machná river, a seam two feet three inches thick is seen associated with shale, and a lower seam three inches thick, as above mentioned. The upper seam can be traced for a short distance, about one hundred yards.

"4. *Mardanpúr*, on the Machná—Mr. Medlicott saw two seams here; one was probably concealed by sand at the time of my visit, but it was only six inches thick; the other amounts to three feet in places, but is extremely

* It is possible that these rocks may be the same as those of Kámthí near Nágpúr.

variable. The roof is again coarse sandstone. The seam is seen for several yards along the south (right) bank of the stream, but is not seen where, if continuous, it should recur on the north bank. It is possible that there may be a fault, but I could find no indication of one; it appeared to me that the associated sandstone reappeared without the coal seam, and my impression was that the latter had thinned out and vanished completely.

"5. *Ráwandeo*, on the Tawá river—A careful description and a measured section of this locality are given by Mr. Medlicott at page 154 of the Memoirs; yet such changes have been produced by the stream in ten years that I had much difficulty in recognising several of the beds. I believe the rocks in the upper part of the section to be better exposed on the whole now than they were in 1855, while the lower portion is now comparatively concealed. I counted eleven outcrops of coal, Mr. Medlicott thirteen, of which he considers several to be repetitions caused by small faults. At the same time he mentions that there was no clear evidence of faulting, and I certainly do not think there is any in the upper part of the section, and I think, so far as the number of seams exposed is concerned, that he has underrated the resources of the spot rather than otherwise. Some of the coal is of excellent quality, and one or two seams are four feet thick, in places at all events.

"On the other hand the roof is frequently, though not always, coarse sandstone. The seams are not of even thickness throughout, some, perhaps all, being very variable. Most of them are only seen for a few feet, and in only two cases could I trace them the whole distance across the river. One so traced varied but slightly in thickness, being about one foot to one foot three inches; the other was two feet thick on one bank of the stream and gradually thinned away, vanishing completely before reaching the other bank, less than fifty yards distant. Both these seams were associated with flags and shales.

"It will thus be seen that, except at Ráwandeo, not one seam is known to occur exceeding three feet in thickness, and I doubt if any seam of that thickness can be profitably mined in India. I am aware that much thinner seams are worked in England, some, I believe, not exceeding eighteen inches, though that is exceptional. But in England there are three advantages at least which are wanting in India. These are—1, A large local demand. 2, Excellence of quality. 3, A skilled mining population."

Forests.

The forests are very extensive, the whole uncleared region occupying some 700 square miles. Five of the best timber-bearing tracts have been reserved by the government; they contain a vast quantity of young teak, with some fine trees; some magnificent sáj (*pentaptera glabra*), kawá (*pentaptera arjuna*), shísham (*dalbergia latifolia*), sálai (*boswellia thurifera*), and other good timber trees. The unreserved wastes have been divided into lots of 3,000 acres, for sale or grant on clearance leases. The woods are under the management of the district authorities, and are guarded by the forest law.

History.

Of the history of the district we know nothing until we come to quite recent times. We do indeed know that the district must have been the centre of the first of the four ancient Gond kingdoms of Kherlá, Deogarh, Mandla, and Chándá, but except an occasional mention in Farishta, no historical information as to the Kherlá kingdom remains.

The following particulars regarding the Kherlá Gond dynasty are taken from Farishta.* These princes are first mentioned in 1398, when they are said to have had great wealth and power, being possessed of all the hills of Gondwána and other countries. About that year Narsingh Rái of Kherlá invaded Berár, but was defeated by Fíroz Sháh, the Báhmaní king. Twenty years afterwards Kherlá was invaded by Sultán Hoshang Sháh of Málwá, and reduced to the position of a dependency on that kingdom. About 1427 the Rájá of Kherlá invoked the assistance of the Báhmaní kings against Hoshang Sháh of Málwá, who was defeated, and had to withdraw into his own territories. Six years later, however, in 1433 the Málwá prince, taking advantage of the war between the kings of Gujarát and the Deccan, again invaded Kherlá, and entirely reduced the fortress and its dependent territories. This conquest was recognised by the Báhmaní king on the condition that his claim to Berár should thenceforward stand unquestioned. For thirty-four years Kherlá remained undisturbedly in the possession of the kings of Málwá, but in 1467 it was again besieged and taken by the Báhmaní power. It was, however, restored by treaty on the former conditions. A century afterwards the kingdom of Málwá became incorporated into the dominions of the Emperor of Delhi.

It is said that a Gaulí power supplanted the ancient Gond dynasty, and that it again yielded to a second Gond upheaval. Be this as it may, it is not until the commencement of the eighteenth century that we touch upon history at all. At this time (A.D. 1703) the Musalmán convert Gond Rájá Bakht Buland reigned at Deogarh, in the present Chhindwárá district, and possessed the whole of the Nágpúr country below the gháts. He was succeeded by Chánd Sultán, who had two sons, the elder, Burhán Sháh, and the second, Akbar Sháh. When Chánd Sultán died in 1739, these two boys being very young, Walí Sháh, an illegitimate son of Chánd Sultán, usurped the throne. The boys' mother then applied to Raghojí Bhonslá, the Maráthá ruler of Berár, for assistance; he came with an army, killed Walí Sháh, released the boys, and put them both on the throne on their promising to pay him half the revenue of their kingdom. Raghojí then retired to Berár, but received half the revenue of the Deogarh kingdom, according to agreement, until A.D. 1742.

In 1743 Burhán Sháh and Akbar Sháh quarrelled, on which the Gonds rose in rebellion and plundered the country for a whole year, but were put down by Raghojí, who being again called in, supported Burhán Sháh and expelled Akbar Sháh. Soon after he (Raghojí) removed Burhán Sháh to Nágpúr; and though the country above the gháts was for some time left under the nominal authority of the Gond rájá, yet the eastern part at any rate was virtually annexed to the kingdom of the Bhonslás.

In A.D. 1818, after the defeat and flight of A´pá Sáhib, this district formed part of the territory ceded to the British for payment of the contingent, and by the treaty of 1826 it was formally incorporated with the British possessions. Detachments of British troops were stationed at Multái, Betúl, and Sháhpúr in 1818, in order to cut off A´pá Sáhib's escape westward from Pachmarí, but he passed the line and got off. A military force was quartered at Betúl until June 1862.

Population.

The entire population aomunted at the census of 1866 to 258,335 souls, and as the area of the district is about 4,118 square miles, this gives an ave ragerate of about 62·7 to the

* Brigg's Farishta, Ed. 1829, vol. ii pp. 371 *ff.*, 407 *ff.*, 415, 479; vol. iv. pp. 178, 180, 183,
'8 *ff.*

square mile. In Multáí, however, the population rate is as high as 119 to the square mile, while in the forest reserves and other waste tracts there are often not more than four or five human beings in a similar area.

Of the agricultural community the prevalent caste are the Maráthá Kunbís. They occupy the southern parts of the district, and originally emigrated from Nágpúr and Berár. Distinct from them are the Pardesí, or foreign Kurmís, a race from Upper India speaking the Hindustání language; these are confined to the immediate neighbourhood of Betúl, whither they immigrated under the grandfather of the present proprietor of Betúl, Tezí Singh.

Besides the Pardesí Kurmís above noticed, there are the Desí or Dholwar Kunbís, who also speak the Hindustání language. These are chiefly confined to a few villages of the small táluka of Rámpúr. Next to the Kunbís in point of numbers come the Bhoyars, a race said to have come originally from Upper India; they are hard-working and industrious cultivators, thoroughly alive to the advantages of irrigation, and generally expending much labour and capital in the sinking of wells. They are unfortunately addicted to drink, which is said to have led many of them into debt and difficulties. They are settled chiefly in the Multáí pargana. Rájputs are found in the Multáí pargana, in the villages adjoining the Chhindwárá district, and also in some few of the villages of the A'tner pargana in the south. Their numbers are very inconsiderable. The most skilful cultivators are the Málís; a sprinkling of these is to be found throughout the whole of the open parts of the district. Kirárs are the next in importance of the agricultural community, and are about equal in numbers to the Málís, and are also distributed more or less all over the district. As regards social status they are inferior to the abovementioned castes, who maintain a general feeling of social equality, though, of course, keeping completely apart in all ceremonial observances. They are hard-working and industrious; but the majority of them are poor, and not very good cultivators.

The other numerous classes, besides the agriculturists proper, are Telís (oil-pressers), Kaláls (distillers), Musalmáns, and Bráhmans; these two last live chiefly in the larger villages; Gaulís, pastoral inhabitants of these upland regions, who live by flocks and herds, and by occasional tillage; a low caste Hindú tribe called Ragars; Gárpagárís, whose profession it is to avert hail; and the usual miscellaneous society of artisans, shopkeepers, and religious sectarians. The hill tribes of Gonds and Kurkús demand separate notice, though it must necessarily be short.

Aboriginal tribes.

The Gonds are found in all the wild and jungle villages, and also in some of the more open ones, where they live chiefly by manual labour in the fields, following the plough or tending cattle.

The Kurkús are almost entirely confined to a few tálukas of the Sáulígarh pargana, which belong to a Kurkú proprietor, Gendá Patel. Some of them are very industrious in the cultivation of rice, but the majority of them are very similar to the Gonds in character and disposition. Neither class has any idea or wish beyond living from hand to mouth; and thus taking no thought for the morrow, they are often obliged to put up with little food and scanty clothing. Their favourite mode of livelihood is by cutting grass and firewood, which they sell in the nearest market; but they also carry on a little

agriculture, chiefly in the method termed dáhya. The two tribes are clearly distinct one from the other. The Gonds have a religion and language of their own. They are subdivided into about twenty tribes; and they count twelve and a half religious sects, the separating characteristic being the number of gods worshipped by each. Seven is the number most usually adored. The lowest caste of all worships any number of gods, and indeed anything having been left out (according to popular tradition) when the formal distribution of deities to each sect originally took place.

Births and marriages are celebrated by certain curious and peculiar customs, and a suitor will serve for his wife during a stated number of years after the manner of Jacob. As a rule they bury their dead, and sometimes kill a cow over the grave; but the more prosperous families now occasionally burn their dead according to the custom of the Hindús, whose ancient and exclusive rites are invariably imitated by the outcast tribes as they rise in the scale of civilisation. There is some tendency to suppose for the Gonds a Scythian origin,—to view them as the stranded waif of some of the Scythian immigrations, which undoubtedly penetrated very far into India at a period antecedent to the Christian era. The language has certainly some intermixture with Támil; but this may have been subsequently acquired. The religion of the Kurkús, or Muwásís, is essentially different from that of the Gonds, being imitative of Hindúism. They worship the Hindú Mahádeva, the Sun, and Dúlá Deo. They do not touch cow's flesh, and will neither eat nor drink with the Gonds. They worship their ancestors, as do also the Gonds They have no priesthood, by class or profession, and their ceremonies are performed by the elders of the family. The rites at births and marriages differ from those of the Gonds, except in the matter of drinking-bouts, which are religiously held on such occasions in either tribe. The Irish practice of waking the dead, or something like it, is also common to the funeral rites both of Gonds and Kurkús. The latter sometimes bury, and sometimes burn, burial being probably the more ancient custom, as in every nation. The Kurkú language is said to have some affinity with the Santhálí and Uriya; it has no connection whatever with the Gond, although the habits of life of the two tribes are much the same, and in personal appearance they are not unlike each other.

Tenures.

Under the old Maráthá government each village had its patel, or headman, *who collected the rents from the tenants, and paid* them into the government treasuries, subtracting his authorised percentage. He had also certain powers to decide criminal charges, and was the general arbiter of village disputes. As long as these duties were satisfactorily performed the office remained in the family, and thus became very frequently hereditary. But the exactions of the Maráthá government in its wars at the beginning of this century drove out the race of Watandárs, or hereditary patels, and brought in a swarm of speculating farmers, who took the villages at rack-rents, and who never lasted long. The farms were continually changing hands; one man got hold of several villages, and the old Patel merged into the modern Málguzár. This state of affairs seems to have lasted up to 1837, when a light settlement for the long period of twenty years enabled those who then possessed the estates to hold on and prosper; and it is on these men or their descendants that the settlement just completed has finally conferred proprietary right. The present proprietors have full liberty to dispose as they will of their land, subject only to the payment, by the possessor, of the government revenue, and to the recognition of such tenant-right as has been recorded. Many of the cultivators have certain rights

of occupancy, and of holding at fixed rents under certain conditions. All such claims have been inquired into and determined according to law and custom.

The principal agricultural products of the district are wheat and pulses, more than three-fourths of the open lands being devoted to these crops. The seed is sown in October, no manure is used, and the fields are very rarely irrigated; the grain ripens early in the spring. The autumn harvest is important only in the hill villages. Cotton is raised, but its cultivation is not well understood; also jawárí (millet), a little rice, kutkí (an inferior rice), kodo (a kind of rye), and other poor grains. The dáhya system of cultivation is widely practised by the hill tribes. A new piece of ground, generally on a hill slope or edge of a stream, is selected and cleared of all jungle. The surface is then covered over with logs of wood of varying size, and these again with smaller brushwood. This work goes on during the hot weather to let the new-cut wood get properly dry; just before the rains the wood is set fire to and thoroughly burned to ground, and after the first fall of rain the seed is scattered among the ashes; when the ground is steep it is generally thrown in a lump along the top of the plot, and is left to be washed to its place by the rains. Sugarcane does very well in Betúl. The Otaheite cane was introduced many years ago by Colonel Sleeman; but the common plant of the country is more extensively grown. It is planted in January and ripens in December.* Opium cultivation is carried on chiefly in the Multái pargana. The sowing usually begins in November; in February the plant flowers, and the pods are ripe about March. The juice extracted is exported in its raw state by the merchants, who buy it up and send it to Indore or elsewhere for manufacture. The area under cultivation is reckoned at 2,400 acres, which are said to give an outturn of 180 maunds of 80 lbs. weight.

Agriculture.

The district is divided for revenue purposes into two tahsíls—Multái and Betúl; and for police purposes into the six station circles of Multái, Betúl, A'tner, Sháhpúr, Sáulígarh or Chicholí, and Bordihí, and twenty-two outposts. Multái and Bordihí are within the Multái tahsíl, and the other four in the Betúl tahsíl. The revenues for 1868-69 are as follows:—land revenue, Rs. 1,91,592; excise, Rs. 72,188; assessed taxes, Rs. 11,367; forests, Rs. 12,183; stamps, Rs. 27,436.

Subdivisions.

Among the objects of interest may be mentioned the fort of Kherlá, situated on a small isolated hill about four miles east of the civil station. This was the seat of government under the Gonds and preceding rulers, and hence the district was, until the time of its annexation to the British dominions, known as the "Kherlá Sarkár." The local legend is that the fort was built by a Rájá Jayapál; and it is more than probable that he and his family were Gonds by origin. The place afterwards fell into the hands of the Mohammadans, for many parts of the buildings now remaining are unmistakeably the offspring of Moslem art. The temple near Bhaisdahí is supposed to be of Buddhist origin, and was once of considerable extent, as is evidenced by the masses of stone lying about. The entrance, and a portion of the pillars of the façade in front of it, are still standing, and the carving in many parts is still wonderfully clear, though probably not much under three hundred years old. Additions have been made to the original structure, as is shown by the introduction of palpable obscenities into some of the carvings, the majority of which are quite free

Remarkable places.

* The total area under cultivation is (1867) about 8,000 acres, and the yield of gur (molasses) is estimated at 80,000 maunds of 80 lbs.

from any such objectionable subjects. A large pípal tree has grown out of the rear of the building and displaced large portions of the masonry, and has also destroyed the dome. As in all similar buildings in this part of India of a like age, no cement of any kind was used in uniting the several layers of stone. The temple near Sálbaldí is also said to be of Buddhist origin, and is of equal antiquity with that of Bhaisdahí, but is in an even more advanced state of dilapidation. A number of temples of various ages and descriptions of architecture, but none of any remarkable beauty as regards ornamentation, are found at Multáí, surrounding the artificial tank at that place, from the centre of which the river Taptí is said to take its rise: hence the reputed sanctity of the locality, and the consequent accumulation of temples in its honour. Another collection of temples, but of more modern construction, is to be found at Muktagiri on the confines of Berár and within ten miles of Ellichpúr. They are clustered together on the side of a hill in the immediate neighbourhood of a considerable fall of water; the site is extremely picturesque, and the place one of considerable resort for the residents of Ellichpúr. These temples are all in good order. There are also ruins of old forts at Baurgarh and Jámgarh in the north, Sáulígarh in the west, and Jetpúr, where was once the seat of a minor Gond dynasty, in the east.

APPENDIX A.

(BETU'L)

I.

The Main Road from Badnúr (Betúl) towards Nágpúr, and information regarding it

	Miles.	
Badnúr	...	Civil station—saráís in sadar and kothí bázár—charitable dispensary—church—dâk bungalow—town and female school-houses—sadar distillery—water from river—three tanks and numerous wells—police head-quarters, and imperial post-office.
Betúl	4	No saráí or covered accommodation for travellers—water from river and wells—several large topes of mango trees for shelter during dry weather—town police post—charitable dispensary—imperial post-office—Baniás put travellers up—a patel has a good garden on the English system—vegetables procurable in season—about 5,000 inhabitants.
Sásundrá	14	Saráí—water from wells—large village—resthouse for Europeans.
Multáí	28	Saráí—water from tank and wells—town—5,000 inhabitants—police station-house—district post-office—charitable dispensary—town school—dâk bungalow—tahsíl—imperial post-office.
Chichendá	38	Saráí—water from river Wardhá—supplies cannot be obtained here for more than two or three people at a time.

II.

The main Route from Badnúr (Betúl) towards Hoshangábád, and information regarding it.

	Miles.	
Badnúr..............	......	Same as route No. I.
Nímpání	13-5	Saráí—room for Europeans, with khidmatgár—water from wells and river—police outpost—supplies plentiful.
Sháhpúr	26-6	Water from river Machná—shopkeepers give travellers and traders accommodation in their shops—supplies plentiful—police station-house and district post-office—resthouse for Europeans unfurnished—charitable dispensary—village school-house—large bridge over Machná.
Dhár	35-1	Saráí—room for Europeans, with khidmatgár—water from a well—supplies very scanty—police outpost—supplies have to come from Bordhá, eight miles off.
Keslá	43	Water from wells and river—shed for travellers—supplies plentiful—police outpost—good encampment under trees in fine weather.

III.

The main Route from Badnúr (Betúl) towards Mhow, viá Hardá, and information regarding it.

	Miles.	
Badnúr..............	......	Same as route No. I.
Chicholí	16-6	Police station-house and district post-office—water from well and tank—saráí—a good large village—supplies plentiful—a village school-house just built.
Chirápátlá	29	Police outpost—water from river and well—saráí—a few huts—málguzár has just built a substantial house—plenty of Gonds—villages within two miles.
Gawásen	40	Police outpost—water from well and river—saráí—no village at all—a Baniá's shop established by local fund committee.
Lokhartalai	8	Police outpost—water from river—a large village—supplies plentiful—five miles from Seoní. This is now in Hoshangábád district.

IV.

The main Route from Badnúr (Betúl) towards Ellichpúr and Badnerá, and information regarding it.

	Miles.	
Badnúr..	......	Same as route No. I.
Kherí	8	Police outpost—water from wells and tank—supplies from the village—a village school-house just built here.
Jhalár	20	Water from well and tank—a branch road to Bhaisdahí ten miles—supplies from the village—a village school-house lately built here
Gudgáon	30	Police outpost—water from well—supplies from the village—a village lies some distance from the road, and is hidden from view.
Sáwalmendá.........	42	Water from river—old police outpost—one or two huts—no supplies on spot, must be collected.
Dhábá	52	Police outpost—road passable for carts from Dhábá to Lokhartalai—water from river—an old musjid affords protection to travellers—a few Gond huts—trade statistic post.

V.

The main Route Road from Badnúr (Betúl) towards Chhindwárá, and information regarding it.

	Miles	
Badnúr..............	......	Same as route No. I
A'mlá	16-2	A good sized village—water from tank and wells—village school-house—police outpost—supplies plentiful—several large villages close by.
Bordihí	41	A large village—water from river and wells—supplies plentiful—dâk bungalow—sarái—police station-house.

VI.

Branch Road from Sháhpúr towards Sohágpúr, and information regarding it.

	Miles.	
Sháhpúr	......	See route No. II.
Dhánsí...............	10	This is a Banjárá route—a fair-weather road has been made through the jungle up to Tawá river on the other side; three miles remain to be finished to meet the road, which has been completed from Hoshangábád district. The portion is much used by carts.

APPENDIX B.

TEMPERATURE.

Thermometrical Observations taken at Betúl in 1868.

	Thermometer.						Remarks.
	In Shade.			In Sun's rays.			
	Maximum.	Minimum.	Medium.	Maximum.	Minimum.	Medium.	
January 1868	78	47	62	104	50	77	This district is said to be excessively dry in the hot and cold weather, and very damp in the rains.
February "	86	44	65	108	53	80	
March "	81	53	67	110	54	82	
April "	110	67	88	119	68	93	
May "	113	82	97	122	84	98	
June "	110	72	91	126	72	94	
July "	102	72	87	118	72	95	
August "	88	71	79	118	72	95	
September "	88	70	79	116	71	93	
October "	87	69	78	114	70	92	
November "	82	52	67	112	60	86	
December "	75	48	61	110	58	86	

BETU'L (BAITOOL)—A revenue subdivision or tahsíl in the district of the same name, having an area of 3,160 square miles, with 1,071 villages, and a population of 179,581 according to the census of 1866. The land revenue for the year 1869-70 is Rs. 1,21,807.

BETU'L (BAITOOL)—A town in the district of the same name, situated on the Sámpná nadí, and four miles distant from Badnúr, the district head-quarters. It contains 1,212 houses, with a population of 4,466 souls. The inhabitants mostly belong to the Kurmí and Maráthá Bráhman castes, and live by agriculture; but there is also a brisk trade in pottery. There are here two schools, a police outpost, an old fort, and an English cemetery. The district head-quarters were here before their removal to Badnúr.

BHA'DRA'—A chiefship in the Bálághát district, comprising seventy-eight villages. The area is 128 square miles, and the population 16,293 souls. Thirty-six square miles are under tillage. The estate was given by the Subadár of Lánjí at the end of the last century in zamíndárí tenure to Zainuddín Khán Pathán, whose family still retains possession of it. The chief resides in Belá, one of the villages of the táluka, which is situated about thirty-eight miles south-east of Búrhá.

BHADRA'CHALLAM—The chief town of the estate of the same name in the Upper Godávarí district. It is situated on the banks of the Godávarí, forty miles from Sironchá and about fifteen from Dumagudem. This place owes its importance to an old and well-known temple of Rámchandra, which is situated on an eminence in the village, and is supposed to have been built about

four hundred years ago by one Rishi Pratishtha, but has been added to at subsequent periods by various rájás. It consists of one main building covered by a fine dome, and flanked by smaller temples on both sides. The space in the centre is paved, and there is a stone mandap, or open flat-roofed building, in front of the chief shrine. The temples are surrounded by a high wall, and from the river-side are entered by a flight of steps. A good *coup-d'œil* of the whole group may be obtained by ascending the hill close by, from whence also there is a fine view of the village and surrounding country. Religious observances are supported by a money grant of Rs. 13,000 (Haidarábád currency) per annum. The jewels belonging to the temple are said to be very valuable. There are no manufactures in Bhadráchallam. The trade consists chiefly of imports for the population of the town and surrounding villages. Small country boats come up the river as far as this point from Rájmandrí and the coast, but are precluded from proceeding further by the rocks and rapids which form the first barrier of the Godávarí.* There is a town school and a police outpost here, and the district post from Dumagudem to Ellor passes through the town and crosses into the Nizam's territories. A large fair is held here in April each year, at which about 10,000 people assemble from all parts of the country, chiefly from the coast districts. Business to the amount of about Rs. 50,000 is done on these occasions in English and country cloth, sugar, opium, spices, hardware, &c. The population is about 2,000, chiefly Bráhmans and Telingas. The estate consists of 137 villages; and the zamíndárin traces her ancestry to Anápá Aswa Ráo, who is said to have obtained the grant from the Emperor of Delhi in A.D. 1324.

BHAGWA'NPU'R—A village in the Chándá district, seven miles south-west of Brahmapurí, possessing a fine irrigation-reservoir.

BHAINSA'KHAND—A part of the Kaimúr range of hills, situated in latitude 23° 45′ 55″ and longitude 80° 15′ 28″, in the Sleemanábád tahsíl of the Jabalpúr district.

BHAISDAHI'—A town in the Betúl district, situated on the Púrná, thirty-two miles south-west of Badnúr. It is said to have been founded by Pirájí Haibat Ráo Desmukh, whose family was once very powerful; the remnants of a fort erected by them still exist, and the town is now owned by them. There are here a police outpost and a government school. The population amounts to 2,343 souls.

BHA'MGARH—A town in the Nimár district, eight miles east of Khandwá, containing 2,240 inhabitants, chiefly cultivators. Ráo Daulat Singh, zamíndár of the Bhámgarh pargana, has a fort here, which was captured and burnt by Yaswant Ráo Sahí in A.D. 1806. There is also a Hindí school. From the river Bhám close by are taken excellent fish. A weekly market is held here on Sunday.

BHA'NDAK—Is the eastern pargana of the Warorá tahsíl of the Chándá district, containing an area of about 381 square miles, with 76 villages. It is bounded on the north by the Chimúr and Garhborí parganas, on the east by the Hawelí pargana, on the south by the Wardhá, and on the west by the Warorá pargana. By far the larger portion is hill and forest, and it is intersected from north to south by the Virai and Andhárí rivers. In the vicinity of the Wardhá

* This has since been partially opened

black loam prevails, on which cotton and dry crops are grown; and beyond this belt the soil is sandy or yellow, chiefly producing rice. Bhándak and Chandankherá are the two largest towns. The population is Maráthá, with a mixture of Telingas.

BHA'NDAK—A town 18 miles north-west of Chándá and about a mile west of the Southern Road. It contains 470 houses, and is a long straggling place, spread over a large extent of ground, and surrounded, except on the west, by old groves and jungle. Local tradition identifies it with the great city of Bhadrávatí, mentioned in the Mahá Bhárat, extending from Bhatálá on the west to the Jharpat on the east; and the scene of the battle for the Sámkarna horse, which eventually was borne away by the demi-god Bhíma, for sacrifice by Dharma, the king. The architectural remains in and around Bhándak are of remote antiquity and great interest, among them being the temple-caves at Bhándak and in the Winjhásaní and Dewálá hills, the footprint of Bhíma on the latter hill, the temple of Bhadrávatí, the site of the king's palace, the bridge over a now dried-up lake, the outlines of forts on the Winjhásaní and Dewálá hills, and numerous ruined temples and tanks—proving the existence of a great city in the far distant past. Bhándak now has little trade in itself, but an extensive fair assembles here yearly in February, the transactions at which are very large. The products of the town-lands are chiefly pán leaves, turmeric, and rice; and the residents are mostly Maráthás. Bhándak has government schools for boys and girls, a police station-house, a district post-office, and a saráí.

BHANDA'R—A village in the Ráípúr district. It is the head-quarters or sanctuary of the Satnámí Chamárs of Chhattísgarh, and came into importance about twenty-seven years ago, when Ghásí Dás, the founder of the new faith, became proprietor of the village. He built in the centre a large square temple-like house, and to this place his followers flock three times a year for confession and absolution.

BHANDA'RA—

CONTENTS.

General description.

One of the five districts comprised in the Nágpúr commissionership, of which it occupies nearly the whole of the eastern portion. It has an area of about 3,922 square miles, and is bounded on the north by Seoní and Bálághát, on the south by Chándá, on the east by Ráípúr, and on the west by Nágpúr. The station of Bhandára is about thirty-eight miles east of Nágpúr. The district stretches northwards for some miles beyond Rámpáilí, and from that point to a village called Sowerá in the south the distance is about eighty miles as the crow flies, while if a line were drawn through the centre of the district it would measure about eighty miles direct from east to west. There are few mountains of any size within the district; but the north, north-east, and east are bounded by

lofty hills, inhabited chiefly by Gonds and other wild tribes. The west and north-west are comparatively open. Several small ranges—branches of the Sátpurá—make their way into the interior of the district, generally taking a southerly direction. Different bluffs and marked elevations in these ranges bear the names of the villages near which they occur, but there is no general name for the whole. These hills are thickly covered with forest trees and bamboos, but they do not contain much valuable timber. Another range of hills, about sixty miles in length, skirts the south of the Chándpúr pargana. Their average height is between 300 and 400 feet above the level of the plain, and they are known by the name of the Ambágarh, or Sendurjharí hills. This range is clothed with very little timber of any size, but it furnishes a fair amount of firewood. In addition to the above ranges there are a few detached hills worthy of mention, viz. the Baláhí hills, the Kanherí hills, and the Nawegáon hills.

Geology.

The formation of these hills is mostly granitic and schistose, with here and there a range of overlying sandstone. Among certain geological papers on Western India, published in 1857 by the Bombay Government, is an article by Messrs. Hislop and Hunter, in which is described the great granitic area within which the whole district lies, and which, beginning from Nágpúr town on the west, is said to extend as far east as the Bay of Bengal. The following extracts make up a brief sketch of the geological structure of the country round the Waingangá:—

"*Granitic and Schistose Rocks.*—The plutonic and metamorphic formation, the extent of which I shall now briefly indicate, lies chiefly in the eastern portion of our area. It is intersected by the Waingangá for the greater part of its course. The tract on the left bank of the river I have had little opportunity of exploring, but from the cursory examination I have given it, I have reason to believe that there is a large development of granite and its allied rocks, including an extensive outburst of porphyry, which coincides nearly with the upper portion of the course of the Bágh river. This eruption exhibits crystals of quartz and of white, occasionally red, felspar, imbedded in a dark paste of the same ingredients. On the right bank of the Waingangá, in the district near its junction with the Wardhá, the extent of the formation is not so great. It is observed principally in the channel of the Waingangá, though it may also be traced around the bases of the sandstone chains of hills, which it has been the means of upheaving. In both the districts under consideration the general strike of the strata is north and south, corresponding with the direction of the streams and mountain ranges, and in the last-mentioned the dip is for the most part to the west. But it is on the north that the greatest development of granite and crystalline schists occurs. There we may perceive these rocks rising to the surface (though it would be hazardous to conclude that there are not others of a different character in the hollows covered up by the deep soil) from Nágpúr north-eastward to the Lánjí hills.

"On either side of the Waingangá we meet with some isolated remnants of the sandstone formation. One of these, but very limited in its dimensions, lies on the banks of the Selárí, a small stream which joins the Waingangá near the town of Pauní. Another, further down the river, extends for some distance, first on the right bank, and then on the left. In the district on the east of the Waingangá a little sandstone proper is

met with in patches among the hills on the west bank of the Gárhví an Bágh rivers, reaching from Maháyáon as far north as A'mgáon."— *Geological Papers of Western India*, pp. 254—256.

Extensive beds of laterite, overlying the primary rocks, are found in th district about Kánthá, and are again seen near Pauní, whence they stretc southward in a broad belt far into the Chándá district.

Rivers.

The chief river, and the only one that does not dry up in the hot weather is the Waingangá, which runs along the whol length of the western border of the district Its most important affluents in this district are the Báwanthari, the Bágh nadí the Kauhán, and the Chulban. There are several other small streams, whicl serve as affluents to those above mentioned, but they are very insignificant viz. the Pángolí nadí and the Katangí nálá, running into the Bágh nadí, an the Sát nadí into the Chulban. The Sur nadí waters a large tract of lan immediately north of Bhandára, and empties itself into the Waingangá onl about a mile from the station. The Chaní nadí waters above a hundred miles o the district, and flowing past Rámpáilí and Katangtotá, empties itself into th Waingangá at a village called Mahálgáon, about ten miles south of Rámpáilí The Báwanthari runs through the district for about thirty miles of its course and waters all the country immediately north of Chándpúr and Ambágarh reaching the Waingangá at a village called Buperá, eight miles east of Chándpúr All the above streams, with the exception of the Waingangá, dry up in the ho weather. There are no towns of importance on any of them.

Forests.

Of the entire area about 1,500 square miles, or more than one-third, ar covered with jungle. The smaller jungles are i parts of the middle of the district and in th Chándpúr pargana.

None of these forests contain many valuable timber trees of sufficient girth for large buildings, excepting the mhowá (*bassia latifolia*) trees, which are preserved by the people for their blossoms, as they are eaten by the poore class, and country liquor is distilled from them.

The valuable timber trees are—

1. *Tectona grandis* (teak) called Sáyá in this district, and Sáj in other parts.
2. *Pterocarpus marsupium*, called Biwlá in this district, and in other parts Bijesál.
3. *Dalbergia latifolia*, called Siras in this district, and in other parts Shísham.
4. *Pentaptera glabra*, called A'in in this district, and in other parts Sáj.
5. *Diospyros ebenum*, called Temrún in this district, and in other parts Tendú.
6. *Nauclea cordifolia*, called Haldí in this district, and in other parts Harduá.
7. *Conocarpus latifolia*, Dháurá.
8. *Lagerstrœmia parviflora*, Sendí, called also Sehuá in this district, and in other parts Kuliá Sejá.
9. *Bassia latifolia*, Mhowá.

The jungles also yield gum, medicinal fruits and nuts, edible fruits, lac and honey. The gums considered the best for their adhesive qualities and for edible purposes are those exuded by the áín or sáj, dháurá, and palás or chintá. The palás tree is also called dhák in other parts. The medicinal fruits are the harrá ... *bolan*), baibrang (a medicinal seed, ... The nuts are the kuchlá (*strychnos* ... *rdium*). The fruits which are sold in the markets from jungle trees, and which the poorer class of natives eat, are those of the tendú, achár or chironjí (*chironjia sapida*), áunlá (*phylanthus emblica*), bhiláwá (*semicarpus anacardium*), mhowá (*bassia latifolia*), plum, kárindá kawat or kaithá (*feronia elephantum*), bel (*cratœva*), custard-apple, umbar (*ficus glomerata*), and jámun (*syzygium jambolanum*). Lac is produced on the plum, palás (*batea frondosa*), pípal (*ficus religiosa*), and the pípri (the small-leafed pípal) trees.

Bees settle on all descriptions of trees, and on rocks, where they form their hives and gather honey. The men who generally take down honeycombs and gather other jungle-produce are Gonds.

Minerals.

A little gold is found in the bed of the Son nadí, but hardly repays the trouble of searching for it, as even after cleaning it is somewhat impure, and only fetches from ten to twelve rupees a tolá. The separation of the particles of gold from the sand and dirt is effected by washing, and subsequent application of quicksilver. Iron is found to some extent, and the supply is not only sufficient for the local demand, but also constitutes an article of export. The chief mines are situated in the parganas of Chándpúr, Tirorá, and Pratápgarh, the best being that obtained from Chándpúr. The mines are mere pits, being generally only ten or twelve feet in depth; and the vertical clay-furnaces for smelting the ore are very primitive and inefficient, requiring a great deal of time and trouble to produce a very small result. The people usually engaged in this laborious work are Gonds, Goárás, Pardháns, and Dhímars, from whom the middle-men purchase the rough iron slabs. The iron obtained from the mines at A'grí and Ambájharí in the Chándpúr pargana is reported to be very tough and malleable. Gerú, a kind of red ochre, is found in the Sáletekrí tract of the Bálághát district, and is used to some extent in this district for staining wood and dyeing cloth. Of stone for masonry, the laterite, shale, and sandstone are found all over the district, though the largest quarries exist near Bhandára, at Korambí, and in the Baláhí hills. Hone-stones and white soft stone for pottery are also found in some quantity in the Kanherí hill, near Pohorá.

Animals.

Owing to the large extent of forest, wild animals abound. The tiger and the panther are the most dangerous and destructive to human life; and during the rainy season many people die from the bites of venomous snakes. Deer of all kinds and wild pigs frequently cause great injury to the crops. Of farm cattle, the bullock of this district is noted for its staunchness and endurance, though rather small in build. The cows generally are excellent, and in some parts of the district are of good size. Bulls are usually imported from Berár, but the government has lately brought in some stock from Nellor in Madras for the improvement of the breed. Sheep-breeding, for the sake of the wool, is carried on to some extent, though suitable pasturage is somewhat limited. The silkworm is also bred in some

parts of the district with success, producing a coarse kind of silk; but there are very few persons engaged in this culture. The soil and climate generally throughout the district are favourable to the successful cultivation of all grains, as the seasons are mild and the rainfall abundant, though, from sparseness of population and absence of enterprise, nearly half the area of the district is still (1869) waste land.

Tanks and Lakes.

This part of the country is chiefly cultivated by means of irrigation from tanks, for which the Bhandára district is famous. "These tanks," writes a former chief commissioner,* Sir Richard Temple, "are so numerous, and some of them so large, "being many miles in circumference, that this tract might almost be called the "LAKE REGION of Nágpúr. Here a tank is not a piece of water, with regular "banks, crowned with rows or avenues of trees, with an artificial dyke and sluices, "and with fields around it, but it is an irregular expanse of water; its banks "are formed by rugged hills covered with low forests that fringe the water, "where the wild beasts repair to drink; its dykes, mainly shaped out of spurs "from the hills, are thrown athwart the hollows, a part only being formed by "masonry; its sluices often consist of chasms or fissures in the rock; its broad "surface is often, as the monsoon approaches, lashed into surging and crested "waves." The principal lakes are known by the names of Nawegáon, Seoní, and Siregáon. Besides these are thousands of minor tanks, used for irrigation, many of which retain an ample supply of water throughout the hot season. There are also numerous sites for new tanks of large size, now ruined and requiring repair, though at such an outlay as to render the undertaking one of doubtful advantage.

Major Pearson, late conservator of forests, Central Provinces, in a report upon the irrigation of the valley of the Waingangá submitted to the chief commissioner in March 1863, points out that there are two distinct kinds of tanks in this region. He describes them in the following passage:—

> "The first and by far the largest are formed in the undulating country of the lower districts in the valley, by taking advantage of the contour of the ground, and constructing a short dam so as to form a lake or basin from the drainage of the surrounding hills. The second class is that commonly found in the flatter country, and away from the hills, where a long low dam is raised across the upper portion of a gently-sloping plain. These are more or less excavated near the centre, where some nálá or depression of the ground is taken advantage of to create a reservoir more or less deep. The long arms of the dam collect the drainage, which fills into the centre reservoir, and, when this is full, spreads itself out into a large shallow tank; the water is thence distributed to the rice fields below; and although there is an enormous loss from evaporation, yet, as the rice does not require water for above two months, or at most seventy-five days, the tanks generally suffice for the purpose required. Tanks of the last description are sometimes of very large size, but commonly they are what are called "borís," having embankments not more than ten or twelve feet high, and as soon as the rice-crop is gathered the dam is cut, any remaining water let out, and a crop of wheat or linseed sown in the bed. This is almost a universal practice in the northern parganas of Bhandára. Indeed it seems the only means of raising a dry crop which the people possess in those districts. I have seen several very large tanks so drained and cultivated."

* Administration Report, Central Provinces, 1862, p. 6, para. 12.

There are altogether 3,648 lakes and tanks; some of the rivers also afford facilities for irrigation. The Báwantharí, for instance, which runs from east to west of the pargana of Chándpúr, supplies water for the cultivation of sugar-cane, which is grown in large quantities on both banks.

Road communications.

The only road which is raised, bridged, and metalled for any distance is the Great Eastern Road, which enters the district on the west, near the village of Sháhpúr, and passing through Bhandára, Sákolí, Arjuní, and Deorí Kishorí, crosses the Bágh nadí by [illegible] point about sixty-five miles du[illegible]ted to a point beyond Sákolí, or upwards of twenty-four miles from Bhandára towards Ráípúr, and, with the exception of the Waingangá, all the important streams and nálás are bridged. At the crossing of the Waingangá during the dry season there is a raised fascine roadway for the convenience of the traffic across the sandy bed, and a couple of platform-boats during the rains. There is a second class of roads, unmetalled and unbridged (except by temporary contrivances), but smoothed, levelled, and sloped at the crossings of watercourses. Of these the following are the most important, viz. the district road from Ráípúr to Chándá, which enters this district on the south-east, and passing through Chichgarh, Palándúr, Nawégáon, Digorí, and Pauní, proceeds to Chándá *viá* Brahmapurí; and the district road from Ráípúr to Kámthí *viá* Darekasá, A´mgáon, Bágarband, and Tumsar. The second route has the heaviest traffic, and where it crosses the Waingangá at Umarwárá, there is a raised fascine roadway across the sandy bed of the river during the dry season. The minor communications of the second kind are as follows, viz. to and from Rámpáilí and Katangí in the Seoní district *viá* Arjuní; and from Rámpáilí and Wárá-Seoní in the Seoní district *viá* Mendíwárá; to and from Kámthá and Mandla *viá* the Samnápúr ghát, which has been cleared and levelled; and to and from the Nándgáon zamíndárí in the Ráípúr district, and Kámthá *viá* Dhírí, Manglí, and Nandorá, by which route most of the traffic is carried on men's heads, owing to the difficult mountain-passes which separate this district from Ráípúr at that point. The whole of the roads belonging to the second class are excellent fair-weather roads, but are almost impassable for wheeled traffic during the rains. When all other routes are closed during the monsoon the water communication on the Bágh nadí and Waingangá is of great use, and would probably rise to some importance if the dangerous barriers of rocks in the bed of the Bágh nadí at Satoná, and in the bed of the Waingangá at Chichgáon, could be removed. At present, owing to these barriers, the communication by river during the rains is limited to the interior of the district; whereas if they were removed the communication might be extended to the heart of Mandla and into the richest parganas of the Ráípúr district. The carriage used on all these roads is chiefly the common country cart and the pack-bullock; while on the river the boats employed are dongás, which are usually large logs of teak scooped out and lashed together.

Population.

According to the census of November 1866 the population amounts to 608,480 souls. Setting aside the primitive, and (so called) aboriginal tribes of Gonds, Baigás, and the like, this population may be generally classed under the two great divisions of Hindús and Mohammadans, though the latter do not equal five per cent of the former. Of the Hindús the caste divisions are chiefly as follows, viz. Bráhmans, "Pardesís" or foreigners (generally Rájputs), Ponwárs, Lodhís, Kunbís, Korís, Kaláls, Telís, Dhímars, Koshtís, Goárás, and Dhers.

The two first-mentioned castes are the most educated and intelligent; the four next are the most industrious and skilful agriculturists, and the last two are the most numerous. The higher castes—such as Bráhmans and Pardesís—are usually landholders and land agents, or are found in government employ; the middle castes—such as Ponwárs, Korís, Kaláls, Lodhís, Kunbís, and Telís—are mostly engaged in agriculture, either as farmers or tenants of land; and the lower classes—such as Goárás and Dhers—furnish the labour for all public or private works, farm service, &c. Besides the above there are a few intermediate classes, which are occupied in commerce—such as the Márwárís, Baniás, and Parwárs; and in trades and manufactures—such as Koshtís, Kásárs, Pancháls, Lohárs, Barhaís, Beldárs, and Kumbhárs. Of these the Koshtís, or weavers, are the most numerous, while the other intermediate castes are comparatively ill-represented, and confined to certain localities, generally large towns and villages. The Dhímars also are a numerous class, and live chiefly by fishing, and the hire of their boats for carriage. Of the Mohammadan portion the greater part are employed as Pinjárás, or cleaners and dealers in cotton, and Káuchárs, or makers of glass ornaments; and a few are landholders and cultivators. The lowest section of the people of this district includes the Kaikárís, Holiás, Halbás, and Pardháns. Among these the Kaikárís are notorious as skilful and determined thieves.

Manners and customs.

The inhabitants of Bhandára are rude and unpolished in their manners, and sometimes say and do things in company with each other that would shock the ideas of propriety entertained by any civilised Hindustání. The higher classes are no exception to this rule, though, from their superior education and intelligence, they might be supposed to be more capable of appreciating the advantages of courtesy. Nor can it be said that these defects are compensated for by a very high standard of truth or manliness, for it must be confessed that the people have no larger share of these virtues than more civilised orientals. However, the Gonds and Baigás are generally honest and hard-working when well treated. The Ponwárs and Korís, too, among agriculturists, are industrious. The two proverbs most current in this district sufficiently indicate the general tone of morals. They are as follows:—"Charity remains at home," and "Deceit is the perfection of wisdom." The higher classes have none of the hardy, active habits of life which are still maintained in Northern India by many persons in good position. They have an indolent dislike of standing if they can possibly sit; and they very seldom mount a horse, using small two-wheeled ox-carts for all journeys, long or short. And it is not easy to get a fair day's work out of the labourer. Cheap food and a stationary population, a mild equable climate, and a land-locked district without roads, are among the causes to which these characteristics may be traced; but with the cessation of the last of these causes some change is already appearing. There are few social customs or religious ceremonies, current in this district, which are not common to all classes of Hindús in other parts of India; but perhaps nowhere is the marriage-tie less considered than among the lower castes here, more especially among the women, who often divorce themselves from their husbands, and select, of their own will, several mates in succession, without any opposition from their lawful lords. All, except the higher classes of Hindús—such as Bráhmans and Pardesís—also adopt a ceremony called Pát, in lieu of a formal marriage, for joining a man and woman who agree to live together. This, however, can only take place after the death of the first husband or wife, and is considered a kind of lawful concubinage. The

ceremony much resembles the "Nikáh" marriage common among Mohammadans. The Ponwárs, Lodhís, and Kunbís are most notorious for these peculiar notions regardi[illegible]. Again, contrary to the custom prevalent in oth[illegible] district girls are more honoured than boys, and [illegible] ing in betrothal-engagements is [illegible]

[illegible] men of the higher classes among the Hindús is so small, that in few districts are the mass of the people more ignorant of even the forms and ceremonies attached to their own religion. This leads to a great diversity of ideas on the subject, and very loose notions regarding the worship of the various Hindú deities. The most common object of worship, however, throughout the district is the *lingam*, or conventional representation of generative power, [illegible] ldition to this common [illegible] of reptiles, and even [illegible] votaries · and a large [illegible] 3handára, where rest [illegible] ı by the surrounding [illegible] ı small fraction of the population, and are rather notorious for the neglect of their religious duties and their disorderly dissipated life.

Languages.

The language in common use is Maráthí, though, from the neighbourhood of Urdú-speaking districts, Urdú is understood generally throughout the district, with the exception of a portion of the villages in the southern parts of the Sángarhí tahsíl. The Maráthí, however, as spoken and written commonly in this district is by no means pure, and is largely mixed with Urdú. There are also several dialects peculiar to different classes of the people, which are only understood by them; they are used by the Gonds, Baigás, Golárs, and Kaikárís.

Diseases.

The diseases most prevalent are fever, small-pox, and cholera. Under this last title the natives also include without distinction all diseases of the stomach and bowels. Fever prevails throughout the year, but is more general and fatal during the months of September, October, and November, at the time of the ripening of the rice-crops. Among the lower classes the result of an attack is generally delirium and death within two or three days. Scanty food and clothing, and hard work in the rice-fields in water, with a burning sun overhead, are no doubt predisposing causes; but in almost all cases in this district an attack of autumnal fever goes to the head, and is exceedingly prostrating in its effects, even when it is not fatal. Small-pox is also very common, more especially during the months of April, May, and June, when it carries off a number of victims, chiefly among the younger members of the community; whereas fever is more prevalent among the village population [illegible] Vaccination has made but little progress as y[illegible] rance of the mass of the people place great [illegible] common, and commits great ravages, more particularly during the rainy season; when, however, all deaths occurring from diseases of the stomach or bowels are credited indiscriminately to cholera by the natives. An attack of cholera is almost always followed by a fatal result, as the apathy and superstition of the natives prevent their taking even such remedies as are offered. The

spread of intelligence by means of education, the practical aid afforded by the establishment of branch dispensaries, and the vigorous measures adopted for the enforcement of simple sanitary rules, will no doubt cause a great decrease in the mortality in future.

Agriculture.

Agricultural operations are carried on much in the same way as in the adjoining districts. The implements used are the tífan, or drill-rake, with three shares; the nágar, or ordinary drill-plough, with one share; the bakhar, or hoe-plough; and the dauran, or small weeding-plough. The tífan is used for ploughing the ground only when it is sufficiently moist to be drawn over it. The ordinary drill-plough is used when the ground is hard and caked, or when ample time is remaining to complete the sowings. With the bakhar the weeds in field are destroyed, and inequalities partially levelled before either of the drill-ploughs are drawn over it. The dauran is used to weed jawárí (millet) fields between the drills, to loosen the earth at the roots of the plants, to raise the earth at their roots, and thus promote their growth and give them greater stability, and also to thin the field of some of the stalks. These results are obtained by drawing the dauran once over the field. There are two sowings in the year—one at the commencement of the rainy season, and the other at its close. The former sowings are called "Syárí," and the latter "Unhálí." The syárí sowings are performed thus: at the setting-in of the rains the bakhar is drawn over the ground a couple of times, after which it is sown with the tífan, which forms three furrows, and drops the seed into them at each turn. The furrows are not deep; but the tífan is well-suited for preparing fields in the rainy weather, when the ground is soft, and the operation of sowing requires to be performed expeditiously. For the unhálí sowings the tífan can only be used when the rains continue to the middle of October, about which time these sowings commence. The bakhar is drawn over the fields reserved for spring crops whenever there is an intermission of rain for a week or more, to destroy the weeds, and open out the ground so as to enable it to absorb as much water as possible. If the rains are not favourable, the nágar, or drill-plough with one share, is generally used to plough and sow the fields. The furrows formed by the nágar are deeper than those made by the tífan, and the seeds sown in the furrows by the former are covered by its operation; that is, the seeds dropped in the first furrow are covered when the second one is formed, and so with the second and every subsequent furrow. Of the drills formed by the tífan, the seeds in the two inner drills, at each turn of that instrument, are left uncovered with earth. In the rainy season this is not of much consequence, as the water, running down the ridges, carries some earth with it into the drills; but in the unhálí sowings, when there is no rain, the seeds which are exposed are liable to be picked up by birds. The kharíf (syárí) or autumn crops are the rice, jawárí (*holcus sorghum*), kodo (*paspalum frumentaceum*), kutkí (*panicum miliaceum,*) túr (*cytisus cajan*), cotton, and til (*sesamum*). The rabí (unhálí) or spring crops are wheat, gram, linseed, mung (*phaseolus mungo*), lákh (pigeon pea), batáná (common pea), and popat (dwarf bean). Some of the seeds are sown in drills, and some broadcast. The seeds sown in drills are wheat, jawárí, linseed, gram, túr, cotton, lákh, mung, batáná, popat, and til; and those sown broadcast are kodo, rice, and kutkí. There is no peculiarity in the mode of sowing any of the seeds but those of rice and sugarcane tubers. The rice is sown in three different ways: one of these is called "*botá,*" which is sowing by broadcast; another is called "*kaurak,*" which is by first steeping

unhusked rice in hot water for a few minutes, after which the rice is taken out and heaped in a dry room. The heap of rice is then covered over with a piece of gunny for three days, when the rice begins to germinate. In the meantime a field is ploughed, water is let into it, and a rake then drawn over, with the teeth downwards, to work up the soil and remove any weeds there may be in it. After this the rake is reversed and drawn on its back over the field to level it. The field being now ready to receive the sprouting seeds, they are removed to it, and sown broadcast. This mode of sowing is only adopted when from some cause the sowing has been delayed. After the fields have been sown, a man keeps off the birds from the seeds till the crops come out. The third mode of sowing rice is called roná. A nursery of young crops is first formed by the rice being sown in a small piece of ground, which is previously ploughed and well manured. When the crops have attained the height of a foot they are taken up, put on sledges, and then taken to the field prepared for them, where they are transplanted. The field is prepared in the same way for the roná sowing as for the kaurak sowing. The plants are sown about an inch apart from each other. [illegible] onth after the transplantation of the cr[illegible] the first weeding. A field intended for sugarcane cultivation is utilized by one of the inferior descrip-t[illegible] These crops [illegible] is manured, and ploughed with the bakhar three times. The bakhar is then reversed and drawn over the field to break up the clods of earth and level it. The subsequent processes are to divide the field into beds of a square yard each, to water these beds, to cut the upper parts of canes into pieces of three knots each, and then to put these pieces longitudinally into the divided field. After this the field is irrigated till the rains set in. The thick black canes are sown in January and are fit to cut in November. The thin country canes are generally perfect in September. A second crop is not raised from the stumps, as in some parts of these provinces. Manure is only used and irrigation resorted to in the cultivation of vegetables, sugarcane, rice, and betel. At the harvest the crops are cut with sickles, and labourers employed in cutting them receive per diem one and a half páilí (equal to one seer, fourteen chhatánks) of grain, either of the description of crops they cut, or of some other kind of grain. When employed in cutting wee and mung crops, however, they receive different [illegible] the value of the grain [illegible] crops is as great as t[illegible] a stooping posture, and the market-value is generally much lower. The labour required to cut múng is comparatively less, as it is cut sitting, which is a less tiresome position than stooping. When the treading-floor of the owner of the field is near, the labourers carry the sheaves of corn to it and stack them there, but when it is at a distance, the owner provides carriage to have them conveyed to it. Túr and castor-seeds are beaten off the stalks with a stick, after which the pulse is trodden out of the túr pods by cattle, which walk over them round a pole. The til is shaken out of the capsules, as on ripening the capsules open out. All the other kinds of grain are trodden out. The corn is then stored in small cylindrical granaries called bandás, built on platforms, which are supported on slabs of flagstone, and covered with light roofs thatched with grass. They are of various sizes, according to the quantity of grain required to be put into

them, but never very large. The grain is put into and removed from these granaries from the top by lifting the thatched roofs. The cylinders are built on raised platforms of stone, to prevent rats and other vermin from burrowing into them and injuring the corn. Sometimes oblong corn-houses are also built. These are called bakhárís. The principal staples of the district are rice and awárí.

Manufactures.

The articles manufactured in the district are native cloth, brass wares, potstone wares, cart-wheels, and straw and reed baskets. Native cloth is made in Bhandára, Pauní, A'ndhalgáon, Mohárí, Sihorá, Adár, and Bhágrí. The finest and best description of cloth is manufactured in the town of Pauní. This cloth is much prized by the higher class of natives, who sometimes pay a couple of hundred rupees for a turban or dopattá. Cloth of such high value is now made only to order. The original manufacturers of these excellent descriptions of cloth are said to have come to these parts from Paithan on the Godávarí, and Burhánpúr on the Taptí, on an invitation from the Rájá of Nágpúr in the early part of the present century. Very fine chárkháná cloth (called also jhilmilí) is also manufactured in Pauní. The cotton-thread used in the manufacture of the Pauní cloths is spun by a low caste of men called Mahárs or Dhers. The manufacturers of the cloth are called Koshtís. Red sárís, with different-coloured borders of silk and cotton, are fabricated in A'ndhalgáon and Mohárí. They are dyed with fast colours, and are made of qualities ranging in value as high as twenty-five or thirty rupees for a sárí. The town of Bhandára produces turbans and waistcloths of a superior quality, manufactured of white cotton-thread. The waistcloths are generally made with coloured borders. The value of a turban or waistcloth is sometimes as much as fifteen or twenty rupees. In Sihorá, Adár, and Bhágrí the inferior kinds of native cloth are fabricated. The Bhágrí khádí cloth is of a stout texture, and noted for its durability. Brass-wares are manufactured in the towns of Bhandára and Pauní, but more extensively in the former. The articles produced are cooking-utensils and water-pots of all kinds used by natives, lamps, drinking-cups, bells, and fountains. These vessels are made by men of the Kásár and Panchál castes. They also work in bell-metal, pewter, and copper. Pot-stone wares are manufactured at Kanherí and Pendrí, in the Sákolí subdivision, by carpenters and turners. The articles turned are cups, plates, and pipe-bowls. They are generally made thick for the village market, as the stone is soft and chalky, but when ordered, very good and light vessels can be produced. Cart-wheels are made in Tumsar and some other towns. Straw and reed baskets are woven in different parts of the district. They are coarse and rather clumsy, yet good enough to find ready sale among the natives of these parts, who seldom see better baskets.

Commerce.

The commerce of the district has received a great impetus since its annexation, with the rest of the province of Nágpúr proper, by the British government. The vastly improved condition of the Great Eastern Road and of the district communications, and a well-ordered police, have greatly facilitated traffic. The extinction of the Bhonslá rule has, however, diminished the demand for the superior description of Pauní cloth; and the competition of English piece-goods, together with the simultaneous rise in the price of cotton, has reduced the sale also of the inferior kinds of cloth; but the export of the cloth from this town is still great, having last year amounted in value to Rs. 50,372. The chief articles imported are cotton, salt, wheat, rice, oil-seeds, hardware, English piece-goods, tobacco,

silk, dyes, and cattle; and the articles most extensively exported are country cloth, tobacco, and hardware. The direction of the trade is chiefly to and from Nágpúr and Ráípúr by the Great Eastern Road, and by another route through Palándúr. Also to and from Kámthí by the Tumsar route, and towards Mandla by Hattá and Kámthá. Of the articles imported, salt is brought from Berár and the eastern coast; sugar, metal, and spices from Mirzápúr; hardware from Mirzápúr and Mandla; European cloth and silks from Mirzápúr and Bombay; country silks from Burhánpúr; Khárwá cloth from Mhow and Ránípúr in the Jhánsí district; wheat and rice from Ráípúr; and cattle from the Seoní and Mandla districts. Of the articles exported, country cloth is sent from Pauní, A'ndhalgáon, Mohárí, Bhandára, and Bhágrí, to Nágpúr, Puna, and Bombay; hardware from Bhandára and Pauní to Nágpúr, Ráípúr, and Jabalpúr. Articles of traffic are generally conveyed in small country carts and on pack-bullocks.

Schools.

Though education received no attention or encouragement from the Bhonslá government, yet the people were not insensible of its value. In the district of Bhandára, which was formerly called the Waingangá district, there were no less than 55 Maráthí and Persian private schools, numbering in the aggregate 452 pupils, of whom 45 were taught the Persian language, and the rest Maráthí. Twenty-eight of these schools were established in the large towns, and 27 in the villages. The teachers were Bráhmans, or Vidúrs.* The teachers were paid a sum varying from two annas to one rupee per mensem by the parents of each pupil, according to their means. There are now 38 government schools, all of which have been established within the last six years. One of these, which is at the head-quarters of the district, is called the zilá school, and has two branches in the town of Bhandára; six are in the large towns and are termed town-schools; 26 are in villages, and are styled village schools; and three are female schools. Many of the old town and village schools served as foundations for some of the existing institutions, on the introduction of the present system of education. In addition to these government institutions, there are 78 indigenous or private schools, 77 of which are Maráthí and one Urdú. These schools afford instruction to 7,324 children, of whom 7,109 are boys, and 215 girls. Ninty-nine of the boys are taught English, 90 are taught Urdú, and 6,920 Maráthí. All the girls are also taught Maráthí. Neat and commodious school-houses have now been built for the children; and efficient teachers have been employed to educate them. A girls' school has been built in Bhandára by Yádo Ráo Pándé, one of the principal bankers of the town. The Bráhman and Vidúr teachers, who educated the children under the former government, were not scholars, but men who endeavoured to get a living by keeping up schools. Education, before the establishment of the government schools, was generally carried no further than was sufficient to qualify for a profession. The educational establishment of the district consists now of a district inspector, 38 masters, and 23 assistant masters. The annual cost of schools amounts to Rs. 14,016. Of this sum Rs. 4,212 are paid from the imperial revenues, Rs. 6,900 from the school cess fund, and Rs. 2,904 from the local funds. The management is conducted through local committees, composed of respectable natives of the towns and villages in which the schools are established.

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* Illegitimate descendants of Bráhmans

The chiefships are situated near the eastern limits of the district, from the left bank of the Waingangá on the north, to the Chándá boundary on the south. They are 25 in number—eight in the Kámthá pargana, and seventeen in the Sángarhí and Pratápgarh parganas of tahsíl Sákolí. Their names are A'mgáon, Arjuní, Bijlí, Chichgarh, Chikhlí, Dángurlí, Dawá, Dallí, Gond-Umrí, Jámrí, Kámthá, Khajrí, Khairí, Kanhargáon, Karargáon, Mahágáon, Nansarí, Umrí of pargana Pratápgarh, Purárá, Palkherá, Palasgáon, Parasgáon, Rájolí, Tirkherí, and Turmápurí. The most important and extensive of these estates is Kámthá, which with Hattá was originally granted by Raghojí I., rájá of Nágpúr, to an ancestor of the present chief of Kirnápúr, named Rám Patel, a Kunbí by caste, to bring into cultivation. The two estates of Kámthá and Hattá, together with A'mgáon, Bijlí, Palkherá, Purárá, and Tirkherí Malpurí, formed the Kámthá zamíndárí till A.D. 1856. Narbad Patel, a Lodhí by caste, obtained it on its confiscation, in 1818, from Chimná Patel, nephew of Rám Patel, for the offence of rebellion against the Government. The zamíndárs of Kámthá and Hattá were styled Patels till A.D. 1843. The Hattá estate was granted by Narbad Patel to his brother Sukal Patel, since which time it has been held distinct from Kámthá, but continued in subordination to the elder branch of the family till A.D. 1856. The A'mgáon estate was granted away by Gondu Patel, brother of Rám Patel, more than seventy years ago. The Palkherá estate was granted by Chimná Patel, nephew of Rám Patel and third possessor of the Kámthá táluka, to his nephew Deo Patel. There is no record as to when, and by whom, the Purárá estate was sliced off from that of Kámthá. The Tirkherí Malpurí estate is said to have been granted in A.D. 1815 by Raghojí II. to the father of the present holder. The Kirnápúr, Bhádrá, and Dasgáon estates are the next in importance, but the two former have been transferred to Bálághát, and Dasgáon has been broken up. The others are small zamíndárís, but of more ancient origin. Ten years after Chimná Patel lost the Kámthá táluka by rebellion he received the Kirnápúr táluka, which has ever since been held by his family. The whole of these zamíndárís comprise an area of 1,509 square miles, which are formed into 571 villages, and contain a population of 166,005 souls, each square mile supporting on an average 110 persons. The proportion of area under tillage is about one-fifth. The rest is composed of culturable waste, jungle, and hill. A brief account of each chiefship is given in its proper place.

Chiefships.

Of the earlier history of this district nothing is known, but tradition says that the country was visited by some great calamity at a remote period, when a tribe of men called Gaulís or Gaulars overran and conquered it. The present Gaulís are a pastoral and wandering race of men, who encamp in the jungles and seldom visit villages, except to sell their cattle, dispose of the produce of the dairy, or purchase provisions. There is a tradition that the country was at one time under the Mohammadan princes of the Deccan, but at the end of the seventeenth century it certainly belonged to the Gond Rájá of Deogarh. Bakht Buland, the founder of this dynasty, turned Mohammadan in order to obtain the support of Aurangzeb. Under his rule a number of Lodhís, Rájputs, Ponwárs, Korís, Karás, and Kunbís were attracted into and settled in the district and the villages in the vicinity of the Waingangá; Pauní especially improved in tillage from the industry and agricultural skill introduced by them. The Maráthás under Raghojí I. conquered the country about A.D. 1738, but it was not formally administered from Nágpúr until 1743. Under the Bhonslás a

Tradition and history.

number of the commercial and soldier classes—Márwárís, Agarwárís, Lingáits, and Maráthá Kunbís—came and established themselves in the district. When A'pá Sáhib's intrigues brought on hostilities with the British in A. D. 1817, the ladies of his palace, his jewels, and other valuable effects were sent by him for security to Bhandára, whence they were escorted back to Nágpúr by the British troops after the surrender of the city of Nágpúr. In A.D. 1818 Chimná Patel, zamíndár of the Kámthá and Warúd tálukas, rebelled against the Government, when Captain Gordon was deputed to Kámthá, where he remained for three or four months, to quell the disturbance. In the same year Captain Wilkinson was appointed superintendent of the district, and proceeded to Kámthá, where he remained till the end of A.D. 1820, and then removed to Bhandára. Captain Wilkinson continued in Bhandára till A.D. 1830, when Rájá Raghojí III. having [illegible] Rájá [illegible] ber [illegible] no incident worthy of note has occurred since. The district continued perfectly tranquil even during the prevalence of the general rebellion in 1857 and 1858. Three companies of infantry and a small body of horsemen were stationed at Bhandára for the protection of the district till A.D. 1860, since when the police is the only armed force which has been maintained here.

Revenue administration

Under the Gond dynasty the country was divided into departments called parganas, varying in the number of villages allotted to them, and in the aggregate amount of revenue demandable from them. The subdivisions were managed by officials called Huddedárs, Desmukhs, and Despándyás. These offices were abolished under the Maráthá government, and Kamávisdárs, Pharnavíses, and Barár Pándyás were substituted. The kamávisdár was the head fiscal officer of the subdivision. An estimate of the annual receipts and disbursements of his pargana was furnished to him in the month of August, according to which he regulated his demands. One or more villages were managed by a patel, who had a kotwál and pándyá to assist him. The patel fixed and collected the rents payable by the tenants. The patelí of a village was neither hereditary nor saleable. The sons of patels were, however, often allowed to succeed to the villages held by their father by sufferance, or by a [illegible] Leases were only given to tenants for one [illegible] variation annually. The lands were divid[illegible] name, by which it was recorded in the village accounts. The lands were let to the highest bidder at the commencement of the agricultural year. In these settlements the patel acted as the government agent. A paper was maintained in each village called the "lágwan," which showed in detail the rents of the tenants as concluded for the season. The revenue was divided into two portions—the first payable in three instalments in the months of September, October, and November, and the other in two instalments in the months of February and March. From the beginning of the Maráthá rule till A.D. 1792 the country prospered under a fair revenue demand, but thencefor[illegible] of [illegible] ten[illegible] mi[illegible] his country, and a new apportionment of the whole province was made into convenient divisions.

The district, then called the Waingangá district, was divided into thirteen parganas. Captain Wilkinson was appointed superintendent of the whole, and under him a kamávisdár was appointed to each subdivision. The district now contains 1,772 villages, divided into nine parganas, and these again into two tahsíls. The parganas of Pauní, Bhandára, Ambágarh, Chándpúr, Tirorá, and Rámpáilí form the Bhandára subdivision, with the head-quarters at Bhandára. This tahsíl contains 886 villages, and includes the full half of the district from north to south on the western side. The remaining half on the eastern side forms the tahsíl of Sákolí, with the parganas of Kámthá, Sángarhí, and Pratápgarh, and a list of villages exactly equal to that in Bhandára. The head-quarters of this subdivision are at Sákolí, on the Great Eastern Road, about twenty-four miles from Bhandára. A tahsíldár, with the usual staff of officials, manages each subdivision under the direction of the district officer, besides which there is an independent náib tahsíldár at Tirorá, in the Bhandára tahsíl. This officer has no treasury, but he assists in the general administration of the northern parganas. In 1867 a settlement of the government demand on account of land revenue for the term of thirty years for the whole district was completed, and the result was an assessment of Rs. 4,08,942. This is payable in two instalments, viz. in April and January. The settlement was made with regard to the present and prospective capacity of each village, and as the rate is very low, there is a large margin left for the encouragement of industry, and already the numerous improvements to tanks and wells, and a general extension of the cultivated area, attest the advantages of a fixed demand. The other revenues of the district are as follows:—Stamps, Rs. 37,749; excise, Rs. 55,921; assessed taxes, Rs. 50,515; forests Rs. 25,535 (1869).

Judicial and Police administration.

There were no established courts of justice during the Maráthá reign, but kamávisdárs and patels administered justice according to their own notions of right. There was no written law or custom which was either well understood or generally accepted. In matters of succession the Mohammadan law, in the case of Mohammadans, and the Hindú law, in the case of Hindús, was usually followed. Suits of above one thousand rupees in value generally came before the rájá, who either decided them himself, or referred them for decision to a pancháyat. Kamávisdárs were assisted by the pharnavíses, barár pándyás, and head patels of their subdivisions. A fee of one-fourth, called "shukrána," was levied from the winning party in all suits decided, and an equal sum was imposed on the party who lost, as fine. These sums were paid to the government. A fee of from five to ten rupees, called "bhát masálah," was also paid to the kamávisdár, to defray the expense of summoning the defendants. The person summoned had also to support the man who served the summons on him. In each village there was a mahájan, or arbitrator, who was chosen by the patels and cultivators for the adjudication of their disputes. Among the lower classes the heads of the castes, styled "setyás," decided disputes referred to them. If the parties were dissatisfied, a pancháyat of setyás was convened, whose decision was generally final. The mahájans and setyás were always persons of considerable consequence in their respective communities. Civil cases were decided by pancháyats. These generally assembled at a "chabutrá" (platform) where an idol of Mahádeva was placed, which was supposed to give the sanctity of an oath to any statement made there. The plaintiff, if a man of wealth, provided victuals, betel, tobacco, &c. for the members. Among the Gonds he provided liquor. The proceedings of ordinary village pancháyats were rarely recorded, except in the case of those assembled by the higher authorities,

when the sentences needed confirmation. The duty of seeing the decision carried into effect devolved on the person under whose authority the pancháyat was assembled. In criminal cases patels imposed small fines for petty offences. Offenders taken to the thánas were generally flogged and confined in the stocks for fifteen, twenty, or thirty days, and if they were in a condition to pay, fines were imposed on them. For house-breaking and theft they were punished at times by imprisonment in irons, confiscation of goods, flogging, detention in the stocks, and fine. For second offences they were punished by mutilation of hands, nose, and fingers. If the person robbed was also wounded, the punishment was generally mutilation; if murdered, the award was death. Bráhmans and women were excepted from this rule. Women guilty of the murder of their husbands were punished sometimes with mutilation of their noses. Pecuniary compensation was sometimes allowed if the relatives of the deceased agreed to the arrangement, the ordinary payment being Rs. 350 to the heirs of the person murdered. Coiners had one of their hands crushed to pieces with a blow from a heavy mallet or pestle. For fornication the person named by the woman was charged with the offence and fined heavily, part of the fine being carried to the government account, and part taken by the officer imposing the fine. The woman was then made over to her caste people, to be dealt with according to their award. The deputy commissioner is now the chief judge in all cases—revenue, criminal, and civil—within the district; he has also general control over all matters executive or administrative. The assistant commissioners exercise the judicial powers of their grade, and take up any share of the administrative business which the deputy commissioner may allot to them. The tahsíldárs are vested with subordinate judicial and fiscal authority within their circles. The stipendiary officers are assisted on the criminal side by honorary magistrates chosen from the more intelligent and influential residents. The direction and distance of the country criminal courts from Bhandára are given below:—

Sákolí........................24 miles east.
Murdárá......................30 miles N.N. East.
Tirorá........................24 miles N., where an independent náib tahsíldár, officiating as tahsíldár, exercises judicial powers within the limits of the northern parganas.

There are station-houses of the police, each under a chief constable, at Bhandára, Kámthá, Sákolí, Mohárí, Tirorá, Rámpáilí, Arjuní (Pratápgarh), and Pauní. There are also 16 outposts under the charge of head constables. The district superintendent of police has his office at head-quarters. The old fort is used as the jail of the district. All classes of prisoners—civil, revenue, and criminal—are confined in it, the two first mentioned classes being accommodated in separate wards. There are seldom any revenue, and but few civil, prisoners in it.

BHANDA'RA is the name of a revenue subdivision or tahsíl in the district of the same name, having an area of 1,748 square miles, of which 757 are cultivated, 384 culturable, and 607 waste. It contains 886 villages, and a population of 345,870, according to the census of 1866. The land revenue for the year 1869-70 is Rs. 2,80,760. This tahsíl consists of two judicial subdivisions with a sub-office at Tirorá.

BHANDA'RA—The chief station and head-quarters of the district of the same name. It is situated on the Waingangá, close to the Great Eastern Road,

about thirty-eight miles east of Nágpúr. The town contains 2,986 houses, with a population of 12,753 souls, and has a considerable trade in cotton-cloth and hardware locally manufactured. The inhabitants are mostly Dhers, Koshtís, and Kásárs, with a fair sprinkling of Mohammadans and Bráhmans. As the head-quarters of the district, Bhandára contains a district office, post-office, government dispensary, jail, police head-quarters, with district and town police station-houses, travellers' bungalow, assistant engineer's office, public library, and government zilá school. There are besides a female school and two indigenous schools—one for Maráthí, and the other for Persian and Urdú. The watch and ward and conservancy of the town are provided for from the town duties. The town is kept very clean and well drained, and is considered healthy. It is built entirely upon red gravel soil, so that even the lanes are easily kept dry and in good repair throughout the year. The well-water inside the town is generally brackish, but there are several wells of sweet water and some tanks just outside, while the river Waingangá runs at no great distance.

BHA'NRER—A portion of the Vindhya hill system, of which it may be said, in the Jabalpúr district and Maihír state, to form the south-eastern face. The limits of the appellation are not very closely defined, but the Bhánrer range may be taken to commence opposite Sánkalghát on the Narbadá, in the Narsinghpúr district, and to run in a north-easterly direction for some hundred and twenty miles, forming in its last section the upper boundary of the Maihír valley. The highest peak in these provinces of the Bhánrer hills is Kalumbé or Kalúmar, which is 2,544 feet above the level of the sea.

BHA'PAIL or BHA'PEL—A village in the Ságar district, about ten miles to the west of Ságar, celebrated for its annual fair, which is held in November. In 1868 it was attended by 50,000 people, and merchandise to the amount of Rs. 5,800 changed hands.

BHARDA'GARH—A zamíndárí consisting of forty villages, in the north of the Chhindwárá district. The zamíndár is a Bhopá or hereditary guardian of the Mahádeva temples.

BHATA'LA'—A village in the Chándá district, situated twenty-six miles north-west of Bhándak, and supposed to have formed part of the ancient Bhadrávatí. On a long hill near the village are the remains of a very fine ancient temple, lofty and in good preservation, and the whole hill bears traces of having been fortified, while at the foot are several tanks which once were approached by long flights of steps. Close by there is a quarry of excellent free-stone.

BHATGA'ON—A small zamíndárí in the Biláspúr district, south of the Mahánadí. It is a fairly level tract, overlooked by the Phuljhar hills, and contains thirty-nine villages, covering an area of sixty-two square miles. The extent of cultivation is 10,794 acres, while the culturable area amounts to 12,000 acres. The soil is fully up to the average of the Seorínaráin pargana, and most of the villages are in a fairly prosperous condition. The population is 7,904, falling at the rate of 127 to the square mile. The zamíndár is a Bijiá by caste.

BHEDAN or BASAIKELA'—A very old Gond chiefship now attached to the Sambalpúr district. It is said to have existed before the Chauhán Rájput dynasty, or some seven hundred years ago. It is situated about thirty miles to the south-south-west of the town of Sambalpúr, and consists of twenty-five villages, with an area of some fifteen square miles, the whole extent of which

is cultivated. The population by the last census amounted to 7,115 souls, and is chiefly agricultural, the principal cultivating classes being Koltás, Saurás, Gonds, and Dumáls. The staple product is rice, but the pulses, oil-seeds, &c. are also grown. Tasar silk and coarse cotton-cloths are manufactured. The principal village is Bhedan, where the chief resides; it has a population of 1,412 souls. There is an excellent school in this village, where some one hundred and forty pupils are receiving instruction; and there are also schools in the surrounding villages. The father of the present chief joined the rebellion under Surendra Sá, and was killed in an action with our troops. The other members of the family surrendered under the amnesty, and the present chief, Baijnáth Singh, a young man of some eighteen years of age, succeeded to the estate. He can read and write Uryia, and his relations all attend school.

BHERA'GHA'T—A village in the Jabalpúr district, situated on the banks of the Narbadá, at a place where that river forces itself through perpendicular magnesian limestone rocks 120 feet in height. The scenery here is magnificent. The best way to see it is to hire a boat in the cold weather, and to proceed up the river, which is as clear as crystal, between rocks that seem to meet overhead. The channel is devious, and every opening presents new features of beauty. In one place the river is so narrow that the natives call the pass the "monkey's leap." There is a myth that "Indra" made this channel for the waters of the pent-up stream, and that the footsteps of Indra's elephant are still to be seen. The marks on the surface of the rock which pass for these footsteps still receive the adoration of the ignorant and superstitious. The effect of the scenery is very much heightened by the bright light of the moon, which has a weird effect on these stupendous and sometimes grotesque masses of rock. Near this ghát, which is only nine miles from Jabalpúr, there are several conical hills, on one of which is rather a remarkable Hindú temple. The whole hill is covered with wood to the top, except on one side, where a sloping ascent has been made, and steps lined with masonry have been constructed. The temple consists of an inner shrine, and is surrounded by a circular cloister, in which are sculptures of many of the Hindú gods, among which representations of Siva predominate. Many of these images have been greatly injured by the Mohammadans. There is a tradition that most of this injury was done when a portion of Aurangzeb's army was encamped in the neighbourhood of Sangrámpúr. Some rude excavations are also shown here in which ascetics are said to have lived. The view from the temple is exceedingly fine. A fair is held at Bherághát every year in November, rather for religious purposes than to promote trade.

BHI'MLA'T—A small Gond village in the Bálághát district, about sixty-four miles due east of Seoní and twenty-eight miles east of Paraswárá, on the Banjar river. Near the village is a curious stone pillar or *lát*, lying on the ground in [illegible] the *lát* of Rájá Bhím. It is cut out of [illegible] to have been brought from a distance, [illegible] discovered in the district. It has no inscription on it. Bhímlát is also noted for having within its borders one of the finest Banian trees in the Central Provinces. The Banjar and the Jamúniá unite upon its borders.

BHIRI'—A town in the Bálághát district, lying about four miles to the south-east of Paraswárá. It is not a place of any great pretensions, but is chiefly noted for the best and most frequented market in the upland tracts of Bálághát.

BHIRI'—An old village situated to the south-west of the Wardhá district, about twenty miles from Wardhá. The population amounts to 1,236 souls, most of whom are cultivators of the lands round; but there are also a good many weavers. An annual fair of eight days' duration is held here at the time of the Hindú holiday of Janma Ashtamí. Monday is the weekly market day, but the market is not of much importance. A village school has been established at Bhirí, and the customs department have a salt post here. The principal building is an old temple of carved stone dedicated to Gopáldeva.

BHISI'—A town in the Chándá district, of 600 houses, eleven miles north of Chimúr. It has a boys' school, a girls' school, and a police outpost. There is also a modern temple handsomely carved.

BHITRI'GARH—A range of hills in the eastern part of the Jabalpúr district, bisecting the pargana of Kumbhí. There are remains of a fort on these hills near Bhitrí.

BHIWA'PU'R—A town in the Nágpúr district, sixteen miles south-east of Umrer and forty-four from Nágpúr, on the road from Umrer to Pauní in Bhandára. Close to it is a small river named the Marú, a tributary of the Waingangá. The town is closed in on the north and west by fine groves of mango trees and by a large tank. The population amounts to 4,557 persons, and is generally well to do. The octroi receipts have been spent by the local committee in the construction of two good metalled roads through the town, a new school-house, saráí, and market-place. A large public baolí, or well with steps leading down to the water, has been made in the market-place. Improvements are now going on in excavating the bed of a fine tank outside the town, and enlarging and converting into a road the high earthen retaining-wall. The appearance of the town is neat and clean, and the houses are generally good. A considerable amount of trade and banking is carried on, this last being mostly in the hands of A'garwálá Márwárís, who have been long settled here. The cloth manufactured is considered inferior only to that produced at Nágpúr and Umrer. Bhiwápúr was a very early settlement of the Gonds, the original settler having been one Bhímsá, who, in the middle of the sixteenth century, built the now dilapidated fort, as a protection to his little colony. Around this grew up a thriving town, early noted for its manufacture of silk and cloth. A poor blind Gond, confidently asserted both by himself and by the people to be the lineal descendant of the original founder of the town, still lives in the old fort, and receives a small pension from government. His only son is now a pupil in the government school, the last of his race, and probably the very first to cultivate the art of letters.

BHOMA'RA—A village in the Ráípúr district, lying fifty-six miles to the south-west of Ráípúr, in the middle of the jungles of the Sanjárí pargana. It is noteworthy as being the place to which the forest produce of a large tract of country is brought.

BHU'PA'LPATNAM—A zamíndárí or large estate of the Bastar dependency, containing about 700 square miles and 150 villages. It is the most western of the Bastar zamíndárís, and lies partly on the Indrávatí, and partly on the Godávarí. The zamíndár is a Gond.

BHU'PA'LPATNAM—The chief place of the zamíndárí of the same name in the Bastar state, thirty-two miles east of Sironchá. The population is

about 600, chiefly Gonds, Kois, and Telingas. There is a high hill about eight miles to the south called Krishna Guttá, where a fair is held every February.

[illegible] the [illegible] agar [illegible] it is [illegible] onel [illegible] year 1832. From thence it [illegible] tually falls into the Sonár near Narsinghgarh in the Damoh district.

BIJERA'GHOGARH—A tract of country in the Jabalpúr district. It is bounded on the north by the Maihír state, east by Rewá, and west by the Sleemanábád tahsíl and Panná. The area is about 750 square miles. It has been thus described by the settlement officer—

> "The western half is a valley lying between the Kaimúr hills on the north, and a low range known as the Kainjúá on the south. The central portion of this valley appears to be generally high and arid, but there is a belt of rich land under each hill range. The population here belong chiefly to the Bráhman, Kurmí, and Káchhí classes; and the hill tracts of the Kainjúá are stated to be inhabited by Gonds. The eastern is the richest half, and contains a good deal of black soil, especially to the north. The southern part consists both of black and light soil, and is interspersed with hill and jungle. Here is a reserved government forest, managed by the forest department of the Central Provinces. The best lands in this portion of the pargana are occupied by Kurmís."

The country is chiefly valuable for agricultural purposes, though there is some fine timber in the portion reserved as a government forest. Iron is also found at several places, and is smelted in the native method. Bijerághogarh was formerly a protected chiefship belonging to a branch of the family which owns Maihír, but was confiscated in consequence of the excesses committed, in defiance of British authority, by the young chief and his followers in the critical times of 1857. The population amounts to about 70,000 souls.

BIJERA'GHOGARH—The chief town, or rather village, of the tract of that name in the Jabalpúr district, containing a population variously estimated at from 1,200 to 1,500. There is a handsome, but comparatively recent, fort here, which was formerly the residence of the chiefs. Its outer defences are now partially dismantled, but the interior buildings have been until lately used as subdivisional revenue and police offices. The grounds attached to the fort are kept up as a public garden. The trade is not great, and there are only two bankers of any means in the town.

BIJERA'GHOGARH—A small sál forest of about thirty-one square miles in extent, lying chiefly on the banks of the (lesser) Mahánadí, in the south-east corner of the pargana of that name in the Jabalpúr district. The timber has suffered much in former years from the dahyá system of cultivation practised by the aboriginal tribes, and will require rest for some years.

BIJJI'—A zamíndárí or large estate of the Bastar dependency, with an area of 850 square miles and 150 villages, is noted for its teak forests, which, though very extensive in former years, have been greatly over-worked. Teak is still exported in large quantities, though felling is said to have gone on

continuously here for the last forty years. The timber is dragged either to the Godávarí at Parnsálá, or the Sabarí river at Kuntá, and from these points floated down to the coast. The population is scanty, and consists chiefly of Kois and Máriás.

BIJLI'—A chiefship on the north-eastern border of the Bhandára district, consisting of forty-eight villages, with an area of 140 square miles, of which twenty-one are under cultivation, and a population of 8,704 souls. A good deal of valuable timber is found in its forests. The present holders are Lodhís, and the majority of the population are Gonds and Lodhís. The village of Bijlí itself is the only one of any size. One of the main district roads to Ráípúr passes through this chiefship, and leaves it by the Darékasá pass, which has been recently improved and put in thorough repair. Near the pass there are some curious caves in the adjoining hills, partly natural and partly artificial. They are called "Kachagarh," or the fort of safety, and must have been very useful as a refuge in former times, having a good water-supply from a spring of water close by, and being difficult of approach owing to the denseness of the bamboo jungle. Just below the Darékasá pass there is a large pool of very deep water formed by the fall of the "Kuardás" stream from a height of about fifty feet. This is a favourite camping-ground of the Banjárás; and the scenery around is very grand and impressive.

BIJNA'—A river which rises in the Chhindwárá district, and flows east, till it meets the Bángangá. The junction occurs a few miles north-east of Chhapárá.

BIJUA'—A range of low hills situated about ten miles to the north-east of Sihorá in the centre of the Jabalpúr district. They are composed of metamorphic rock. The highest peak is that of Bichua.

BILA'IGARH—A chiefship in the Biláspúr district. This estate is similar to that of Bhatgáon, which it adjoins, namely, a generally level tract broken up by hills on its southern face. It contains fifty villages, and covers an area of 109 square miles. The soil is of average quality, and the staple produce is rice. The cultivated area is 10,977 acres, and perhaps twice as much may be culturable waste. The population amounts to 7,409, and falls at the rate of sixty-eight to the square mile, the low rate being attributable to the partially hilly character of the tract, and to the bad management of the chief, who is a Gond.

BILA'IGARH—The head-quarters of the chiefship of that name in the Biláspúr district. Here are the remains of an extensive fort and the ruins of some ancient temples, showing that the town held formerly a position of considerable importance. It is now an insignificant hamlet, consisting of a few huts, which hold the personal retainers of the zamíndár.

BILA'SPU'R *—

CONTENTS.

The most northerly of the eastern districts of the Central Provinces, forms the northern section of that tract of country which is usually known as the Chhattísgarh plateau. It is situated between 21° 45′ and 23° 10′ of north latitude, and 81° 30′ and 83° 15′ of east longitude, and is bounded on the north by [illegible] ...he Koriá [illegible] on the [illegible] ...nbalpúr [illegible] ...ict, and on the west by the hilly tracts of Mandla and Bálághát. The extreme length of the district north and south is 106 miles, its extreme breadth east and west 136 miles, and it comprises an area of 8,800 square miles. This extensive area possesses, as might be anticipated, marked and varied natural features. If the [illegible] ...ıdí, with the tract [illegible] the sides wild and [illegible] then the Bilάspúr district would be described with fair accuracy as the upper half of this basin. It is almost enclosed [illegible] west, and east by ranges [illegible] ...ong the line of the Ráipúr [illegible] The outer boundaries of [illegible] which may best be described as the "Maikal Range," run continuously in a south-westerly direction from Amarkantak, which is situated at the north-western extremity of the district, and

Sec. I.—General description.

Area and appearance.

* This article is almost entirely extracted from Mr. Chisholm's Settlement Report on Bilάspúr.

merge in the Sálétekrí range of the Bhandára district. From the same point irregular blocks of hills run east, wedging in the district on the north. This irregular chain of hills, though known in each limited locality under special designations, is really a part of the "Vindhyan range,*" which stretches from east to west across the whole continent of India. On the eastern boundary the Korbá hills, offshoots of the Vindhyas, running south for some distance from the main range, fringe the plain; and although these hills strike east into the Sambalpúr district, and leave a break of open country in the vicinity of the Mahánadí, no sooner is the river crossed than the Sonákhán block of hills present themselves as a formidable barrier, thus almost completing a semicircle of hills enclosing the plain. Of these different ranges the northern or Vindhya range constitutes, as far as the Biláspúr district is concerned, the most important and extensive series of hills. They run along, as it were, the whole face of the plain, here thrusting forth an arm or throwing up an isolated peak, and advancing boldly into the level country, there receding into deep hollows and bays, usually covered with luxuriant vegetation. It is from some of the offshoots of this northern range that the best idea can be formed of the natural features of the country. For this purpose there is perhaps no better point than the "Dahlá hill," which stands right out in the plain, isolated and detached, at a distance of fifteen miles east of Biláspúr. The sides of this hill are rocky and precipitous, its shape peaky and conical, and it rises very abruptly to a height of 2,600 feet. These peculiarities render it a prominent landmark capable of identification from spots divided and distant, and familiarises it to the people as a silent sentinel of locality. From the summit is seen on one side a great expanse of plain, stretching as far as the eye can reach; on the other this open country is hedged in by irregular ranges of hills, throwing their reflection in dark shadows on the green surface below. The open country is dotted with villages, which are easily distinguishable in the landscape, even when the huts of the peasantry are hid from view by the one or more tanks in their vicinity, the waters of which sparkle in the sunlight, and by the mango, pípal, and tamarind trees, more or less numerous, which cluster round the village site and break the dull monotony of level plain.

Geological formation.

The following notice of the geological formation of the district is quoted from the Records of the Geological Survey of India for June 1868, Vol. I. Part 1, p. 4:—

"From the Hasdú and the plains of Biláspúr the main mass of the crystalline rocks, which greatly predominate, lies to the north-west, forming the hilly region of Mátín, while the numerous and almost detached areas of the secondary rocks (chiefly of the talcheer series) are extensions from the eastwards, where the table-topped hills of Udépúr appear to be formed altogether of the sandstones. With this extension of that series of rocks is connected the small coal basin of Korbá. On the Mátín hills themselves a few remnants of the upper sandstones stand up like old fortresses on the highest summits.

"Over the area lying between the Korbá coal basin and the plains of Biláspúr there is no continuous high ground. Isolated ridges, mostly of inconsiderable elevation, and composed of the crystalline rocks, occur.

"In this region of the Mahánadí, as also in that of the Godávarí drainage basin, the only knowledge we had of the structure of the country

* It is questionable whether the term "Vindhya" should be applied south of the Narbadá.

was derived from the Reverend Mr. Hislop's exertions. He had, however, confounded rocks belonging to two distinct series between the deposition of which there had been an immense interval of time. The great plains of Chhattísgarh were coloured as belonging to the same series as the coal field of Korbá. In reality, however, the rocks belong to that very much older series to which the general name of Vindhyan has been given. These cover an area of more than 12,000 square miles, limestone being the prevalent rock. On the north they abut against the crystalline rocks; on the west they pass under the Deccan traps; to the south-west stretch to an unknown (as yet) distance in the valley of the Mahánadí; to the south-east they rest upon crystalline rocks, and to the east they are crushed up with, and upon, similar rocks in a complicated manner. The more recent talcheer rocks are filled with debris from these, but nowhere was the actual contact or superposition visible."

Subdivisions

The natural divisions of the country have had extended to them from a remote period different modes of detailed revenue management, corresponding in the main with their physical features. Thus, the hilly area, covering 5,800 square miles, is almost entirely held by large landed proprietors called zamíndárs, who have always occupied a somewhat independent position, while the open country, with an area of 3,000 square miles, is known as "Khálsa" jurisdiction, or the tract under direct revenue management through málguzárs. All that is wild, picturesque, and beautiful in the district is contained in the former, but in the latter or "khálsa" area alone has population advanced, cultivation increased, and anything like material progress been attained. It is usually to the "khálsa" that reference is made when points arise in connection with the district, for the zamíndárís generally are so inaccessible, so thinly peopled, and so backward that they count for comparatively little in ordinary administration.

These different tracts may now be briefly described. The "Khálsa" comprises three parganas, with a tahsíl station at the head-quarters of each. The most westerly is the Mungelí pargana, the eastern boundary of which is the Maniárí river. The central pargana is Biláspúr, lying in the main between the Maniárí stream on the west and the Lílágar stream on the east, but comprising the tracts of Lórmí and Bálodá. Outside the limit of these streams is Seorínaráin, the most easterly pargana, containing the tract of country lying east of the Lílágar stream. This arrangement of parganas is of modern origin, but it renders the jurisdiction of the sub-collectorates in every way convenient and compact. The old division was into tálukas. In the margin is given a detail of the old tálukas, indicating the manner in which they have been absorbed in the new parganas.

Present Parganas.	*Former Tálukas.*
BILA'SPU'R	Bijápúr.
	Takhtpúr.
	Bálodá.
	Ratanpúr.
	Káranji.
	Bartorí.
	Malhár.
	Okhar.
	Bithulí.
MÚNGELI'	Mungelí.
	Nawágarh.
	Márú.
	Dárí.
	Gurhá.
	Pathariá.
SEORI'NARA'IN	Kharod.
	Khokrá.
	Birrá.
	Uré Kherá.
	Kíkardá.
	Nawágarh.
	Akaltará.
	Bhútiá
	Sarsuá.

Description of Khálsa.

The khálsa parganas are closely studded with villages, and, except at two or three points where khálsa and zamíndárí areas adjoin, you may travel over the length and breadth of the entire tracts, encountering—to employ a familiar metaphor—no eminence higher than an ant-hill, and no forest tree bigger than a bramble bush. But although, as thus explained, the villages in khálsa jurisdiction are numerous, and the cultivation extensive, it would be a mistake to suppose that the country presents a generally unbroken and continuous sheet of cultivation. The nature of the surface and soil alike prohibit this result. The whole plain is a series of undulations, sometimes a long stretch of sandy or stony upland, alternating gently with a long expanse of low-lying rice land; at others the alternations are more abrupt, the surface irregularly wavy, and ravines and beds of streams frequent and prominent. A Chhattísgarh village is not ordinarily an inviting object of inspection. A cluster of mud huts packed closely together, with no kind of order or arrangement, and intersected by narrow and circuitous paths *which seem to have no proper commencement or end. In most cases* "distance lends enchantment to the view," for the best villages have then their baldness hidden by clusters and groves of trees of varied tint and hue, peeping from under which the most conspicuous objects are not always the thatched houses of the people, but the whited spires or domes of two or three ancient temples. Speaking generally, however, the plain is singularly destitute of shade. Like all tracts where clearance has been going on, it has been cleared too much. In the Biláspúr and Seorínaráin parganas there are a fair number of villages possessing more or less extensive mango-groves, but in the Mungelí pargana such villages are few, and there is consequently no part of the district which in the hot-weather months looks more bleak and desolate, or in which moving about is more trying and irksome.

Zamíndárí jurisdiction.

Turning to the Zamíndárí jurisdiction we find the surrounding circumstances entirely different, and see that in the wilder tracts man is making but feeble way against the forces of nature. The marginal entry shows in detail the zamíndárís of the district. In two instances alone—Saktí and Kawardá—have the chiefs been acknowledged as feudatories.

Serial Number.	Name of Chiefship.	Jurisdiction.
1	Pendrá	Ordinary.
2	Mátín	Do.
3	Uprorá	Do.
4	Kendá	Do.
5	Láphá	Do.
6	Chhúrí	Do.
7	Korbá	Do.
8	Chámpá	Do.
9	Saktí	Feudatory.
10	Bhatgáon	Ordinary.
11	Biláigarh	Do.
12	Katangí	Do.
13	Pandariá	Do.
14	Kawardá	Feudatory.
15	Madanpúr	Ordinary.

The Pendrá zamíndárí occupies the north-western corner of the district. It is entirely situated on the hilly uplands of the Vindhyan range, and presents a varied aspect of hill and dale. At one time is met a vast forest, the unvarying shade broken only here and there by seas of high-waving grass, and with no indication far and wide of human habitation; at another a cleared and open valley

is found, from which the jungle has disappeared and been replaced by thriving village communities. The Mátín estate lies east of Pendrá, and further east again is the Uprorá chiefship. These three adjoining zamíndárís form together the extreme northern section of the Biláspúr district. Mátín and Uprorá, like Pendrá, are situated on the hilly uplands of the Vindhyan range, but, unlike Pendrá, they contain no open valleys which have been reclaimed and utilised. The majority of the villages that exist convey no impression of permanence, and are only solitary breaks in a vast mountain wilderness. This is perhaps the wildest part of country in Chhattísgarh, and here it is that the shattered forest trees, the broken and crushed bamboo clumps, the hollows and footprints in a hundred marshes and watercourses, indicate the presence of wild elephants. This fact realised, and the paucity of settlers ceases to surprise. The tale is often told how in a night the struggling tenant sees disappear the crop which has occupied the labour of months, and with no food left for himself and family, finds his only alternative is to seek, not figuratively, but literally, a new field for his exertions. Entire destruction of crop, however, is very unusual, for ordinarily the slightest enclosure acts as a protection. It may be said that the wild elephants are confined, as far as the Biláspúr district is concerned, to these two chiefships. Occasionally a herd may roam into the adjoining zamíndárís at that most unwelcome of all periods, when the rice crop is ripening, but from Mátín and Uprorá, unless when hunted, they are never absent, and may be seen at any time on the wooded slopes of the Hasdú river, in the shady depths of the forest, or near some splashing waterfall, or deep still pool in the bed of a mountain torrent.

As the chiefship of Pendrá, Mátín, and Uprorá are in a line—one estate lying east of the other—so south of these, also in a line, lie the chiefships of Kendá, Láphá, and Chhúrí. The most westerly of these is Kendá, lying south of Pendrá, then comes Láphá falling south of Mátín, and finally Chhúrí south of Uprorá. These three zamíndárís, though largely covered with hill and forest, have yet fair stretches of open country, and as at their southern extremity they abut on khálsa jurisdiction, their waste lands often come to be taken up by the discontented spirits of the plain. From the position of these six chiefships—lying three abreast from east to west—it is clear that from the north, viz. from the side of Rewá and Mirzápúr, there is no direct access to the open country of the Chhattísgarh plain without passing over several ranges of hills, and encountering difficulties and drawbacks of no ordinary character. A large portion of the eastern extremity of the district is monopolised by the Korbá zamíndárí, which is a very extensive chiefship. It lies to the east of Uprorá, Chhúrí, and Khálsa jurisdiction, extending from the hills and fastnesses of the extreme north to the very heart of the level country. The northern section of the estate is very wild and inaccessible, and though the southern section has large tracts open and well cultivated, yet even here there is a great deal of forest, and frequent interruptions by low ranges of hills. Adjoining Korbá to the south are the two small estates of Saktí and Chámpá, which in the main consist of open country, and require no special remark. Leaving Saktí and Chámpá there is a stretch of khálsa jurisdiction up to the Mahánadí river, after crossing which there are, made up with some khálsa vi[illegible] been reserved, three small chiefships, [illegible] comprising in each case a compact trac[illegible] ground, stretching from this point [illegible] Bastar. The western zamíndárís alone remain for description, namely, Kawardá

and Pandariá. They have each a large stretch of level country extending from the base of the Maikal range as far as the Mungelí pargana. This portion of the chiefships is generally open and cultivated. The area covered with hill and forest continues from the margin of the plain right into the mountainous tracts of Bálághát and Mandla, and thus on the western side, as on the north, these hill-ranges operate as an effectual barrier to easy communication with the Chhattísgarh plain. To complete the roll of zamíndárís, it need only be added that the small and divided estate of Madanpúr adjoins Pandariá, and is mixed up with the khálsa villages of Mungelí. It is settled and cultivated, and possesses no special characteristics.

Government waste.

This detailed description of khálsa and zamíndárí jurisdiction remains incomplete without a reference to the government wastes. The most important section of these wastes stretches from the base of the Amarkantak range over a vast extent of hill and forest, comprising the tracts known as the Lamní, Lormí, Bijápúr, and Korí jungles, down to the cultivated plain. All the hilly area lying between the Pandariá zamíndárí on the west, the Kendá zamíndárí on the east, the Pendrá chiefship on the north, and the open khálsa lands of the south, constitute a separate government waste at the future disposal of the district authorities. Running east from this point, and skirting the zamíndárís of Kendá, Láphá, and Korbá, excess wastes have been separated, but these ordinarily are very limited. The most extensive tract is the Bitkulí waste, which contains much valuable timber and extensive resources in bamboos and grass. Independent of these main tracts there are isolated patches, here and there in the plain which, having been entirely cleared of timber, are only useful for grazing purposes. Across the Mahánadí, however, there is a large tract of government forest called Soná-khán, the deserted and confiscated estate of a former zamíndár, 16,000 acres of which have been purchased by an English gentleman under the waste-land rules. Adjoining this tract is the forest department teak-reserve of Háthíbárí, and the unreserved wastes of Mahárájí. Such, concisely, is the position of the government wastes in the district.

Main traffic routes.

The traffic routes of the district are five in number, the three most important of which are rugged and inaccessible, quite unfit for wheeled carriage, and only admitting of export or import by means of pack-bullocks during six months of the year. There are the two northern routes, one leading from the Chhattísgarh plain through Kendá, Pendrá, and Sohágpúr to Rewá, the other through Láphá, Chhúrí, Uprorá, and Sirgúja to Mirzápúr. Both these routes are, through a great portion of their length, simply tracks across the hills and through the jungles, along which few traders or travellers would venture alone. They proceed through so difficult a country (part of which is in foreign territory), and extend over so great a distance, that there seems little prospect of much ever being done to open communications in this quarter. The necessity too is not pressing now that, owing to the opening of the Railway from Jabalpúr, the trade will tend westward. The construction of a line of road from the plains of Chhattísgarh, through Mandla, to Jabalpúr, is the most urgent want of this district, and until this is undertaken as an imperial work, to act as a feeder to the railway, the tract of country here must continue in a comparatively backward and undeveloped condition. At present the line followed by Banjárás resembles the northern routes—a circuitous track over hills and valleys intersected by numerous streams, the rocky beds of which present most formidable obstacles.

This hilly and difficult country extends over a distance of about one hundred miles, and even if, without being metalled, it were made* throughout its length a good cold-weather road, with the ghâts properly sloped, and the small streams bridged so as to admit of cart traffic, an outlet would be afforded for the surplus produce of this district, and a great impulse given to its prosperity.

Rivers—Mahánadí

The whole drainage and river system of the district centres in the Mahánadí. The general flow of the streams is from the northern and western hills south and eastwards. These hills, however, constitute a distinct watershed, and are the source of streams which, flowing north and west, and leaving the Chhattísgarh country behind them, gradually gather volume, and assume in their onward course the dignity of rivers. Such are the Son, which first sees the light in a marshy hollow in Pendrá, and the Narbadá, rushing picturesquely over the rocky heights of Amarkantak. The Mahánadí enters the Biláspúr boundary eight miles west of Seorínaráin, and as it only flows for twenty-five miles at the south-eastern extremity of the district, it has not much local importance. It is navigable for six months from Seorínaráin to the coast, but the frequency of rocky barriers renders the navigation by no means an easy task. In this district, however, there are no barriers, the bed being open and sandy, and banks usually low, bare, and unattractive. In the rains the Mahánadí is a magnificent river, attaining in places a breadth of two miles, and during sudden floods a vast volume of water often submerging the low-lying land in its vicinity, and presenting the appearance of a large inland sea. The contrast, however, between the Ma[illegible]
In [illegible]
in [illegible]
The affluents of the Mahánadí partake of its general character, being proportionately mighty and formidable in the monsoon months, and comparatively insignificant during the hot season. The most important of its affluents are the Seonáth and Hasdú.

The minor streams are the Sakrí, the Hámp, the Tesuá, the A'gar, the Maniárí, the Arpá, the Kharod, the Lílágar, the Jonk, and the Bareí.

Rainfall and Climate.

In the margin are tables showing the average rainfall and the temperature in each month for some years. As a rule the rains are fairly regular and copious, and drought rarely occurs. The climate, though inveighed against and dreaded by strangers, is not specially unhealthy. Cholera and fever are the great scourges of the plain, so much so as almost to assume an endemic character. But as regards cholera there have been special local and removeable causes acting as aggravating agents, among the chief of which may be mentioned the fact that the pilgrim route to Jagannáth passed through the plain, and was crowded during the hot-weather months with a throng of weary and exhausted devotees, among whom the

Table of Rainfall.

Years.	Average Rainfall.
1862	53 86
1863	57·31
1864	62 82
1865	53·93
1866	35·98
1867	37 70
1868	30·69

* This will now be undertaken.

disease almost invariably broke out, and was disseminated over the whole country. This passage of pilgrims has for two years been prohibited with the best results, there having been during this period no outbreak at all. Then fever, though very prevalent, does not seem of a worse type than that common to almost all parts of the province, and until some kind of reliable mortuary statistics are matured, and have exhibited comparative results for a series of years, it is quite an open question whether the Chhattísgarh fever is more than ordinarily fatal. Small-pox prevails about the end of the cold weather months, but not to an extent greater than elsewhere. It must be acknowledged, however, that each season seems to possess its prevailing type of disease. In the hot weather we have generally cholera, though its outbreak at this time seems to be connected, as noted, with the passage of pilgrims, now interdicted. In the rains and at their close fever sets in, and about the close of the cold-weather months small-pox. The climate itself, though relaxing, is not oppressive. From the middle of April till the middle of June hot winds prevail, and the heat is at times very trying. Still it is mild compared with the Upper Provinces, and showers, which are not unusual even at this period, supply a cool day now and again, while the nights, as a rule, are very bearable. After the first heavy fall of the monsoon the climate is cool and agreeable, and pankhás can often be dispensed with entirely. There are comparatively few close, muggy, windless days, and the few that are experienced are soon forgotten from the welcome deluge of showers which is sure to succeed them. The cold weather is not bracing, but altogether from November to February is a very pleasant period.

Table of Temperature.

Months.	1864.		1865.		1866.		1867.	
	Highest maximum in shade.	Lowest maximum.	Highest maximum in shade.	Lowest maximum.	Highest maximum in shade.	Lowest maximum.	Highest maximum in shade.	Lowest maximum.
January....	98	38	97	45	98	37	92	45
February ..	98	45	85	59	99	39	102	51
March	100	55	105	59	108	62	101	62
April	120	65	110	60	106	63	101	62
May	107	65	115	72	116	64	110	72
June	105	76	101	66	116	75	103	76
July	96	73	100	69	110	73	99	70
August	105	74	100	70	99	72	99	68
September..	100	72	101	67	96	74	100	76
October....	96	60	96	65	98	59	94	67
November..	86	49	91	40	98	51	89	61
December .	95	46	89	38	94	41	88	55

Note.—1868 was an exceptional year, and is therefore not quoted.

Towns and Markets.

The towns in the district containing more than 5,000 inhabitants are Ratanpúr, Biláspúr, and Kawardá. The names of the small townships, or rather large villages, are given in the margin. By the last census Ratanpúr contained 6,190 inhabitants,

1. Takhtpúr.	1. Mungelí.	1. Seorínaráin.	1. Pandariá.
2. Lormí.	2. Nawágarh.	2. Kharod.	2. Pándátaral.
3. Ganiárí.	3. Márú.	3. Khokrá.	3. Pendrá.
4. Ghutkú.		4. Nawágarh.	4. Chhúrí.
5. Bálodá.		5. Sárágáon.	5. Chámpá.

Biláspúr 6,110, and Kawardá over 5,000. The whole history of the plateau centres as it were in Ratanpúr.

The marked absence of towns soon strikes a visitor to Chhattísgarh, and is the more singular that the entire plain is covered with hamlets. It arises from the fact that the p[illegible] few of the luxuries whic[illegible] The tract too possesses [illegible] riod distant and remote from all the regular channels of trade. All the demands of the people are fully satisfied by the weekly markets, which are very numerous all over the district. There are, however, no less than 170 regular markets, some few of which are held twice a week. The largest bázárs are those of Bámindí in the Chámpá zamíndárí, Ganiárí and Takhtpúr in the Biláspúr pargana, and Mungelí in the Mungelí pargana. These are well known markets at which cattle are largely sold, and are frequented every week by thousands of purchasers, the articles exposed for sale being usually of greater variety than is found at smaller gatherings. The display on the whole at these bázárs to an English taste does not seem very inviting; more, however, with reference to the mode of its arrangement and exhibition than actually as regards the articles themselves. There is grain of every description; sweetmeats, fish, fruits, [illegible]

[illegible] is sometimes held in a convenient mango-grove, which affords pleasant shelter and shade to all comers, but more usually in some open space near the village, affording neither shelter nor shade, and consequently both in the hot weather and monsoon many of these bázárs are but scantily attended. It is strange that cowries should still be found almost the sole medium of exchange among the great bulk of the people; but, that they are so, is clearly observable on all market days, when it will be noticed that nearly everything purchased is paid for, not in copper, but in cowries. There is no question, however, that while most commodities remain cheap, cowries form a convenient unit for satisfying the petty requirements of the poorer classes, and render them somewhat reluctant to adopt copper, the unit in which does not reach so low.

Temples.

The temples in the district are very numerous, verifying local tradition as to the great antiquity of the ancient Hindú government. They are almost invariably large stone structures, either in the shape of an obelisk or a dome, with a long pillared portico in front of the doorway. The carved images are generally very rude, and if here and there a graceful figure or outline is traced, the whole effect is ruined by the immediate proximity of another figure either grotesque or hideous. The names of the most ancient and noted temples are given in the margin. Most of these are at least from eight hundred to one thousand years old, and are devoted to the service of the different Hindú deities. The most ancient

At Ratanpúr.	*At Seorinaráin.*
1. Mahámái.	12. Náráin.
2 Rámpahári.	(At Kharod)
3. Briddheswar.	13. Lakhneswar.
4. Bhairavanáth.	14. Seorí Debí.
5. Narbadeswar	(At Jánjgír.)
6. Kichri Kedárnáth.	15. Mahádeva.
7. Khantideva.	(At Pálí, village of Láphá zamíndárí.)
8. Girjában.	16. Mahádeva
9. Sangameswar.	(At Chápra, village of Kawardá feudatory)
10. Jagannáth.	17. Buramdeva.
11. Lachhmináráin.	

temple is that of Buramdeva at Chápră village near Kawardá, which, if the year inserted on its tablet can be relied on, was built in A.D. 103. The inscription sets forth that one of the Haihai Bansí rájás of Ratanpúr tried to prevent its construction, but was repulsed. It is built of large blocks of stone closely set, but without lime cement, and is picturesquely situated on the banks of a tank. The only image it contains is that of a cobra, which in itself points to a very early period, when fetichism in the form of snake-worship was at least common, if not universal, and certainly before Hindúism held complete sway. The Pálí temple is the best specimen of ancient native architecture in the district, and is therefore the only one that need be described in detail. It is to be regretted that timely care has not preserved the original structure intact, for, judging from the portion still uninjured, the entire building must have been elaborately and tastefully finished, and is eminently deserving of preservation. Outside there is a dilapidated desolate air, owing to the slabs and other debris of the temple, which are scattered everywhere, telling their tale of desertion and decay. What now remains is a large octagonal dome, acting as a portico to an inner building formerly dedicated to the service of Mahádeva. As you enter the dome you are at once struck with the minute and elaborate carvings which extend from the floor to the very summit of the building. The dome is supported by pillars, on all of which are images of mythological characters famous in Hindú legend and song. Above these pillars the lower circle of the dome is a series of minute figures, often chiselled into the most fantastic shapes, the figures running one into another in happy confusion. From this lower circle of petty and fantastic figures to the top of the dome is on all sides a continued line of tasteful carving. The most elaborate workmanship, however, is found at the entrance door to the inner building. Much of the carving here is so minute and so exquisitely executed, that the eye seems ever discovering new beauties. The portals are guarded by two imposing figures, which, in form and proportion, are fair specimens of native art. Above the doorway is much careful chiselling, as of cabinet work, while the panels have carvings of flowers modelled with great care and skill. All round the doorway is a mass of carving almost oppressive from its extent and continuousness—dwarf figures in every variety of attitude; animals, amongst which the sacred bull stands prominent; birds represented by the pigeon and goose,—the whole work a fitting monument to the taste and ingenuity of the sculptor, whose name tradition has not condescended to hand down. This Pálí temple is said to have been built by Jájal Deva, rájá of Ratanpúr, in the tenth century, and from the nature of many of its carvings, as also the name Pálí, is not improbably of Buddhist origin, subsequently modified by the Hindús.

Forts.

Of the forts in the district the two principal—Ratanpúr and Láphá—have already been alluded to. They are the most ancient and the most imposing structures. The great majority of the minor forts consist simply of a high earth embankment surrounded by a ditch, supplying a ready protection at a time when the country was overrun by bands of robbers, who plundered the people. In these peaceful days, when men's swords are turned into plough-shares, these formidable enclosures are no longer tended, and show rents and gaps indicating, happily, the desuetude into which they have fallen. There is some stirring legend associated with each fort, which the village bard recites at times to an admiring audience, belauding perhaps the ancestor of some landholder who is present, or else verifying the omnipotent character of some local god. The grand want, which these forts now supply, is a certain amount of irrigation from their deep ditches

for the sugarcane crop, so that, when situated between two villages, a dispute the settlement department had often to settle was the quantity of water fairly apportionable to each.

Tanks.

One prominent feature remains to be alluded to, and that is the great number of tanks found scattered all over the district. All but newly-established and small villages have at least one tank; large villages have five or six, and Ratanpúr has, within its boundaries, one hundred and fifty. The settlement statistics show a total of 7,018 tanks, and although these include, under the name of tanks, reservoirs of a very petty kind, yet an adequate idea may be formed from these figures of the extent to which tanks have been constructed. There is perhaps no more sacred duty, in the eyes of a comfortable landholder than to devote his surplus to the digging of a tank. Then follows the ceremony of marriage, when the Bráhmans are fed, and a great high pole is placed in the centre; and this completed, the high embankment is fringed with mango trees. There are very many remarkably picturesque tanks thus lined with shade, but none containing a large sheet of water. In fact tanks of extravagant dimensions were beyond the means of the people, and the two largest—Rání Taláo, of Ratanpúr, and the tank of Jánjgír—are not really of any note, except by comparison with others in their vicinity. The prevalence of tanks has placed wells at a discount, and until within the last three years they were in the interior absolutely unknown. Local effort, however, having been unremitting in promoting their construction, there are now several hundred wells, but so inveterate are the proclivities engendered by habit, that though demonstrably the well-water is purer, the people stick to their tanks, and declare that, though the water may be muddy from the wallowing of cattle, it is, all the same, sweet and palatable.

SECTION II.—*History.*
Antiquity of Ratanpúr family.

The annals of Biláspúr go back to a very early age, and are connected with the history of the Haihai Bansí kings of Mandla, Lánjí, and Ratanpúr. The earliest recorded prince of the Ratanpúr or Chhattísgarh line was Múrta Dhvaja, whose fabled adventures with Krishna are related in the Jaimini Purána (Jaiminiya Aswamedha). The story runs that Krishna, disguised as a Bráhman, asked half of Múrta Dhvaja's body to test his faith. Múrta Dhvaja consented to be sawn in two; but when the operation was commencing, Krishna revealed himself, and showered blessings on the head of the devout prince. It is said that, in consequence, the use of the saw was entirely prohibited in the Chhattísgarh country, and was only reintroduced under Maráthá rule. It would appear then that from the very earliest period of ascertainable history until the advent of the Maráthás in the eighteenth century this Haihai Bansí dynasty ruled over Chhattísgarh. The traces of their rule are found in tanks [illegible] of many edifices at their c[illegible] But unfortunately no loc[illegible] compiled anything like a [illegible] he subject are to be found in disconnected old documents, many of them worn and tattered, in the possession of Rewá Rám Káyath and Durgá Datt Shástrí, the descendants, respectively, of a former díwán and priest of the family, and also in various Sanskrit inscriptions, which have been written on tablets from time to time in different temples. The information thus obtained, though meagre and incomplete, has been thrown into a narrative form as continuous as the materials available admitted.

Chhattísgarh—origin of name.

The Chhattísgarh rájás ruled originally over thirty-six forts, and thus the tract came to be called Chhattísgarh, or the country of thirty-six forts. The thirty-six forts were as follows, and are arranged with reference to the subsequent distribution, rendering them subordinate to the senior and junior branches of the family, ruling respectively at Ratanpúr and Ráípúr:—

1.	Ratanpúr.	1.	Ráípúr.
2.	Márú.	2.	Pátan.
3.	Bijápúr.	3.	Simgá.
4.	Kharod.	4.	Sringárpúr.
5.	Kotgarh.	5.	Laun.
6.	Nawágarh.	6.	Amírá.
7.	Sontí.	7.	Drúg.
8.	Okhar.	8.	Sárdá.
9.	Pandarbhátá.	9.	Sirsá.
10.	Simúriá.	10.	Mohdí.
11.	Madanpúr (Chámpá zamíndárí).	11.	Khalárí.
12.	Láphá.	12.	Sirpúr.
13.	Kosgáí (Chhúrí zamíndárí).	13.	Fingeswar.
14.	Kendá.	14.	Rájím.
15.	Mátín.	15.	Singangarh.
16.	Uprorá.	16.	Súarmár.
17.	Kandrí (Pendrá).	17.	Tengnágarh.
18.	Karkatí.	18.	Ekalwárá.

In all 36 forts.

These forts, as they were called, were in reality each the head-quarters of a táluka, comprising a number of villages, and held sometimes "khám," at others as feudal tenures by relations or influential chiefs. To the original divisions additions were made by conquest, so that in Kalyán Sahí's time a detail is given in his papers of forty-eight forts. As regards the eighteen old Ratanpúr divisions, compared with the present district of Biláspúr, it may be noted that the first eleven are, and have been ever since Maráthá rule, khálsa jurisdiction; the following seven were, and are still zamíndárís; while the eighteenth division, adjoining the Pendrá chiefship above the gháts, appears to have been made over to Rewá, as a marriage dowry to his daughter, by Rájá Dádú Ráí about A.D. 1480. Of other tracts now included in Biláspúr it would seem that Pandariá and Kawardá, on the west, were wrested from the Gond dynasty of Mandla. Korbá was taken from Sirgúja by Bahirsahí Rájá about the year A.D. 1520, and the small zamíndárí of Biláigarh, &c., south of the Mahánadí, together with the khálsa tract of Kikardá on the east, from Sambalpúr, by Rájá Lachhman Sahí about the year 1580. This sufficiently explains the present, as compared with the past position of the Ratanpúr half of the Chhattísgarh country.

List of Rájás.

In the margin is given a list of the rájás of the Haihai Bansí line who are supposed to have reigned at Ratanpúr. There are many copies of this list extant, but the

oldest that has been seen seems to have been written in the sixteenth century in the time of Kalyán Sahí. Palpably the detail is too complete to be reliable, but it can safely be asserted that the list is based on fact; that it contains the genealogical tree, cherished as an heirloom by the family themselves, and that where external evidence, such as temple tablets, have been available to verify its entries, these have fairly stood the test both as to dates and names. The temple-slabs in which

No.	Name of Rájá	Probable period of reign.	No	Name of Rájá	Probable period of reign
					A D
1	Múrtadhvaja	Approximate dates unknown.	28	Bhupál Sinhadeva*	1088 to 1120
2	Támradhvaja . .		29	Karmasendeva .	1123 to 1156
3	Chitra do.		30	Bhansendeva .	1153 to 1195
4	Visva do.		31	Narsinhadeva ..	1195 to 1225
5	Chandra do.		32	Bhúsinhadeva .	1225 to 1250
6	Mahipál do. ...		33	Pratápsinhadeva .	1250 to 1293
7	Bikram Sen..		34	Jaisinhadeva	1293 to 1311
8	Bhímsen.		35	Dharmasinhadeva .	1311 to 1333
9	Kumársen.		36	Jagannáthsinhadeva	1333 to 1371
10	Karnapál.		37	Birsinhadeva .	1371 to 1407
11	Kuarpál.		38	Kavalsinhadeva ...	1407 to 1423
12	Merpál.		39	Sankarsahídeva	1426 to 1514
13	Mohanpál.		40	Mohansahídeva ...	1514 to 1462
14	Jájal Deva		41	Dádúsahídeva . ..	1462 to 1487
15	Devapál		42	Purshottamsahídeva	1487 to 1509
16	Bhúpál		43	Bahirsahídeva .	1509 to 1536
17	Bhúmdeva ...., ..		44	Kalyansahídeva	1536 to 1573
18	Kámdeva		45	Lachhmansahídeva.	1573 to 1581
19	Mohadeva		46	Sankarsahídeva .	1581 to 1596
			47	Mukundsahídeva ..	1596 to 1607
20	Surdeva †	A D 950 to 990	48	Tribhuvansahídeva.	1607 to 1622
21	Prithvídeva		49	Jagmohansahídeva ...	1622 to 1635
22	*Brahmadeva*		50	*Adlisahídeva* . .	*1635 to 1649*
23	Rudradeva		51	Ranjitsahídeva .. .	1649 to 1675
24	Jájaldeva		52	Takhtsinhadeva .	1675 to 1689
25	Ratnadeva		53	Rájasinha .	1689 to 1712
26	Bír Sinhadeva		54	Sardársinhadeva	1712 to 1732
27	Ratna Sinhadeva		55	Raghunáthsinha ..	1732 to 1745

* [illegible] computed by Mr. Chisholm but they do [illegible]

[illegible] res the following list :—

Prithvídeva.

Jajvalyadeva (his son)

A distant relation (no name given) = Somahádeví.

|

Ratnadeva.

|

[illegible] Samvat 1041 = 984 A D.

[illegible] ciety's Journal for 1863, p. 277, gives the [illegible]

[illegible] Jajalladeva.

|

Ratnadeva.

|

Prithvídeva—who, by computation from the date given for the descendant of his contemporary, in the family whom the inscription commemorates, may have reigned about A. D. 950.

N.B.—Other inscriptions and lists show that this last prince was also called Bír Sinhadeva.

(3) The Ratanpúr inscription (mentioned in Asiatic Researches, vol. XV, p. 501) is said to give nine kings, but the inscription cannot at present be traced, and the only king mentioned [illegible]

references to the dynasty are given are those at Amarkantak, Ratanpúr, Kosgáí, Malhár, and Seorínaráin. Of course in the earlier years, where we should have expected to find several blanks and find none, we may plausibly presume that the Bráhmans have been at work, and have successfully supplied each biatus with a lucky name, in order to establish in favour of the rájás an unbroken lunar origin; but as we come to more recent times, the detail may be accepted as historically accurate, and altogether the list itself is not devoid of local interest.

Traces of first Rájás.

It is in connection with the earlier rájás that the very vaguest traditions exist. Allusion has already been made to Múrtadhvaja and Támradhvaja. The Láphá fort already mentioned, the ruins of which show it to have been a formidable work, is said to have been built by Múrtadhvaja in the early days of Rájput ascendancy. Then tradition assigns the credit of having first established a town at Amarkantak to Chandradhvaja, while the fort of Ajmírgarh, on the hill of that name near Amarkantak, where a partially filled tank and the debris of former buildings are still objects of interest, is attributed to Mohan Pála. Again, the tenth rájá, Karnapál, and the seventeenth rájá, Bhímdeva, have each a large tank bearing their names, viz. at Ratanpúr and a village called Jánjgír. These tanks they are said to have excavated, and to have constructed the masonry gháts, the ruins of which alone remain.

Surdeva.

It was on the accession of the twentieth rájá, Surdeva, about A.D. 749, that the Chhattísgarh country was divided into two sections. Surdeva remained at Ratanpúr and governed the northern section, while his younger brother Brahmadeva moved to Ráípúr and ruled the southern section. From this time there continued permanently the rule of two separate rájás in Chhattísgarh; for although after nine generations the direct line from Brahmadeva became extinct, a younger son from the Ratanpúr house again proceeded to Ráípúr, namely, Devanáth Singh, the son of Rájá Jagannáth Sinhadeva, about the year A.D. 1360, and his issue continued in uninterrupted possession till the arrival of the Maráthás. This division of the jurisdiction under the sway of the Haihai Bansís did not affect the absolute supremacy of the senior branch of the family, which remained at Ratanpúr, with whom the final authority still remained, and round whom all the traditional associations centred.

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the Asiatic Researches is Prithvídeva, the sixth of the line. The ninth king is shown by the inscription to have reigned in 915. If this be the Saka era his date would be A.D. 993.

(4) The Rájim inscription (Asiatic Researches, vol. xv. p. 512) is much defaced, but apparently records the subjugation of a king, Ratnadeva, and the marriage of Jagat Pála, a foreign conqueror, to the daughter of Prithvídeva, by which he acquired the fort of Durga (Drúg). The date of Jagat Pála may be either Samvat 796 or 896, and if the king referred to is the first Prithvídeva, the Saka era would agree more nearly, with the other dates adopted, than the Vikramáditya Samvat. The second Ratnadeva appears from the above inscriptions to have reigned in the last quarter of the tenth century. But the first Ratnadeva, as we know from the Amarkantak inscription, was his grand-uncle, and the first Prithvídeva, was two generations anterior to him (Ratnadeva I.), so that as Jagat Pála was probably the contemporary either of Prithvídeva I. or of Jávalyadeva, his date may be taken as 796 Saka, which + 78 = 874 A.D., which would correspond fairly with the dates computed for Bír Sinhadeva and Ratna Sinhadeva. But there are so many transcripts of inscriptions and so few actual inscriptions extant, or at least now to be found, that the list of kings prior to the sixteenth century can only be regarded as approximately correct.—[Ed.]

The son of Surdeva above referred to was Prithvídeva. He seems to have reigned towards the end of the ninth century. As local tradition is full of his deeds, we may conclude that his rule was a successful and prosperous one. He built the old fort of Ratanpúr and the palace, both of which are now in ruins. The Mahámáí temple—the most ancient building of the kind in Ratanpúr—was originally erected by Prithvídeva, though subsequently renewed seven centuries later by Bahirsahí. In the sculptured tablets of Malhár and Amarkantak, the virtues of this rájá are sung in all the rhythmic sweetness of Sanskrit verse: thus, he was brave and skilful in battle; a terror to his enemies; a friend to his people; generous to the learned, and himself fond of learning. But beyond this we get little information of any kind.

Prithvídeva.

Following Prithvídeva there are four rájás, Brahmadeva, Rudradeva,* Jájaldeva, and Ratnadeva, whose names are recorded in different temple-slabs as having attained great honour, and who are represented as having discharged in an exemplary manner their duty by their subjects. It would be occupying useless space to give a detail of the tanks and temples attributed to these princes, as none of them are of a sufficiently marked character to necessitate description. Of their mode of government no mention is made in any record, and all through there is a similar silence for some five centuries until we come to the forty-third rájá, Bahirsahí. He built the fort of Kosgáí, in the Chhúrí zamíndárí, about the year A.D. 1520, from the tablet in which it would seem that there was during this reign a Mohammadan irruption from the north, which the rájá successfully resisted, driving back the invaders. As general history, however, does not show that any Mohammadan army ever visited this part of the country, the Patháns, whom Bahirsahí defeated, must have been a small force under some needy adventurer in search of plunder.

Brahmadeva to Bahir Sahí.

It is not till the reign of Kalyán Sahí that the overpowering influence of Mohammadan sovereignty extended into a region so land-locked and isolated as Chhattísgarh. Kalyán Sahí seems to have reigned between the years A.D. 1536 and 1573. The annual crowd of pilgrims who flocked from the Upper Provinces through Ratanpúr to Jagannáth must often have related in glowing language the pomp and splendour of the Moghal court of Delhi. Whether excited by curiosity, or impelled by fear lest his kingdom should be absorbed, it is impossible to decide, but Kalyán Sahí determined on proceeding to Delhi and having audience of the great Akbar. He made over the management of his country to his son Lachhman Sahí, and, accompanied by a large body of followers, proceeded on his mission. He is represented as having been absent eight years, and then returning to Ratanpúr laden with honours, having been invested with the full rights of rájá and a high-sounding title.

Kalyán Sahí

One of the revenue books of the Kalyán Sahí period is still extant, and contains much interesting information on the condition of Chhattísgarh some three centuries ago. It is much to be regretted that more books of this kind do not exist, for from a careful comparison of different periods we should have been able to form some idea of the gradual changes which have occurred. It would seem that the

Extent of his territory.

* Rudradeva seems to have been merely a regent.—[ED.]

Ratanpúr government, at the time indicated, including Ráípúr, comprised forty-eight "garhs" or tálukas, yielding a revenue of 6½ lákhs of rupees, and, including "sáyar," or transit dues, nine lákhs of rupees, which, considering the relative value of money in those early days, and now, indicates a large share of prosperity. The jurisdiction of Kalyán Sahí, from the details given, extended over the whole of the country now known as Chhattísgarh, with the exception of Kawardá, Khairágarh, and the other zamíndárís skirting the western hills, which are not mentioned, and evidently must at the time have belonged to the Gond dynasty of Mandla. But in addition to the present limits of Chhattísgarh it would seem to have included Koriá, Sirgúja, and other parts of the Chotá Nágpúr division, with Rámgarh, now included in Mandla, and Lánjí of Bálághát. The rájás named in the margin are noted as subordinates, or rather as feudatories of the Haihai Bansí house, which, there seems no doubt, exercised paramount authority for a long series of years over this thinly-populated, but extensive eastern tract of the present Central Provinces.

1. Sambalpúr.	6. Sárangarh.
2. Patná.	7. Sonpúr.
3. Khariár.	8. Ráígarh.
4. Bastar.	9. Saktí.
5. Kharod.	10. Chandrapúr.

His army.

The army maintained by Kalyán Sahí was not of a formidable character. The following is a detail of its strength:—

2,000 swordsmen.
5,000 daggermen.
3,600 matchlockmen.
2,600 archers.
1,000 sawárs.

Total...14,200 men.

There would seem also to have been maintained an establishment of 116 elephants. Such a force was fully adequate for the maintenance of internal order, and considerably greater than could be brought together by any of the surrounding chiefs. As for external enemies, the difficulties of approach, and the comparative remoteness and poverty of the country, made an invasion in earlier years by no means an inviting prospect, and subsequently Kalyán Sahí's shrewdness in proceeding to Delhi, and his acknowledgment by the Emperor Akbar, tended to prolong for years the rule of his dynasty.

Lachhman Sahí to Ráj Singh.

On the death of Kalyán Sahí his son Lachhman Sahí succeeded, but there is nothing of a recordable character to be noted in connection with his rule. The same may be said of his successors for several generations until we come to Takht Singh who was rájá between A.D. 1675 and 1689. He built a rude palace at Takhtpúr, now in ruins, and a temple, and instituted the weekly market there, which is still an important gathering. Ráj Singh, his son, ruled from A.D. 1689 to 1712, and built a new palace at the eastern limit of Ratanpúr, one of the two-storied walls of which now alone remains. He also excavated a large tank in front of this palace, which he ornamented with masonry steps, and a portion of which was enclosed by walls for the convenience of the ladies of the household. The part of Ratanpúr, above alluded to is still called "Rájpúr," and the tank "Ráníká Taláo." The tank after the rains is a fine sheet of water, well worthy a visit, but the ruins themselves are not of an interesting character.

Ráj Singh had been married some years and had no offspring. His nearest heir was his grand-uncle Sardár Singh, son of Ranjit Singh, but Ráj Singh had no wish that he (Sardár Singh) should succeed him, and so he took counsel of his Bráhman díwán, a hereditary servant of the family. After much and frequent discussion the sacred books were appealed to as authorising a special procedure under special circumstances, and it was finally resolved that a Bráhman, selected by the díwán, should visit the favourite Rání. In due time a son was born, who was named Bishnáth Singh, and the popular rejoicings knew no bounds. Immediately Bishnáth Singh grew up he was married to a daughter of the Rájá of Rewá, intermarriages being frequent between the Rewá and Haihai Bansí [illegible] over the young couple [illegible] course of their play [illegible] his fair opponent, and [illegible] e. At last she made the discovery that the play on his part had been false, and is represented as rising and saying, half in jest and half in scorn, "Of course I should expect to be overreached, for are you not a Bráhman and no Rájput?" Taunted thus with his birth, of which he had already heard whispers, he went out and stabbed himself.

Death of Ráj Singh's son

No sooner was Ráj Singh informed of what had happened than he resolved to have revenge on his díwán, through whose imprudence, or worse, the shame of his house had been circulated abroad. The "Díwán Pará," or in English phraseology "Minister Square," of Ratanpúr was at the time in question an imposing part of the town. Here lived the díwán, and congregated round him were a crowd of relations, who, however distantly connected, had in eastern fashion come together near the fortunate representative of the family. The rájá blew down with his guns the whole of this part of the town, and involved in one common disaster every member of the small community, numbering, it is said, over four hundred men, women, and children. At the same time were destroyed most of the papers and records appertaining to the dynasty, which would have been so useful in later days.

Destruction of Díwán Pará

Subsequent to these transactions it was generally understood that Mohan Singh, of the Ráipúr house, had been selected by Ráj Singh, as his successor. Mohan Singh is represented as a young man of much physical strength and considerable personal attractions. He frequently remained for months with Ráj Singh, who openly exhibited the greatest attachment for the young man. The death of Ráj Singh, however, was somewhat sudden, and circumstances prevented his carrying out whatever wishes he may have entertained regarding Mohan Singh. A fall from his horse was the immediate cause of his death. He sent for Mohan Singh and also for his two grand-uncles, Sardár [illegible] some delay in Mohan Singh's arrival, [illegible] expedition. Meanwhile the rájá was [illegible] put it on [illegible] im as his successor. In a few d[illegible] duly installed. He was great[illegible] leaving said that he would yet return and assume the government. Sardár Singh, however, ruled quietly for twenty years, and having no son, was succeeded in A.D. 1732 by his brother Raghunáth Singh, a man already over sixty, and quite unable to

Succession of Sardár Singh.

encounter with a bold front the trials and difficulties which were shortly to overtake his country.

End of Haihai Bansí dynasty.

At the close of 1740, when Raghunáth Singh had been some three years on the throne, occurred the invasion of Chhattísgarh by the Maráthá general Bháskar Pant. At this time Raghunáth Singh was bowed down with a heavy sorrow. He had lost his only son, and had ceased for nearly a year to take any interest in his government. A feeble man at best, but now worn out with years and afflicted in mind, he made no effort to defend his "ráj," but waited in the calmness of despair till Bháskar Pant had reached his capital. Even then there was no attempt at resistance. Bháskar Pant brought his guns to play on the fort, and a part of the palace was soon in ruins. At this juncture one of the Ránís mounted the parapet and exhibited a flag of truce. The gates were then opened, and the invading army entered and took possession. In this inglorious manner ended the rule of the Haihai Bansí dynasty, which, from a period lost in the hazy mists of tradition, had governed Chhattísgarh, and now at the very first summons, and without a struggle, yielded up its heritage. No struggle, however bitter, could have altered results, but history almost requires that the last of a long line of rájás should die sword in hand defending his country, and leave in the memory of posterity a noble example of patriotism and courage. If, at the time, the whole resources of Chhattísgarh and Sambalpúr had been exercised by one central authority, the Maráthás might have encountered a really formidable opposition. But as it was, there was no central authority possessing any vigour, and the Haihai Bansís merely stood at the head of a number of petty rájás and chiefs, each of whom was to a large extent independent, and among whom the whole country was divided. It was an essentially weak system, adapted for a peaceful state of society alone, and must have fallen long previously had any well-organised foreign invasion ever been attempted. When the Maráthás came, they marched through the whole country without any opposition, and having substituted their own authority for that of the Haihai Bansí rájás, they demanded, and obtained, the allegiance of all the surrounding states.

Restoration of Raghunáth Singh.

Bháskar Pant, having reduced Ratanpúr, left a small garrison in it and marched for Cuttack. A fine of a lákh of rupees is mentioned as having been imposed on the town, and all that remained in the treasury was appropriated. The army is said to have consisted of 40,000 men, chiefly horse, who pillaged the country in all directions. No violence, however, was done to Raghunáth Singh, who in fact was permitted to carry on the government in the name of the Bhonslás.

Succeeded by Mohan Singh.

Previous mention has been made of Mohan Singh, who left Ratanpúr disgusted, when, in A.D. 1712, Sardár Singh succeeded Ráj Singh, and threatened to return and assume the government. His efforts to raise a party in his favour, strong enough to create a local revolution, proving fruitless, he left for Nágpúr and finally joined Raghojí. He became a favourite with this prince, was made a Bhonslá, and accompanied Raghojí in his expedition against Bengal. In A.D. 1745, when Raghojí returned from Bengal, he crossed from Rewá to Ratanpúr, and finding that Raghunáth Singh, the late rájá, whom his general, Bháskar Pant, had maintained in authority in Chhattísgarh, was dead, he installed Mohan Singh as rájá, and then proceeded with his army through Chhattísgarh to

Nágpúr. Mohan Singh seems to have ruled in Chhattísgarh till A.D. 1758, when, after the death of Raghojí, his younger son Bimbájí had the Chhattísgarh country made over to him. ... Mohan Singh than he prepared to oppose ... n suddenly ill, however, and died at Ráípúr, ... thus Bimbájí assumed the government without disturbance.

Present representative of Haihai Bansí.

Before dismissing the subject of the Haihai Bansí dynasty it may be noted that the only surviving representative of the family is now a pensioner of the British government—a quiet, simple-minded Rájput, with no indication of a distinguished ancestry. He represents the junior or Ráípúr branch of the family, the elder or Ratanpúr branch being absolutely extinct. It has sometimes been suggested that these Haihai Bansís might really have been aboriginal "Kanwars" (a race somewhat numerous and peculiar to this part of the country) and not Rájputs being raised only to the latter dignity by the fertile ... was settled, and their power estab- ... t of intermarriage with Rewá and other Rájput houses already alluded to renders it improbable, as also the fact that none of the "Kanwar" zamíndárís have any tradition allying them to the reigning house, which, if a common origin, however remote, had existed, they would certainly have claimed. On the whole, the Haihai Bansí rulers may be regarded as veritable Rájputs.

Bimbájí Bhonslá.

Bimbájí Bhonslá ruled at Ratanpúr from about A.D. 1758 till his death in A.D. 1787. Though generally regarded as subordinate to the head of the Bhonslás at Nágpúr, he was virtually to a large extent independent. In alluding to the respective po... st... "... "... "courts, households, ministers, and armies, subject to no interference whatever on "the part of the rájá." This, then, was the position of Bimbájí. He stepped into the place of the old rájás of Chhattísgarh, maintained a regular court at Ratanpúr, surrounded himself with a considerable Maráthá following, and with their assistance maintained his authority. In the earlier years of his reign he was very oppressive, but as time passed on he more and more identified himself with his people, and has left a memory fairly popular and respected.

Vyankojí and A'nandí Báí.

He was succeeded (A.D. 1788) by Vyankojí, a younger brother of Rájá Raghojí II. of Nágpúr. Vyankojí though he paid two or three flying vists to Chhattísgarh, and went through it in 1811 to Benares, where he died, never entered regularly on the government, being too much mixed up with the more important politics of Nágpúr. A súba was posted to Ratanpúr, but all authority centred in A'nandí Báí, the widow of Bimbájí, one of those strong-minded able women not uncommon in Indian history. It is to her that allusion is made by Sir R. Jenkins in his report, page 80, when he says, "The only disturbances which existed in "the country were caused by the widow of Bimbájí in Chhattísgarh." These

* Report on Nágpúr Territories, p. 99. Edition Nágpúr Antiquarian Society.

disturbances were of a very insignificant character, and consisted in the repulse of the first súba, who was ordered by Vyankojí to assume the government on the death of Bimbájí. The troops of the latter supported the cause of his widow. A compromise, however, was effected. It was decided that the government should be carried on in the name of Vyankojí, who should be represented by a súba on the spot, but that the súba should be bound to obey all orders of A'nandí Báí, who should be consulted on all the details of the government. Practically, A'nandí Báí wielded all authority until her death at the beginning of the present century.

Súba government.

From this period up to A.D. 1818, when A'pá Sáhib was deposed, and the administration of the Nágpúr country, during the minority of the last Raghojí, was assumed by the British government, the Chhattísgarh province was governed by a succession of súbas, who exercised in all departments a very extensive authority. The head-quarters of the súba was Ratanpúr, the old seat of government, and he was assisted in the interior by sub-collectors called kamávisdárs. A detail of the Ratanpúr súbas, immediately preceding our assuming charge of the country, is given in the margin. They were subject to very little, if any, control, and as long as they were maintained in power by the central authority at Nágpúr, most of them were very unscrupulous as to the means pursued to become rich. They were almost driven to this course by the knowledge that their position would certainly be short-lived, and that they must inevitably, within a short interval, be superseded by some new favourite. The tradition still survives of this early súba government being a period when a system of universal "loot" was a recognised state policy, and Colonel Agnew, a most reliable authority, writing of the administration of the country at the time, describes* it as presenting "one uniform scene of plunder and oppression, "uninfluenced by any consideration but that of collecting, by whatever means, "the largest amount possible." One of the last of the súbas, Sakhárám Bápú, was shot by a resident of Ratanpúr. He had under false pretences promised to raise the man to a position of independence and dignity as a large landed proprietor, and thus deliberately robbed him of a considerable fortune.

1. Vitthal Dinkar.
2. Kurú Pant.
3. Keshava Pant.
4. Bhik Bháú.
5. Sakhárám Bápú.
6. Yádava Ráo Diwákar.

British protectorate.

It was in supersession of a government such as described, where power was only wielded as an instrument of violence and oppression, that in A.D. 1818 the country came under the superintendence of British officers. The change under any circumstances would have been a welcome one, but, as it happened, the chief authority in Chhattísgarh was entrusted to an officer whose special qualifications were such as to win the respect and esteem of the whole community. Colonel Agnew, who presided for many years at Ráipúr as superintendent of Chhattísgarh, still lives as a household word in the memory of the people, and will probably continue, so long as British rule lasts, to represent to the minds of all classes the highest English ideal which their traditions supply. His praises are sung alike by the largest zamíndár and the poorest peasant, and there is no corner so remote where "Agnew Sáhib" will not be affectionately mentioned if any inquiries are made into the former history of the province. There could be no higher tribute

* Report on Nágpúr, by Sir R. Jenkins, p. 149, Edition Nágpúr Antiquarian Society.

to the justice, moderation, and wisdom of the first representative of British rule in these eastern districts, than the respectful gratitude with which his name is still remembered after the changes and trials of forty years.

Change of system.

It was Colonel Agnew (after the death of Mr. Edmonds, who had first taken charge of the district) who removed the head-quarters of Chhattísgarh from Ratanpúr to Ráípúr, as being a more important and central position, and from that time Ratanpúr has ceased to be of any administrative importance. Within the present limits of this district there were three kamávisdárs stationed, namely, one at Ratanpúr for the central, one at Nawágarh for the western, and one at Kharod for the eastern tálukas. These kamávisdárs exercised very much the same authority as tahsíldárs under our system, and though their main duty was connected with the settlement of the government demand, and the realisation of the revenue, they also exercised civil and criminal jurisdiction. There were altogether in [illegible] ider the orders of the superintendent, [illegible] mewhat analogous to that of a commis [illegible] largely devolved on the pargana official, acting under the general control of the British superintendent. Violence and oppression ceased to exist, while method and order characterised every branch of the administration. It is indeed from the period of the British protectorate in A.D. 1818 that prosperity has revisited Chhattísgarh. In the time of its ancient rájás, who were bound to the people by ties of tradition and sympathy, there was an extent of peace, comfort, and happiness sadly in contrast with the evil days which followed the wave of Maráthá conquest. Here was an irruption of soldiers, flushed with victory, among a people whose past history had been singularly free from "wars and rumours of wars," thus creating a community markedly timid and unwarlike. As a natural result they were trodden down unmercifully, and their country robbed and desolated. To realise what the country must have suffered between A. D. 1740 and 1818, we have to remember that not only was a considerable Maráthá force permanently maintained in Chhattísgarh, but that large armies were often traversing the country, not only living on the people, but literally fleecing them. Then there were the raids of the Pindhárís, whose depredations were connived at by the Bhonslá government, and a regular black mail accepted by the rájá or his officials from the booty acquired in pillaging the people. Add to all this the exactions and oppressions of the Maráthá súbas, already referred to, who exercised the chief civil authority, and we need not be surprised that during the half century which immediately followed the Maráthá conquest the country materially retrograded, and tracts relapsed into waste which had formerly been reclaimed and cultivated.

Return to Native rule.

The British protectorate continued from A.D. 1818 till 1830. During the greater portion of this period Colonel Agnew continued as superintendent. From A.D. 1830 till 1854 the country remained under Native administration. The revenue system seems to have continued [illegible] the post of superintendent bei[illegible] twenty-four years Chhattísgarl[illegible], and subordinate to whom were kamávisdárs [illegible] of tálukas. The time had passed [illegible] nised as fixed principles by those [illegible] the local súbas, if thrown out by [illegible]

to the British Resident at Nágpúr, whose simple edict was usually sufficient to redress any glaring wrong. Judging by the tone of the people in talking of these days, they seem to have been fairly contented and prosperous, and although there were doubtless many individual sufferers from occasional acts of injustice on the part of native officials, yet such cases are not entirely unknown even under more civilised systems. In this district the people were very remote from the central authority; they were not inundated by a swarm of unprincipled subordinates, and so little was really known of them and their country, that practically the masses were little interfered with. On the whole then, in this part of the country, the interval of Native government, as controlled by the British Resident, seems to have been a period of slow but steady progress.

Administration since annexation.

On the lapse of the Nágpúr province to the British government in 1854, Chhattísgarh was formed into a separate deputy commissionership with head-quarters at Ráípúr. After some years' experience the charge was found too heavy for one officer, and finally, in 1861, Biláspúr was constituted a separate district, and, including the additions subsequently made, comprises the northern section of the Chhattísgarh country. Within the jurisdiction are included, as mentioned before, three sub-collectorates, thirteen zamíndárí estates, and two feudatoryships. With the exception of the two small tálukas of Bhutyá and Sarsuá, now forming a part of the eastern pargana of Seorínaráin, and the feudatoryship of Saktí transferred from Sambalpúr, the district consists of tracts separated from Ráípúr, which, notwithstanding the extensive area thus transferred, still remains the largest district in the Central Provinces.

Sonákhán outbreak.

In a period less than three years after the introduction of British rule the Mutiny broke out, and its disturbing influences extended to Chhattísgarh. A section of the small military force at Ráípúr was mutinous and insubordinate, and it was only by the timely and vigorous action of Major Elliot and Captain Smith that an open outbreak was prevented. The central authority being thus preserved, no local disturbances occurred except at Sonákhán, a hilly estate at the south-eastern extremity of the Biláspúr district, the zamíndár of which, having been previously confined, on a charge of dacoity with murder, in the Ráípúr jail, effected his escape, and returning to his fastnesses, openly defied authority. He was of course supported by his own immediate followers, but neither the surrounding chiefs nor people were attracted to his standard. His small estate was wild, remote, and difficult of access, and if the spirit of disaffection had spread, the nature of the country might have necessitated harassing military operations. Captain Smith, however, at once proceeded to the spot with a small force, and the zamíndár, Náráyan Singh, finding resistance hopeless, unconditionally surrendered. He was tried and executed, his zamíndárí at the same time being confiscated, and this necessary example effectually prevented opposition everywhere. After his capture the villages on his estate were speedily deserted, and the whole tract became waste. It is still in the main a great wilderness, and has consequently been reserved as a government waste, though the best part of the estate—16,000 acres—has been purchased by Mr. Meik, an English gentleman. Thus the insignificant rebellion of a petty chief may be the means of attracting English capital to what seems *primá facie* a very unpromising field, and confer on the country a most unlooked-for benefit. The surviving descendants of Náráyan Singh now hold land in the adjacent zamíndárís.

Section III.—Population.

The census statistics show the population as follows:—

Males.		*Females.*	
Adults	211,128	Adults	215,191
Under 14 years	188,378	Under 14 years	165,806
	399,506		380,997

Total......780,503

Principal Castes.

Hindús.	No. of Population.	Percentage of each Caste.	*Aborigines.*	No of Population.	Percentage of each Caste
Chamárs	164,388	21	Gonds	120,159	15
Pankás	72,972	9	Kanwars	30,436	} 4
Ahírs or Ráuts	66,574	8	Bhumiás	2,264	
Telís	51,679	7	Binjwárs	7,009	1
Kurmís	39,843	5	Dhanwárs	3,988	½
Málís	25,145	3	Other Aborigines	9,338	1
Bráhmans	17,167	2			
Bairágís	11,092	1	Total	173,194	
Rájputs	10,702	1			
Baniás	4,873	...	Mohammadans	9,041	1
Other Hindú Castes	133,833	17			
Total	598,268		Total	182,235	

Grand total 780,503

Its distribution.

The total area of the district is 8,800 square miles, so that with a population of 780,503 souls the rate per square mile is 88 persons. This, however, is one of those general deductions from statistics on which no conclusions can be based. Viewed in the abstract, these figures indicate that the district is miserably underpopulated, but this is only true of the hilly tracts which enclose the plain on three sides. The level country is as densely peopled as any other district of the Central Provinces. In order therefore to arrive at any clear knowledge of the facts, it is necessary to deal separately with the hilly and plain tracts. This will be effectually done by showing the figures for khálsa and zamíndárí areas apart. The khálsa parganas, or tracts which have come under regular settlement with proprietors, village by village, cover an area of 3,000 square miles, and contain a population of 530,541 persons. Here there are 178 persons to each square mile—an average as high as exists in the rich Narbadá valley. The above too is a general average, while at special points, of course, the population is much more dense. In the zamíndárís on the contrary, owing to the wild and hilly nature of most of the country, there is only a population of 249,962 persons to an area of 5,800 square miles, or an average of forty-eight persons per square mile. Low as this rate is, it is not an unprecedented average for a hilly

area, for it appears from the North-West census report (para. 40) that in Kumáon the population only attains a density of fifty-eight to the square mile, while in some of the Swiss cantons the average falls as low as thirty.

Religious divisions.

The population, as distributed above, shows Hindús seventy-six per cent, Aborigines twenty-three per cent, and Mohammadans one per cent. Under the designation of Hindús are included all those classes who are of Aryan origin—the division has been made with reference to race, not religion, for it so happens that, in this district, among the Aryan tribes there are prominent castes who do not conform to the Hindú religion. They may be termed Hindú dissenters. The Chamárs, who are twenty-one per cent of the population, call themselves "Satnámís," and are followers of their own priest Ghásí Dás. The Pankás and Gándás, who are nine per cent of the population, are "Kabír Panthís." This same "Kabír" has numerous followers in other castes, viz. among Ahírs, Kurmís, Telís, &c., but their number it is impossible to compute. Approximately it may be stated that of the seventy-six per cent of recorded Hindús, half are so in race only. Turning to the Aborigines, the most numerous section consists of Gonds. They are fifteen per cent of the population; then follow "Kanwars," who are four per cent. All other castes are limited in number. The Mohammadan element is insignificant, being but one per cent, and in the aggregate counts for little. Arranged according to creed, the population would stand as follows: orthodox Hindús, thirty-eight per cent; dissenters, thirty-eight per cent; worshippers of local deities, twenty-three per cent; and Mohammadans, one per cent.

Chamárs.

In describing the specialities of the more important classes of the community, the Chamárs should be named first, for almost every fourth man in the district belongs to this section of the people. They have been so long settled in Chhattísgarh that they seem to have no kind of tradition, even in the remote past, of any other home. As a body they possess active and well-set figures, are more brown than black in colour, and are less marked in features than the easy and higher classes. They are fairly energetic and industrious cultivators, are somewhat tenacious of their rights, and considerable numbers of them have attained a position of comfort and respectability. A description of the religious movement, which has given prominence to the Chamárs of Chhattísgarh, may not be out of place. Ghásí Dás, the author of the movement, like the rest of his community, was unlettered. He was a man of unusually fair complexion and rather imposing appearance, sensitive and silent, given to seeing visions, and deeply resenting the harsh treatment of his brotherhood by the Hindús. He was well known to the whole community, having travelled much among them, had the reputation of being exceptionally sagacious, and was universally respected. By some he was believed to possess supernatural powers, by others curative powers only, by all he was deemed a remarkable man. In the natural course of events it was not long before Ghásí Dás gathered round himself a band of devoted followers. Whether impelled by their constant importunities, or by a feeling of personal vanity, or both causes combined, he resolved on a prophetic career, to be preceded by a temporary withdrawal into the wilderness. He selected for his wanderings the eastern forests of Chhattísgarh, and proceeded to a small village called Girod on the outskirts of the hilly region, bordering the Jonk river, near its junction with the Mahánadí. He dismissed the few followers who had accompanied him, with the intimation that in six months he would

return with a new revelation, and mounting the rocky eminence overhanging the village, disappeared into the distant forest. Meanwhile the followers, who had accompanied him to the foot of that henceforth mysterious hill were active in spreading through the whole Chamár community his farewell message, with the warning that all should appear at Girod, as the termination of the six months' interval approached.

Among a superstitious people these tidings worked marvels, and created a perfect ferment of expectation. During the period of suspense nothing else was talked of, and the public mind anxiously looked for some revelation. As the close of the appointed time drew near, Chamárs from all parts of Chhattísgarh flocked to Girod. The scene as described by an eye-witness was strange and impressive. The roads leading to this hitherto unfrequented hamlet were traversed by crowds of anxious pilgrims. The young and old of both sexes swelled the throng—mothers carrying their infants, and the aged and infirm led by stronger arms. Some died by the way, but the enthusiasm was not stayed. At last the long-looked-for day arrived, and with it the realisation of the hopes of this hitherto despised community. In the quiet of the early morning their self-appointed prophet was seen descending the rocky eminence overhanging Girod, and, as he approached, was greeted with the acclamations of the assembled crowd. He explained to them how he had been miraculously sustained for the period of six months in the wilderness; how he had held communion with a higher Power; and how he had been empowered to deliver a special message to the members of his own community. This message absolutely prohibited the adoration of idols, and enjoined the worship of the Maker of the universe without any visible sign or representation, at the same time proclaiming a code of social equality. It appointed Ghásí Dás the high priest of the new faith, and added the proviso that this office would remain in his family for ever.

Sat Námí religion.

The simple faith thus enunciated may best be termed a "Hindúised deism," for there were mixed up with it certain social and dietary regulations copied from Bráhmanism. The movement occurred between the years 1820 and 1830, and is scarcely half a century old. It includes nearly the whole Chamár community of Chhattísgarh, who now call themselves "Sat Námís," meaning thereby that they are worshippers of "Sat Nám" or "The True One"—their name, and a very appropriate one, for God. They would fain bury the opprobrious epithet "chamár" among other relics of the past, did it not with traditional pertinacity, and owing to the hatred of the Bráhmans, refuse to forsake them. In the early years of the movement an effort was made to crush its spread, but in vain, and Ghá[illegible] lived [illegible] founded a living [illegible],
[illegible] aspirations, of a popul[illegible]
[illegible] 1850 at the age of [illegible] the
[illegible]
[illegible]
lishing, even within a small area, the giant evils of idol[illegible] preparing his community for the reception of a [illegible] faith. On the death of Ghásí Dás he was succeeded in the office of [illegible] his eldest [illegible] Bálak Dás. This Bálak Dás carried his feeling of equality [illegible] pitch, [illegible] he outraged all Hindú society by assuming the [illegible] thread. Wher[illegible] he appeared he offensively paraded the [illegible] round his neck [illegible] emblem of sacredness, and hoped to defy Hindú [illegible] under cover [illegible]

general security against violence afforded by British rule. So bitter, however, was the hostility he raised, and so few the precautions he took against private assassination, that his enemies at last found an opportunity. He was travelling to Ráípúr on business, and remained for the night at a roadside resthouse. Here a party of men, supposed to be Rájputs, attacked and killed him, at the same time wounding the followers who accompanied him. This occurred in the year 1860, and the perpetrators were never discovered. It exasperated the whole Chamár community, and a deeper animosity than ever now divides them from their Hindú fellow-citizens.

Bálak Dás was succeeded nominally by his son Sáhib Dás, a child, but really by his brother A'gar Dás, who is now virtually high priest. The duties of this office are more of a dignified than onerous character. The high priest decides finally all questions involving social excommunication, and prescribes the penalties attending restoration. For those who can attend on him personally, or whom he can arrange to visit, he performs the ceremonies at marriage and on naming children; at the latter ceremony a bead necklace, in token of entrance into the Sat Námí brotherhood, is placed round the neck of the child. It is not absolutely necessary, however, that the high priest should officiate at any ceremonies. They are sufficiently solemnised by meetings of the brotherhood. Most Chamárs once a year visit the high priest, and on these occasions a suitable offering is invariably made. They have no public worship of any kind, and consequently no temples; they have no written creed, nor any prescribed forms of devotion. When devotionally inclined, it is only necessary to repeat the name of the deity, and to invoke his blessing. No idol of wood or stone is seen near their villages. They have a dim kind of belief in a future state; but this does not exercise any practical influence on their conduct. Their social practices correspond for the most part with those of Hindús. They ignore, however, Hindú festivals. As a rule they are monogamists, though polygamy is not specially prohibited. Their women are not in any way secluded from public gaze, and are, equally with men, busy and industrious in home and field pursuits. In fact in most of their arrangements, to a superficial observer, the Chamárs present nothing peculiar, and it is only after inquiry that many of their distinguishing features are discovered.

Sat Námí practices.

The account thus given has been gathered from oral testimony—a source of knowledge liable to error and exaggeration. In its main features, however, it is accurate; disputed points have not been touched. One is whether Bálak Dás was accepted as an Incarnation. Most Sat Námís deny regarding him as such. Another is whether Sat Námí brides associate with the high priest before being taken to their husbands' homes. No Sat Námí will acknowledge this, and the calumny is attributed to Bráhmanical ingenuity. Some forms of prayer, collated from Hindú authors, are said to exist among the teachers, but these are quite unknown to the people, and the only act of devotion which a Sat Námí practises is to fall prostrate before the sun at morn and eve and exclaim "Sat nám," "Sat nám," "Sat nám," translated literally "God! God! God!" or perhaps implying "God, have mercy! have mercy!" Turning to their social practices, it is found that they eat no meat. They will not even drink water except from one of their own caste, and liquor is prohibited. They marry ordinarily at the age of puberty, the parents selecting a bride; the marriage itself is purely of a civil nature, being celebrated by the elders, with a feast given to the friends of the family. They bury their dead without any religious ceremony, and in everyday life their moral

notions are not rigid. A fatal split in the community has arisen from a most trivial cause—the use of tobacco. In the first outburst of religious enthusiasm, which animated the followers of Ghásí Dás, it would seem that drink and tobacco were simultaneously forsaken. The use of liquor apparently was a weakness which was easily and effectually overcome, but the strange solace which smokers appear to find in tobacco, and more especially a labouring population, possessed irresistible charms. A reaction set in, and finally a considerable portion of the community returned to their pipes. To talk of pipes in connection with an eastern people seems an anomaly, but in Chhattísgarh it is strictly correct. The hooka of Northern India is unknown here, and in its stead the broad "palás" leaf is folded into a pipe-like shape with a bowl at one end, in which dry tobacco is placed. It is called a "chúngí," is universally indulged in by all classes, and field labourers, by its use, break the dull monotony of their daily toil. The Sat Námís who again took to chúngís [illegible] "Chúngiás" by their brethren, and retain [illegible] orthodoxy, and urge that Ghásí Dás [illegible] the use of tobacco to his people, and t[illegible] absolutely withdrew his original prohibition. The Sat Námís thus remain divided into two grand sections—the "smokers" and "non-smokers." It is said that the smokers eat meat, and are not real Sat Námís, but as a body they perfectly repudiate the insinuation. The Sat Námís thus described are a strange and [illegible] mission has lately been inaugurated for their [illegible] are perhaps destined in the future to exercise [illegible] numbers and position in the annals of Chhattísgarh. There is no class more loyal and satisfied with our rule than this community, and if it should happen that, like the Kols, they are favourably impressed with Missionary teaching, a time may come when they will be a source of strength to our government.

Pankás.

The Pankás, who form about a sixth of the population, are another peculiar sect, and are all, as already mentioned, "Kabír Panthís." The majority of them now are cultivators, though originally they all seem to have been weavers, and correspond with the Korí tribe elsewhere. As it is, a considerable number still stick to weaving, while others weave only during the intervals of field work. The village watchmen are usually of the Panká class, and are then called "Gándás," being distinct, however, from the men known as "Bajgariá Gándás," the great musicians of Chhattísgarh, who play on festive occasions, but are considered somewhat low in the social scale, as they eat meat, drink liquor, and are in other respects impure. The Pankás do none of these things. They are a quiet industrious people, and do not class with the Hindús, because they make no pretensions to equality, and besides, "Kabír panthísm" has been so long established, that the most orthodox seem to concede that it rests on a basis of truth. The Panká deity is Kabír, who is supposed to be god incarnate, and is said to have appeared several times on earth, at least once during each cycle of man's history. During the present historic period he has only appeared once, about A.D. 1060, in the vicinity of the sacred city of Benares. The story runs that the wife of a weaver, in drawing water from a tank in the outskirts of the city, heard to her surprise the cries of an infant. She approached the spot whence the cries proceeded, and there beheld a child struggling among the lotus leaves. Rushing immediately into the tank she rescued the infant, and, returning to the bank, spread a cloth on which she laid her new-found charge,

which gradually assumed the proportions of a man. Terrified, she attempted to fly. Seeing this, Kabír revealed himself as a deity, who had appeared in the form of man. He accompanied the woman to her house, and from this humble home commenced his divine career. Kabír worked miracles and had many followers, but the strangeness of his origin, issuing as it were from a weaver's hovel, soon caused the Bráhmans to stigmatise him as the "weavers' god." It is an up-hill struggle to surmount entirely the shaft of satire, and even in a superstitious age, unfamiliar with the principle of a regular sequence in the laws of nature, and prepared to accept at every turn the unknown action of miraculous interposition, a cutting sarcasm has its influence. The taunt of the Bráhmans had the effect of keeping off the higher and educated classes, and of confining his mission to the lower and less influential castes. So it has continued. His followers are mainly among the weaver tribe all over India. In this district nearly the whole community of Pankás, Gándás, and Koshtís, whether at the present time by trade weavers or agriculturists, are in religion Kabír Panthís, not Hindús. Other castes—Baniás, Kurmís, Telís, Kumbhárs, &c.—are Kabír Panthís and Hindús, viz. accepting the Hindú mythology in all its integrity, and adding thereto Kabír as one more divinity. Taking all classes, probably one-fourth of the population are more or less followers of Kabír.

Kabírpanthí faith.

The cornerstone of the faith may be said to be this, that a deity named Kabír appeared on the earth as a man, and during a sojourn of some centuries performed many marvels, underwent trying pilgrimages and privations, led a life of perfect devotion, and then, having firmly planted his religion, voluntarily disappeared, allowing the mantle of earthly apostleship, or representativeship, to devolve on a faithful disciple named Dharm Dás. Kabír himself is represented as having remained on earth from A.D. 1149 to 1449,* or three hundred years. He left a list of the succession in the direct line from Dharm Dás, and the name of each successive holder of the apostleship was recorded. There are to be in all forty-four apostles, each of whom is to govern twenty-five years before his death, and after the list Kabír himself will again appear on earth. The present chief apostle is Parghatnám Sáhib, resident at Kawardá, in the Biláspúr district, who succeeded to the headship in 1856. He is the eleventh in the succession, and has thirteen years more of his apostleship to run. As 420 years have passed since Kabír's death, had the twenty-five years' rule for each apostle as instituted been maintained, we should now have found the seventeenth instead of the eleventh succession. Kabír's prophetic prediction of a twenty-five years' life, after succession to the apostleship, for each individual incumbent, has thus clearly been falsified. The chief apostle is always surrounded by a host of disciples, who in turn travel all over the country, performing religious services, and collecting voluntary contributions for the maintenance of the order. They are the priests of the system. They assume a peculiar dress—a white peaked cloth cap, a loose white tunic, and the usual dhotí. As a rule these garments are kept scrupulously clean, and in religious processions, following their chief in a long line, two or four abreast, they exhibit considerable order and system. They, in common with all Kabír's followers, are prohibited from touching flesh, also spirituous liquors and tobacco. Theoretically there seems no caste in the community, but practically the converts from the higher castes of Hindúism, who are numerous among the priesthood, maintain certain distinctions. Celibacy is usual among the priesthood,

* Wilson's "Essays on the Religion of the Hindús," vol. i. p. 71, Ed. 1862.

though not compulsory, and the chief apostle invariably marries in order to maintain the succession.

Character of Pankás.

Setting aside the speciality of a priesthood, who collect from all parts of India round Parghatnám Sáhib at Kawardá, and are appointed by him to their respective posts, there is very little difference between the local and religious practices of Kabír Panthí Pankás and Sat Námís. They both avoid meat and liquor, marry usually at the age of puberty, ordinarily celebrate their ceremonies through the agency of elders of their own caste, and bury their dead. Practically the one worships a supreme being under the name of "Kabír," and the other under the name of "Sat Nám," while in each case there is a high priest to whom special reverence is paid. There is a rhyme very common with the people regarding the change of faith among the Pankás, which is regarded by them as pleasing and complimentary:—

Páni so Panká bhaye
Búndan huá sarír
A'ge Janm men Panká
Píchhe Dás Kabír.

which in English doggrel might be translated thus—

In former lives the Panká
Dragg'd on a mean career;
Now born again from water,
He shines a Dás Kabír.*

The said Kabír has a very large following in almost every district, and as no loss of caste results from becoming a believer, his sect has made one of the largest rents in Hindúism.

Hindú races.

Of the essential Hindú population it is not necessary to speak in any detail. In all main characteristics they resemble their brethren elsewhere, and have been frequently described. The castes have all northern affinities, and the emigrations to this district have been almost entirely from the north and west. Of southern races there are almost none, and the Maráthá element is nearly exclusively confined to the Bráhman community. The Kurmís and Telís are a very numerous section of the agricultural community, aggregating twelve per cent of the population. In both cases there is the class called "Jhariás," from "Jhárkhand" (the forest), who were settlers here while Chhattísgarh was still a wilderness, and have indeed been so long in the country that they have altogether lost count of the number of generations. This appellation "Jhariá" is found in other castes too, and invariably indicates length of residence. Then there are Desáhá and Kanojia Kurmís and Telís, and a separate class of Kurmís called "Chandnáhús." These represent the later immigrations about two or three hundred years since. None of these divisions either eat together or intermarry, though practically their social customs are very little at variance. The Kurmís and Telís are the best of all cultivators. They are not so restless and fanciful as Sat Námís, and have to a greater extent an attachment to their holdings.

Gonds.

Turning to the aboriginal population, the most numerous class is Gonds, who amount to fifteen per cent of the population. They have mixed here so much with Hindú races

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* Slave or disciple of Kabír.

that they have lost most of their marked characteristics, and have not even retained their own special language. They are thus not ordinarily distinguishable from the other classes of the labouring population, and so great an intermixture has apparently taken place, that the flat forehead, squat nose, prominent nostril, dark skin, and thick lip, indicating an aboriginal type, are not in any way conspicuous. The Gonds as a rule only worship two gods—Bará Deva (the great god), and Dúlá Deva. They have not the variety of deities mentioned in Hislop's published notes.* There is no image of either deity, but while Bará Deva requires a sacrifice of blood, and is worshipped beneath some sacred tree or by some mound of stones, Dúlá Deva is supplicated in the house with an offering usually of rice, flowers, or oil. The worship of Bará Deva is therefore a more expensive ceremonial, involving the offering of a fowl, a goat, or a pig, and is only publicly undertaken on special occasions; while Dúlá Deva, the household god, can be approached at all times, so that devout spirits, especially among the women, make a regular offering from their daily meal. These two deities all Gonds worship, but many in addition take up with Thákur Deva, Bhawání, and Kálí Deví, which generally require a sacrificial offering. The priestly office among the community is discharged by an elder, who receives the respectful appellation of "Baigá," and is called in on all occasions of rejoicing or sorrow, doubt or difficulty. He is deemed as powerful to circumvent a troublesome tiger, as to dispel a lingering disease. Gond marriages ordinarily take place at the age of puberty, and the main ceremony consists in anointing with turmeric, and circling round a post seven times. They are arranged by the parents, and generally something is paid for the bride—a common feature among all aboriginal races. A feast is invariably given, and liquor freely partaken of. A man never marries more than one wife, though polygamy is not absolutely prohibited. A widower may remarry; a widow may not, though she may take up with a brother of her deceased husband, or contract a second-hand marriage with a person of her own caste. The tribe bury their dead, on which occasion there is a gathering of friends, who indulge freely in the good things provided, and then disperse.

Kanwars.

Following Gonds, the Kanwars are the next largest section of the aboriginal population. They number over thirty thousand souls, and occupy an influential position, as all the northern zamíndárs belong to this tribe. It is an eminent weakness among the heads of all aboriginal races, when they come to occupy a good position and are powerful, that, owing to the crafty teaching of the Bráhmans, they soon become fired with an ambition to link their lineage with the great military caste of the Hindús. So it is that the upper crust among the Kanwars would fain pass as Rájputs, and having imbibed all the sacredness which is supposed to attend an assumption of the thread worn by the twice-born, they call themselves "Tawars," "Ráj Kanwars," "Kanwar Bansís," and so forth. The result of all this is that they have become split up into quite a formidable number of divisions or "gots," like the more aristocratic tribes whom they emulate. There are said to be more than a hundred gots among them. Two—the Dúlá Kanwar and the Dhángar—have worn the thread for a considerable period; while the Tilasí or Tawar, and the Sándil or Sarwaya, have only assumed it within the last decade. None of the others have yet advanced so far, but the affair seems so simple that there is hope for them in the future. Of course those who are now socially elevated will not recognise the poorer and

* Hislop's Papers on the Aboriginal Tribes of the Central Provinces, Ed. 1865, p. 13.

wilder portions of the tribe as brother caste-men at all, but it is after mixing much with these that the undoubtedly aboriginal type of the whole community is illustrated. There has, however, been a great deal of mixture with Aryan races, and the Kanwars, like the Gonds, have not here any special language. Their great deities are Thákur Deva and Dúlá Deva, already referred to as common among the Gonds. Pahár Pát, the presiding genius of the hill, is worshipped by many, a stone being set aside in some solitary spot, to which at certain intervals offerings are made. Rátmáí, alleged goddess of night, is worshipped by some during darkness, in order to avert misfortune. Others worship Lachhmí, goddess of wealth, by placing a slab near their grain-store, to which offerings are made in order to elicit the smiles of fortune. The higher classes once a year, at the Dasará, worship the broadsword as an emblem of power, under the name of "Jhára khand" or "Jhágrá khand." This period is held as a festival, to which followers and retainers are invited, and after procession and offerings the evening is passed under the exciting influence of dance and song. No Kanwar marries in his own "got;" and so palpable is the thread innovation, that he may seek a bride among subdivisions which have not yet adopted it. In the same way he may even receive food from such classes, though this is being gradually prohibited. Where the Rájput tendency is dominant, marriage occurs in infancy, and is celebrated by a Bráhman priest, who avails himself of the opportunity to invest the uninitiated bridegroom with the solemn paraphernalia of the thread. Ordinary Kanwars follow the Gond practice, and marry at puberty, the ceremony of anointing with turmeric, and revolving round a pole, being gone through before relations and elders. Among the poor a money-payment is made to the bride's father, and runs from five to thirty-three rupees, besides the expenses of the marriage feast and garments, which fall on the bridegroom. A considerable number of the Kanwars eat flesh and drink liquor, while those who have abjured these things are as stringent in diet as Bráhmans and Sat Námís. In the same way, it is only a small minority who burn their dead, the recognised practice of the caste being to bury. Altogether these Kanwars are a simple, primitive people, found chiefly in the northern and eastern hills of Chhattísgarh, alarmingly superstitious, and marvellously obedient.

Other hill tribes.

Other hill tribes scarcely require any detailed mention. The Binjwárs and Dhanwárs are, in their social practice and worship, exactly like ordinary Kanwars. They have numerous subdivisions, and are probably mere branches of the Kanwar family. The Dhángars are the Uráons of Chotá Nágpúr, and have been described in the Journal of the Asiatic Society * by Colonel Dalton. They have their own special tongue, and are not numerous in the district, being scattered here and there, chiefly in service, for which their laborious habits and fidelity are said eminently to qualify them. The wildest class of all that we have is the Bhúmiá. The real genuine Bhúmiá is only found in remote tracts, for centuries within the shadow, as it were, of Aryan civilisation, yet entirely unaffected thereby. His sole heritage is an axe, and the veriest shred of cloth attached to a string s[illegible] -rns regular cultivation, and l[illegible] He rears a crop under the s[illegible] ıg down a patch of jungle, firing it in May, and then throwing seed among the ashes. This germinates, and springs up very fast after the first fall of the monsoon. One patch of jungle

* Journal of the Asiatic Society of Bengal, vol. xxxv. part 2 (1866), pp. 153—199.

yields in this way for two years, and then a new tract is taken up, while the abandoned land will not recover itself, and be fit to be occupied, for some twelve or fifteen years. This savage and wasteful process has effected the destruction of some of the finest forests, and there seems a very remote prospect of its being abandoned. These Bhúmiás are one of the Kolarian tribes referred to in Mr. George Campbell's essay on the Ethnology of India,* but a very wild section of them. They do not collect in villages; in fact their style of cultivation is against this; but two or three families are encountered in some rude huts on the hill side, and even here, if disturbed too much, they will at once levant. The rice, kodo, kutkí or grain which they sow only lasts for half the year, and they have to eke out the remainder by bartering bamboos for rice, or else doing their best on jungle roots and fruits. They are great hunters, and use their arrows with marked skill. Then their patch of cultivation, which is paled in on all sides, has numerous primitive traps for snaring rats and other vermin, on which, when opportunity offers, they make a good meal. The Bhúmiás either worship Thákur Deva or Dúlá Deva, but apparently at very protracted intervals. They marry, like the Gonds, at the age of puberty, and they pay a few rupees for their bride. They bury their dead without any ceremony except a feast. They are a short, slim black race, often with long shaggy hair, and wild looking, but essentially timid.

At page 24 of Sir R. Jenkin's report on the Nágpúr territories (A.D. 1827) two very wild tribes—Bandarwás and Párdhís—are alluded to as inhabiting the hilly and woody country near Ratanpúr. The former are represented as cannibals; the latter as not quite so bad, but still very savage. The Párdhís are not known now at all, and the few Bandarwás still to be found are not so wild as the hill Bhúmiás; but would appear to have got their name from the monkey (bandar), which they eat. This very peculiarity may in fact have originated the story of their eating men. A subdivision of them, rumour still asserts, is addicted to living up in trees, and to wandering about, both men and women, in a state of nature. They were said to be in the Korbá hills, but when inquiries came to be made, they were not to be found, and it seems likely that the description given of them is somewhat mythical.

Landholding castes.

In the khálsa area nearly a fourth of the villages are held by Bráhmans, and half of these are in the hands of Maráthá Bráhmans. The preponderating influence of this class, under a Native government, sufficiently accounts for this result. Kanwars follow Bráhmans, but they hold chiefly in zamíndárí jurisdiction, and only in a few khálsa villages, adjoining the zamíndárís. Gonds have a considerable number of villages, chiefly, however, in the hilly tracts. Then Kurmís, Rájputs, Bairágís, Baniás, and Chamárs hold about an equal number of villages. The proportion of Bairágí and Baniá villages is swelled by the fact of a táluka, in each instance, being held by a member of this caste, for Lormí, containing 103 villages, is held by a Bairágí, and Tarengá, containing 145 villages, by a Baniá. Two or three other members of these communities hold several villages together, which they obtained as grants for cultivation under the Native government. Telís and Mohammadans have a fair position as proprietors, the latter being instances of individuals holding several villages, obtained as reward for service in the old Bhonslá regiments. In the case of other castes no remarks are necessary, except to note how few Pankás have obtained proprietary right;—attributable to the

* Journal of the Asiatic Society of Bengal, vol. xxxv. part 2 (1866), p. 34.

fact that, although forming so considerable an element in the population, they are largely devoted to the occupation of weaving. It is certainly strange that although this class forms about a sixth of the community, they should not have succeeded in obtaining one village in the khálsa parganas. Eighteen villages, shown as held by Sikhs, belong to one member of this community, who is a Banjárá trader, and acquired his villages after the mutinies, when relinquished by their original holders.

Habits of people.

Reference will now be made to some of the peculiarities of the Chhattísgarh population as a whole, when compared with similar classes elsewhere. One prominent feature is the scantiness of apparel common to the whole cultivating community—a cloth round the loins, and this often of meagre dimensions, constitutes generally a man's full dress. Those who have advanced a stage beyond this throw a cloth loosely over one shoulder, covering the chest, and assume an apology for a pagrí by wrapping a cloth carelessly round the head, leaving the crown generally bare, as if this part of the person required special sunning and ventilation. Among women all the requirements of fashion are satisfied by one cloth, measuring from eight to twelve yards, one half of which envelopes the person in one fold from the waist to below the knee, hanging somewhat loosely. It is tightened at the waist, and then the remaining half is spread over the breast, and drawn across the right shoulder. Sometimes the cloth is left to droop down th[illegible]ut in public it is generally carried over the [illegible] brought over the left shoulder and arm. There is a sculpture-like simplicity about the solitary garment worn by women, which is calculated to display a graceful figure to advantage, more especially on festive occasions, when those who can afford it appear arrayed in tasar silk; but to Western ideas it seems more convenient than modest. The most common articles of adornment are bracelets of gold, silver, and coloured glass, according to the pretensions of each individual wearer; as also gold, silver, and bead necklaces. Ear-rings and nose-rings are not usual, nor, except among young Gond ladies, are toe-rings and anklets. By men a gold or silver bracelet is frequently worn; they also affect small ear-rings not a little, and a silver waistband is perhaps a comfortable agriculturist's highest ambition. The ordinary practice with all classes is to have three meals per diem—rice and dál at midday, rice and vegetables cooked with ghee in the evening, and rice gruel in the morning before commencing work. This rice is called "básí," being simply the remains of the night's repast, filled up with water, and taken cold. [illegible] rice per diem. The castes [illegible] ;o of diet. Wheat is very l[illegible] are only prepared on special occasions. Sometimes rice is pounded and made into cakes, not unlike the oat-cakes of Scotland, and a similar process is adopted [illegible] those who can afford it have an occasional [illegible]t villages milk and gur are very common [illegible] of resources can turn out morsels which are deemed marvellously inviting. On the whole, the great body of the people may be said to live comfortably and well, and, as regards quantity, will probably never enjoy greater abundance. The language spoken by the people is a corruption of Hindí, with an admixture of aboriginal words, somewhat confusing to a stranger; but it rests on a strictly Hindí basis, and there are comparatively few Persian words in use. The following words may be quoted as

specimens. Man and woman are called "dauká" and "daukí," a house is called a "kúriá," a fowl "kukrí," while instead of saying "mat jáná," or "nahín jáná" (don't go), as in Hindústání, a Chhattísgarhí would say "jhanjá bo;" or if he were declaring that his field had been forcibly taken, he would never think of saying "zamín hamárí zabardastí le liá hai," but would convey his grievance in the words "bhúen mor bar pálí har lís." Sufficient has been said to show that the differences in terms are considerable, and this in a limited space is all that can be attempted.

Prevailing superstitions.

Among the characteristics of the people their marvellous credulity is the most marked. Hemmed in by continuous hill ranges, their intercourse with the outer world has been limited, so that they still remain victims to the most gross and antiquated superstitions, which the steady contact with new ideas has gradually dispelled among more favourably situated communities. Every hill has its god, every stream its spirit; villages* have generally their protecting deity or deities, who are invariably supplicated when epidemics prevail, when murrain appears among the cattle, when drought threatens the crop, and on all occasions of misfortune or bereavement. A special priest invokes all these deities, excepting Dúlá Deva, who at all times can be supplicated, and belongs to one of the aboriginal races, thus showing the origin of the superstition itself. He is ordinarily a Gond, and in virtue of his office is called a "Baigá." The position is generally hereditary, and carries with it not unfrequently a plot of rent-free land, in addition to periodical fees. A successful Baigá, or perhaps more properly a Baigá who has obtained a reputation for success, is a man of great influence, and any injunction he delivers will almost invariably be implicitly obeyed. The most public exemplification of this influence is in cases of witchcraft, for here the most melancholy consequences have resulted in several trials. A common instance is when cholera visits a village. First one falls, then another, and there is something so unaccountable in the origin of the disease, so mysterious in its selection of an apparently arbitrary route, while its attacks are so sudden and fatal, that we can be little surprised if, among an ignorant people, a state of almost abject despair follows its advent. In this temper of the community a Baigá is summoned, and, after going through certain ceremonies, he declares what should be done. Sometimes it is a cock or a goat that has to be sacrificed to appease the local deity; and if this is unsuccessful, then the whole community temporarily deserts the village, leaving behind only the dying and the dead. At other times the Baigá declares that a witch (locally known as a "tonhí") is the cause of the suffering of the people. The adult males of the village are then assembled in solemn conclave, while the Baigá, sitting in their midst, proceeds to ascertain what unfortunate woman is guilty. Of course each individual Baigá has his own particular procedure. One of the most noted in this district had two most effectual methods for checkmating the witches. His first effort was to get the villagers to describe the marked eccentricities of the old women of the community, and when these had been detailed, his experience soon enabled him to seize on some ugly or unlucky idiosyncrasy which

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* The two most common local deities are "Thákur Deva," the Preserver of the village, who has often a snug little tabernacle, carefully thatched, made for him outside the village; and "Dúlá Deva," the Protector of the hearth, to whom a corner inside each house is set apart, and frequent offerings are made. Thákur Deva requires annually a sacrifice of blood, while Dúlá Deva is propitiated by an offering, however humble.

indicated in unmistakeable clearness the unhappy offender. If no conclusion could be arrived at in this way, he lighted an ordinary earthen lamp (*chirágh*), and repeating consecutively each woman's name in the village, he fixed on the witch or witches by the flicker of the wick, when the name or names were mentioned. The discovery of the witch soon resulted in her being grossly maltreated, and

[illegible]

day life. There is no sudden death that is not attributed to the malignity of some evil spirit. A lingering or strange sickness is often supposed to be occasioned by the glance of an evil eye, while any unfortunate family bereavement is in itself usually accepted as necessitating a change of residence, even though it involve the relinquishment of ancestral fields, and the severance of all early associations and ties. Of course the so-called witches come in for the blame of many misfortunes, and there are marked women in every neighbourhood, who obtain special credit for working charms in secret on their enemies, which inevitably result in sickness or death. The wildest tales are told of their power, and with such earnestness and circumstantiality, that even educated native officials from other districts almost invariably become converts to the popular idea. In some instances, where results have been verified by indubitable testimony, they can only be attributed to animal magnetism or mesmeric influence; and a case lately occurred in which an English police officer stated that he himself saw a girl lying senseless after having been handled by a reputed witch, the girl having been again resuscitated in his presence through the said witch's influence. If the officer in question was not imposed upon, or did not in any way misapprehend the facts, then this solitary example indicates some knowledge of mesmerism, as existing among special portions of the community. The extreme credulity of the people exposes them at times to cruel hoaxes. [illegible] Mungelí pargana of a Panká named Mangal, [illegible] ne fifteen or twenty years ago gave out that [illegible]. This was nothing strange, for both gods and devils are accused of constant interference with mortals. Mangal was credited with the power of curing diseases, and securing to his worshippers future happiness. He used to sit with a light before him, and his devotees approached, saluted, and touched his feet. He was literally inundated with followers, and the offerings of grain, cocoanuts, and such like gifts were something incredible. His influence was confined to a few short weeks, for his advent occurred about the cultivating season, and he had declared that good mens' crops would spring up without sowing. It appears that thousands of cultivators were fools enough to attach credence to this teaching, and, as viewed practically, this simply amounted to a loss of revenue. When the time for collection arrived, the [illegible] vas left to ponder over his [illegible] il. The belief in Mangal's [illegible] some of the more respect- [illegible] :adár of Lormí) the whole affair remains a standing joke.

Education.

As strenuous efforts are being made for the education of the rising generation, the cloud of ignorant darkness which now envelopes the people must gradually disappear. The following return shows the number of schools and of children under instruction:—

Schools.	No.	No. of Pupils.	Average daily attendance.
Government	33	1,934	1,073
Private	58	1,142	800
Total...	91	3,076	1,873

When the total juvenile population is considered, this can only be regarded as a very small proportion undergoing tuition. The boys under fourteen exceed 188,000, and supposing that a fourth of these are of a teachable age and available for instruction, there are some 45,000 boys as possible pupils. Of these only 3,000 are being taught, so that a vast field exists over which to spread the benefits of education.

Crime.

An allusion to crime may not be out of place, as showing that although the people are ignorant, they are not addicted more than their neighbours to crimes of violence. Murders are not numerous, and there has been no case of dacoity for a considerable period. In fact the following figures, from the Police Report of the Central Provinces for 1868, show that crimes of all kinds are less frequent in the Chhattísgarh division than in any other part of the province :—

	Population.	No. of heinous offences.	Petty thefts and burglaries.	Total.
Nágpúr division	2,263,062	72	3,679	3,751
Jabalpúr do.	2,024,645	61	4,181	4,942
Narbadá do.	1,563,912	79	3,665	3,744
Chhattísgarh do.	2,104,570	40	1,797	1,837

There are probably two causes which contribute to this result—the degree of rude plenty which prevails, and the general abstemious character of the population; for it is worthy of note that the drinking classes are comparatively few, and even these, living among large masses who absolutely abstain, are insensibly influenced, and thus come to confine their indulgence to festive occasions, which are few and far between. There can scarcely be a population more submissive and obedient than the great bulk of the people in Chhattísgarh. Whether they are constitutionally timid, or a long course of oppression has created the feeling, is immaterial. Certain it is that they have a great dread of authority, and as they are incapable of distinguishing between a regular and irregular exercise thereof, they are liable to suffer for their meekness at the hands of unscrupulous subordinate officials. Any creature with a badge, or some such insignia of office, is quite a magnate in the interior, and will always be fed, usually obeyed, and often fee'd. It cannot but follow that people so ignorant come to be oppressed, for they are afraid to complain, and the only effectual remedy is the gradual spread of intelligence, which will teach individuals to realise their position and rights. The injurious results of over-submissiveness are palpably evident in all roadside villages. Ordinarily the mere approach of a road should be a source of profit, for the constant passage along it creates

a demand for supplies and carriage, which would tend to enrich the resident community. But in Chhattísgarh it is considered a fatal calamity, and there is scarcely a roadside village that is not in a more or less unhappy condition, verging at times on absolute desertion. The reason is obvious. The people,

Cheapness of living.

To the non-agricultural population the cheapness of living is a fertile source of comfort, and there are a considerable class of pensioners and others who, owing to this cause, have migrated from less favoured regions, and taken up their quarters in the district. With wheat and rice selling often at a maund and a half per rupee, and other articles of native consumption in proportion, a labouring man and family can live comfortably on one anna a day. The classes socially higher in the same way can secure, to an extent, luxury and plenty with means which elsewhere would necessitate stinting and anxiety. Beggars are altogether a rare commodity, and can scarcely ever be pressed hard for food. The greater wealth of the community is a feature which in the future may with certainty be calculated on, but it may be questioned whether the humbler classes will ever be so free from care as they are at present, in regard to the simple necessaries of life. The outward marks of prosperity are, however, few. The passion for display has not yet arisen, and even those, who have means, care not to erect imposing houses, or surround themselves with any of the outward marks of affluence. As the country has only been recently and partially opened out, there is doubtless less accumulated wealth here than elsewhere, and almost no really rich people exist. But hoarding in small sums is a universal habit, and with it all there is an amount of rude comfort among the agricultural population which any one moving among them cannot but perceive. Their grain-stores are generally well filled; cattle exist in great numbers; the luxury of a pony for locomotion is a very common feature; earthen plates have been largely displaced by metal vessels; at all festive gatherings a large portion of the agricultural community are seen to possess jewellery of [illegible]
occasions they are often arrayec[illegible]
quite a superfluity of clothing; [illegible]
to involve a larger expenditure. These circumstances denote an advancing prosperity. The landholders, as a class, are not indebted, and they have had conferred on them the boon of proprietary right, equivalent, at present rates, to a sum of twenty lákhs of rupees (£200,000), so that altogether the people may be regarded as in a comfortable and progressive condition. They require in fact only an outlet for their produce, to occupy a position which would compare, not unfavourably, with that of the agricultural classes of other districts in the province.

SECTION IV.—*Resources.*

Agricultural plenty.

The chief wealth of the district consists in its agricultural produce. The adventurous carrier class (Banjárás), following their strings of bullocks through the hilly wilds, which shut in the Chhattísgarh plain, in order that they may return laden with grain, have not inaptly termed this "the land of plenty" (khalautí).* They find here a surplus produce, which from the absence

* This is more commonly interpreted to mean "the low country."

of facilities for export, seems almost inexhaustible, for in a great number of villages they cannot fail to observe the prominent and capacious grain-stores, well raised above the ground, walled and thatched, and containing from fifty to two hundred cart-loads of the great staple, rice. Then wheat and oil-seeds and pulses are produced in great abundance, and there is a kind of reckless improvidence in many places in feeding, free of cost, all travellers who pass, that indicates a condition in which it may be said that want, using it in the sense of food, is almost unknown. Of the entire produce sixty-five per cent. is rice. It is grown on all soils, and the average yield is often enhanced more from the lie of the land than the quality of the soil. The prevalent soils are black, mixed, red, and sandy. The black soil, as has been often stated, is the debris of trap; the red is probably decomposed laterite; the sandy, as the name implies, represents deposits from sandstone rocks; while the mixed is allied to the soil, either black or other, which most preponderates in its composition. The black soil is of course the most valuable, because both spring and autumn crops can be grown on it. But it seems a disputed point whether the most abundant yield of rice is generally obtained from black or from red soil. The sandy soil again, when manured and irrigated, is well adapted for sugarcane and all kinds of garden produce, and is much prized, but there is too much percolation in it to suit the rice crop. Looking then at these main divisions of soil, it may be said that the western tracts of the district are the richest, being nearly all black soil. The centre has land of very mixed quality, while the whole eastern parganas are almost entirely (except in patches) either red or sandy soil. A peculiarity of rice-fields in Chhattísgarh is their extreme minuteness. In every village numbers of fields are found not exceeding a few poles, or about the dimensions of a public dining-table. The practice is said to have arisen from the impossibility of obtaining tenants, unless each received a share in the good or best-lying land. Thus land lying near the village is coveted because it is so easily worked and manured, and a low dip, because, when ridged, it best utilises the annual rainfall. These stretches then come to be very minutely divided. Again, now that the custom of small fields has become stereotyped, it is generally urged that in red soil the smaller the surface enclosed, the better the water is stored, and the larger the crop. Thus what originated for convenience is retained for profit. The reason may be that red soil does not retain moisture, though at the same time surface-water does not percolate freely through it. In soil like this it is therefore important to obtain as much surface-water as possible for rice, and this is effected by ridging-in small areas. This trouble is not taken with soil which retains moisture, and in which, if surface-water remains long, the crop is likely to rot. In fact it is always found that, where the fields are large, the soil is black, and that, where the converse is the case, it is on account of the peculiar attributes of the red soil. Under the present system of rice cultivation, small fields in Chhattísgarh are thus not only a convenience, but an absolute necessity.

Shifting tenures.

Another peculiarity is the practice of changing fields. This would occur periodically, so that no tenants should monopolise the best land. The practice is not universal; it exists in some villages only. The want of attachment, however, to individual holdings is an almost universal feature, and a very trifle will often induce even a hereditary tenant to relinquish his land. The result is that there is little of that minute and persistent care which is so marked a feature in a peasantry

attached to the soil. Few cultivators feel so deeply rooted as to devote extra labour to permanently enhancing the yield of their fields, and so cultivation generally comes to be desultory, and is carelessly carried out.

Irrigation.

Where an agricultural population depends so entirely on a solitary crop, and that crop one which requires an abundant rain- ... l of uncertainty and anxiety. ... de- spread scarcity. It, howe ... ing girdled by hills, enjoys a fa ... of partial failure of crop, but no tradition of a famine; for if the absence of rainfall has blasted hopes in one quarter, the area is so extensive that at some other point the fall has been adequately abundant. Besides periodical showers, the rice-crop requires four heavy downpours, namely, one in each of the four monsoon months. The September one should be late in the month, and as this is often untimely or deficient, bumper harvests are the exception, not the rule. It is at this time, if bright sunny days persistently succeed each other, that heavy care is pourtrayed on every countenance, from a horrid dread that the whole season's labour will be lost. Then the village gods are piteously supplicated, while the elders find comfort in relating their experiences, and the weatherwise make their prophecies, scanning every cloud lest haply they may find a hopeful omen. At the same time the country is not entirely dependent on the regularity of the monsoon. There are, scattered over the district, some seven thousand tanks, which the forethought of succeeding generations has contributed to construct. Although not entirely available for watering the fields (for many are strictly preserved to provide water during the heats of summer for man and beast), yet a large number are utilised for purposes of irrigation, and thus some portion of the crop in numerous villages at all times comes to be saved.

Wheat and other staples.

Besides rice the most common crops are kodo, wheat, pulses, oil-seeds, and cotton; jawárí is not cultivated. Kodo (*paspalum frumentaceum*) is a very poor staple, and has no market value. It is grown generally on inferior soils, and at the same time as rice. Th ... It is rarely ... pulses are o ... duced on the light and poorer soils. Both of these are largely produced, and the yield of oil-seeds is considerable. The cotton, however, is generally inferior, from the character of the soil on which it is usually raised, and the returns are limited. The best cotton is found in the zamíndárís of Kawardá and Pandariá, where the undulating stretches of black soil are eminently fitted for its production. It is never sown alone, but always mixed with arhar or kodo. Of regular rabí crops a large number of villages have none whatsoever, but where these exist they are tended with considerable care. For both wheat and gram the land is ploughed four times, and for the former some of the fields are regularly embanked to retain moisture and increase the yield. None of the rabí crops are either irrigated or manured. They are sown in October and November and reaped in March. In fact, excepting garden produce—the favourite pursuit of Málís, Marárs, &c.—the only crop which is regularly both manured and irrigated is sugarcane. It entails an immense amount of labour, being frequently irrigated, some twelve times ploughed, and manured on two or three

different occasions. The few acres of sugarcane cultivation, however, which each village undertakes are raised by the joint efforts of the whole cultivating community. Each cultivator receives a small plot proportioned to the size of his general holding, the lion's share falling to the proprietor; and all labour together in preparing the field, tending the crop, and extracting the gur. In the western portion of the district there are villages which produce sugarcane without irrigation, but the crop is uncertain and scant. Instances also occur where it is raised without manure, but this is only in the vicinity of streams which overflow their banks in the monsoon, and leave a deposit that enriches the soil.

Exhaustion of soil.

In this district one hears but little of the exhaustion of the soil. Year after year rice is produced in the same fields without any change of crop, or even an occasional fallow, and yet the yield is apparently uninfluenced. It seems from the statements of experienced cultivators that new land falls to the level of old in four or five years, and that, during this interval, the extra yield averages from twenty-five to thirty per cent. There is no further progressive deterioration. Rice is not an exhaustive crop, and then, as has been pointed out, the land is generally manured. This may account for the fact that rice is the only crop with which neither rotations nor fallows are practised. Where wheat is sown, it will be followed by gram or masúr one year and then perhaps kodo. And where this is not done, after four or five years the land is left fallow to recover itself. Again, cotton is often succeeded by til or some other oil-seed, so that all through a regular rotation is adhered to, experience having taught the people that their soil is not rich enough, as in some of the Narbadá districts, to yield steadily without a change of crop or a fallow, and manure not being available, as it is absorbed by the rice and sugarcane fields.

Minerals—Coal.

The mineral resources of this district are but little known, and owing to remoteness and inaccessibility are not likely to be developed for many years. In the vicinity of the Hasdú, coal crops up in several places, and it is probable that if a Railway ever be constructed from Calcutta, through the plains of Chhattísgarh, to Nágpúr, the Korbá coal-beds would yield an invaluable supply of fuel. On the right bank of the Hasdú, near Korbá itself, there is an exposed surface of coal extending for about a hundred yards, and in a drainage channel near this same bed it also crops up in several places. Again, some distance from Korbá, on the left bank of the Hasdú, there are the beds of two hill streams—the Bijákherá and Mundjhariá—in which coal appears near the villages of Kalwá and Sankherá, and to such an extent that, walking up the Bijákherá rivulet, the coal is traceable for at least a mile. Exploration would doubtless lead to other similar discoveries. There has been no digging or searching, and what has been traced has simply resulted by the action of the annual rains exposing the surface. This being the case, it is only fair to conclude that the coaly region is very extensive, and if once regularly worked would yield an immense supply. What the quality of the coal is can only be pronounced after careful professional scrutiny. The surface coal is shaly and inferior, but this in itself is not a discouraging fact, for systematic borings might establish the utility of the lower beds. Until this is undertaken no opinion can be formed, and the question will probably remain undecided until the time arrives, by the opening out of the country, for a final verdict to be given. At present no attempt is made to work the coal, though

a few enterprising smelters use it at times for the manufacture of iron after the native fashion.

Iron.

In the vicinity of all the hill ranges in the district iron ore is found, and its manufacture is confined to the zamíndárí estates. As far as can be ascertained there are only some forty furnaces at work, the annual outturn of iron being about four hundred maunds. This is miserably inadequate for the requirements of the people, and the result is that a large importation occurs from Mandla and the Sambalpúr zamíndárís. With all this, prices range high, and the ordinary selling rate is not more than three seers per rupee, or say thirteen rupees per maund. The consumption of the district cannot be under twelve hundred maunds annually, two-thirds of which comes to be drawn from other tracts. The limited production of iron does not arise from a deficiency of the ore, but from an absence of the class called "Agariás," who are employed in its manufacture. If Gonds and other tribes would only acquire the art, they would find in it a fertile source of gain. The profession, however, is scarcely an inviting one, for although the native process of manufacture is extremely rude, the labour involved is very considerable. There is the charcoal to be made, and the ore to be collected. The selected ore is then taken and mixed with charcoal, and is placed in a clay furnace about three feet high. A regular current of air is kept playing on the furnace from the primitive pair of bellows worked by the feet. When the ore is smelted, the manufactured article comes rushing out in a lava-like stream from a crevice at the bottom of the furnace. It is then hammered and run into broad bars fit for sale. The iron which is made is of fair quality, but has no special reputation in the market.

Stone quarries.

In connection with mineral products it may not be quite out of place to mention quarries. The best-worked quarries are those near Biláspúr and Seorínaráin, which contain sandstone excellently suited for building purposes, to an extent capable of meeting large requirements. Similar facilities exist at many points all over the district, were the people sufficiently advanced to appreciate structures of permanent masonry. For road-making there are everywhere large quantities of suitable gravel; but no regular beds of "kankar" (nodular limestone), which experience shows to be more durable, have yet been found.

Waste tracts.

The extensive forests of the district are situated in the zamíndárís, and are private property, the only large tracts of government forest being the wastes spreading over the Lormí and Lamní hills on the north-west, and the Sonákhán area on the south-east. Besides these two tracts there are several considerable patches of jungle, which have been reserved in the portion of the plain skirting the northern hills. The largest of these are the Korí, Bijápúr, Bitkulí, and Pantorá wastes. Again, out in the plain there are a few isolated patches of waste; of no value, however, except for grazing cattle. The total area of government waste, excluded from the private properties by the operations of the settlement department, is 413,509 acres [illegible] f blocks, as already noted, are Lormí and Lam[illegible] Máráji 97,503 acres, Korí 20,776 acres, Bijá[illegible] acres, and Pantorá 13,604 acres. The annual revenue realised at present is about 6,000 rupees. The smallness of the forest revenue, compared with the extent of waste, arises from the fact that

the most valuable of the government forests are more inaccessible than some of the zamíndárí jungles, so that villages in the plain come to indent largely on these latter to meet their annual requirements. Thus the Lormí and Lamní forests are cut off by hills, while Sonákhán is isolated by the deep waters and wide-spreading sands of the Mahánadí. The nearer jungles on the other hand having been hacked and hewed at for years, are considerably thinned, and do not now furnish adequate supplies to satisfy the wants of the whole community.

Forest products.

Sál is the only valuable timber which exists in all the forests of the district in great quantities. Good timber of this description is therefore available almost to any extent. Sáj too is much met with, but it is not generally of large size. Shísham and bíjesál are both scarce, while teak is almost unknown, except in the forest reserve of Háthíbárí near Sonákhán. Of other building timber the most common trees in use are tendú, shísham, kawá, dháurá, semar, anjan, khair, kalmí, and bijrá. There are some twenty other trees which are utilised, but their timber is very inferior. Besides building-timber, the supply of grass and bamboos in the forests is very extensive. Then the valleys of Lormí, Pendrá, Mátín, and Uprorá afford vast grazing grounds, watered by perennial springs, and verdant even in the heats of summer. Here the cattle from the plain find abundant pasture, and are only brought down when the monsoon has commenced. With edible roots and fruits the jungles are well stocked, and they are an immense resource to the hill tribes, who have not unfrequently to remain content with "a dinner of herbs." The tamarind, the mhowa, the tendú, the achár, the jámun, the gasto, the áunlá, and the bel are the fruits in ordinary use, and are the most palatable. Then for medicinal purposes instinct and experience have promoted the use of many plants, and those who are learned in their application are much resorted to. For fever, decoctions are made of ním, chinhúr, donjarí, and gur; for diarrhœa and dysentery, bel and gindel are used; for weakness, bohar, bariárí, gursakrí, and kesarwá; for indigestion, áunlá, dandbehrá, and sátúr; for rheumatism, bansamí and behrá; for headaches, jasmúr and dasmúr, and so on through a host of simple remedies for all ordinary and general complaints.

Lac and other industrial products.

Of industrial products the most extensively in demand is lac. The insect covers the tiny branches of the kusam tree (*schleichera trijuga*) with its coral-like protuberances. The crusty material thus formed, including in its recesses several insects, constitutes the stick lac of commerce, and produces, when manufactured, the deep red dye so largely required. Each tree yields from twenty to thirty lbs., a portion being left for seed, or in other words to reproduce the material in demand, and the annual value of a tree runs from three to four rupees. As a consequence the "kusam" is very rarely cut down, and is invariably preserved as a valuable property. Following lac, resin is a product in considerable demand. This is extracted from the sál tree (*shorea robusta*), which unfortunately has been generally ringed in the process instead of being punctured. Some magnificent forests have been thus destroyed, for the ringed trees speedily dry up, and then, when the annual conflagrations come, they are enveloped in the sweeping flame and augment its volume. It is truly melancholy to wander over the charred remnants of magnificent timber thus uselessly destroyed, and it is only to be hoped that in the future the mode of procedure hitherto prevalent in extracting resin will entirely disappear.

Silk cocoons.

One interesting item of forest resource remains to be referred to—the tasar cocoons, which supply the useful silk so esteemed by the community. The Bhúmiás and other hill men collect these during the monsoon, and are marvellously active and shrewd in finding them in the jungles. They are found chiefly on the sáj tree (*pentaptera glabra*). In the month of August the primitive huts of these wild races are invaded by rearers of the tasar worm, from the more open portions of the district. These men come to purchase, and a party usually consists of seven or eight persons. A sufficient stock having been obtained, these rearers return to their [illegible] stunted sáj trees, covering eight or ten ac[illegible]t. Here in September they tie the cocoons to a series of strings, each string stretching from a branch of one tree to a different branch in another, the cocoons thus suspended looking from a distance like a great row of eggs. By degrees the moths cut through the cocoons, during which process they are closely watched, and after they have paired, the females are placed in earthen vessels (gharás), in which they lay their eggs and die. The males fly away. The eggs are kept in the huts of the people, generally in cloth, and incubated by heat. They are little round dots about the size of mustard seed. In eight or ten days the worm is formed, and as each female moth placed in the vessel deposits about a hundred eggs, a great outturn is obtained. The worms thus incubated are taken out and placed on sáj trees, on the leaves of which they feed. They are small tiny insects at first, but they grow in size till they attain the thickness of a man's finger, and are perhaps two and a half inches long. At this stage they are very prettily marked; but in three months they have attained their full size, and then commence their cocoons, which are finished in two days. It is quite an interesting spectacle to see these insects busily employed throwing one thread round their bodies and then another, until they are completely encased in their silken home. A period of some four months elapses, viz. from September to December, from the time the moth breaks out of the old cocoon to the formation by the freshly generated worm of the new one, through the processes of incubation, development, &c. The new cocoons are sold to the silk-weavers, who steep them in hot water, mixed with tamarind pods or leaves, in order to communicate to the thread additional strength and elasticity, when the thread is carefully wound off, and manufactured into the light-textured tasar silk. One piece requires on an average some 800 cocoons, and as the probable amount of silk woven may be estimated at 10,000 pieces, the annual supply, to admit of this, must be something like eight million cocoons, the outturn probably of some 80,000 moths. It is strange that the Kewats, who rear the worms, instead of depending annually on the Bhúmiás' supply from the wilds, do not themselves maintain a permanent stock to breed from. They urge that experience has not proved this process profitable; but the true reason probably is that it would entail too much system to satisfy their tastes. As it is, while employed in rearing they remain away from their homes, confine their diet to rice and salt, and depend on the prayers of the Bhúmiá "Baigás" for success. The absence of this last element has in every instance, it is alleged, been followed by failure.

Section V.—*Trade.*
Imports and Exports.

The following view of the trade of the district is tabulated from the Trade Statistic Returns for the last four years:—

IMPORTS.

	1864-65		1865-66		1866-67		1867-68	
	Maunds of 82 lbs.	Rupees.	Maunds of 82 lbs.	Rupees.	Maunds of 82 lbs.	Rupees.	Maunds of 82 lbs.	Rupees.
Sugar	1,791	35,820	2,262	45,240	2,183	43,640	9,037	52,740
Metals and hardware...............	2,927	1,04,703	1,265	47,115	2,822	94,451	2,959	1,09,553
English piece-goods.	721	64,169	310	27,590	1,341	1,18,829	1,269	1,11,941
	Head.		Head.		Head.		Head.	
Cattle	14,220	1,27,980	16,112	1,45,008	35,565	3,30,085	10,266	92,399
Miscellaneous.........	9,237	1,29,298	5,941	83,174	15,338	1,16,659	7,522	1,05,308
Total......	28,896	4,61,970	25,890	3,48,127	57,249	7,03,664	24,663	4,72,241

EXPORTS.

	1864-65		1865-66		1866-67		1867-68	
	Maunds of 82 lbs.	Rupees.	Maunds of 82 lbs.	Rupees.	Maunds of 82 lbs.	Rupees.	Maunds of 82 lbs.	Rupees.
Rice....................	544,744	5,44,744	134,099	134,099	105,843	1,05,843	86,591	86,591
Wheat	103,017	1,03,017	43,354	43,354	18,421	18,421	68,035	68,035
Other edible grain...	17,313	17,313	7,645	7,645	144	144	1,502	1,502
Cotton..................	12,771	1,66,023	15,312	1,99,056	1,724	22,212	12,621	1,64,073
Gur	12,479	49,916	4,053	16,212	4,386	17,544	793	2,972
Oil-seeds	......	......	60	120	45	90	90	180
Lac	26,111	4,17,776	17,721	2,83,536	6,169	98,704	9,752	1,56,032
Miscellaneous	4,405	48,188	12,428	1,36,708	6,057	66,737	5,099	56,089
Total......	723,843	13,50,277	234,672	8,20,730	143,709	3,30,695	184,484	5,35,475

In the above table, for purposes of comparison, a uniform unit of value has been maintained for each item in all the years, adopting for this purpose average rates. The imports consist chiefly of sugar, metals, English piece-goods, and cattle. Salt is not shown, as the customs department registers this on its crossing from the coast, including in the return the whole of Chhattísgarh. The exports are mainly rice, wheat, other edible grains, and lac. The great year for the agriculturists here was 1864-65. They then exported over 650,000 maunds (100,000 quarters) of grain, compared with only 150,000 maunds during 1867-68, and 50,000 rupees' worth of gur compared with 3,000 rupees' worth in 1867-68. As a permanent feature, however, a large export cannot be calculated on, for so long as pack-bullocks remain the sole means of transport for produce, the grain from Chhattísgarh only repays carriage when prices westward have risen to a more than ordinarily high rate. Independent of grain the only other large agricultural product that is exported is cotton. The area under cotton cultivation is 83,371 acres, which at a low estimate yields twenty seers or forty lbs. of cleaned cotton per acre, or altogether 41,685 maunds of cotton per annum. The whole trade has a western tendency to the railway at Jabalpúr, and, as has already been urged, to connect the Biláspúr district with so near a market is a matter of paramount local importance. Rather less than a fifth of the produce of the district has been calculated to be available for exportation, and of this only a fourth is recorded as having obtained a market. No statistics exist of the trade south *viá* the Ráipúr district, and east *viá* Sambalpúr. The former is very limited, and the latter consists chiefly of wheat, gram, oil-seeds, and cotton. If this be estimated at 100,000 maunds per annum altogether, there still remains a lamentable deficiency; for while the country is capable of maintaining a produce trade of 50,000 tons annually, owing to its land-locked condition, the

trade carried on only amounts to some 14,000 tons. The lac trade represents an important item, the average export of the last four years being nearly 15,000 maunds, aggregating in value about two and a half lákhs of rupees. This is not, however, entirely from this district, but from all Chhattísgarh. The grain exports hitherto alluded to appertain properly to Biláspúr, because the Ráípúr grain export is to the south, mainly along the Great Eastern Road; but this is not the case with lac, which from both districts proceeds over the same lines to Mirzápúr and Jabalpúr. The stick-lac is purchased up by agents of firms at low rates, and must yield a large profit to the purchasers, compared with the small returns the actual collectors receive. No mere local resident, however, has found it a remunerative process to export on his own account, the manufacture of the dye being almost a monopoly. The whole business therefore is carried on by agents on the spot, who despatch the commodity at the instance of the firms employing them. The expansion of the trade is not a likely contingency, as the demand fluctuates, and the "kusam" trees on which the lac insects are fostered are somewhat limited in number.

Of local industries the most important is the weaving trade. There are in the regular weaving trade some 6,000 looms. The average outturn of each loom is a hundred cloths a year, so that the aggregate outturn must be 600,000 dhotís, valued at one rupee each, or six lákhs of rupees. Then all the Panká caste weave, in addition to cultivation, and nearly half the cloth in the district is made by them. There are among them about 12,000 looms, the average outturn of each being about forty cloths a year, giving a total of say 500,000 dhotís. They are generally small, and made for the cultivators, selling singly for about ten annas each, so that the aggregate value would be about three lákhs of rupees. The total number of cloths made must be at least eleven hundred thousand, valued at nine lákhs of rupees. Besides this some 10,000 pieces of tasar silk are manufactured annually, selling at from five to six rupees a piece. It is estimated that there are 600,000 persons in the district, requiring on an average two cloths each; this would be 1,200,000 dhotís; and now looking at the number of looms we find that the outturn approaches this limit. The estimate given may therefore be accepted as a very close approximation to the real extent of the weaving trade. The great majority of weavers are in comfortable circumstances, but nothing more. They make from two to three annas a day as the price of their labour, which, with grain cheap, is sufficient to support a family. The weavers of the fine cloths make from four to six annas a day, and this is the extreme limit.

The weaving trade.

Administration.

The revenues of the district for the year 1868-69 were—

Land	Rs.	2,71,956
Excise	,,	8,922
Stamps	,,	22,335
Forests	,,	4,337
Assessed taxes	,,	[illegible]

The executive staff consists of a deputy commissioner ... head-quarters, and tahsíldárs or sub-collectors at Bilá... Naráin. The police station-houses are at Bilásp... Ratanpúr, Surgáon, Lormí, and Sárágáon.

...sal (pentaptera ...anoxylon), kha... and cocoons of... the Ong, a trib...

BILA'SPU'R—The central revenue subdivision or tahsíl in the district of the same name, having an area of 1,674 square miles, with 975 villages, and a population of 223,388 according to the census of 1866. The land revenue of the tahsíl for the year 1869-70 is Rs. 1,01,917-2-0.

BILA'SPU'R—The head-quarters of the district of the same name, pleasantly situated on the south bank of the river Arpá. It has a population of 6,190 souls. The town is said to have been founded rather more than three hundred years ago by a fisherwoman named Bilásá, from whom it takes its name. For a long period it consisted of only a few fishermen's huts, but about one hundred years ago one Kesava Pant Súba, the manager of the district on the part of the Maráthás, took up his residence here and began to build a fort. This fort was never completed, but a portion of it still exists on the banks of the river, at one extremity of the present town. It is a brick structure, in no respect imposing, and with no pretensions to architectural beauty. As the town became the residence of an important official, and the head-quarters of a military contingent, traders commenced to settle in it. Subsequently, however, the Maráthás fixed their head-quarters at Ratanpúr, and Biláspúr dwindled into comparative insignificance. It was in 1862 again constituted the head-quarters of a British district, and is now a rising town. The vicinity is well wooded; there are many gardens and mango-groves; and the view of the distant hills affords a pleasant prospect. The only buildings of any importance are those erected for government purposes. Bilá́spúr is 69 miles N.N.E. of Ráípúr, 144 S.W.W. of Mandla, and 140 N.W. of Sambalpúr.

BILIHRA—An estate in the Ságar district, about twelve miles south of Ságar, consisting of five villages, with an area of fifteen square miles. As mentioned in the account of "Ságar," this estate was assigned by the Peshwá to Prithví Pat, the original possessor of Ságar. It then comprised twelve villages, which were held at a quit-rent. His descendants remained in undisturbed possession till A.D. 1818, when this, with Ságar, was ceded to the British. At that time Bahádur Singh, an adopted son of Mán Singh, the last lineal descendant of Prithví Pat, was in possession. With him an arrangement was made by the government that the quit-rent should be discontinued, and that seven villages out of the twelve should be fully assessed, leaving the remaining five rent-free for ever. The village contains 299 houses, with 1,331 inhabitants. There is a school here for boys.

BILTARA'—A small village in the Damoh district, ten miles and a half from Damoh on the Jokáí road. Between this and Damoh are no less than sixteen nálás, fifteen of which are bridged. Water can be obtained from a tank and from a well. The encamping-ground is tolerably good.

BI'NA'—A river which, taking its rise in the Bhopál state, enters Ságar in the south-western extremity, and flows almost due north, past Ráhatgarh, where it is crossed by a large stone bridge of fourteen arches. It then turns in a westerly direction towards Bhopál, forming the boundary between that state and Ságar [illegible] about twenty-five miles, till it passes Eran, and from thence forms the [illegible] veen Ságar and Gwálior, till it falls into the Betwá.

[illegible] Ságar district, the chief village of a tract known by the nam[illegible] It is situated about twenty-four miles north of Ságar, and [illegible] with 848 inhabitants. The history of this village

and tract till the year A.D. 1733 is the same as that of the state of Dhámoní, of which they formed part. In that year Rájá Chhatra Sál made over Bináiká to the Peshwá, but on the death of the former, his son Rájá Jagat Ráj refused to ratify the transfer, and kept possession himself. Some five years afterwards the Peshwá forcibly established his claim, and the tract thus became part of the Maráthá territory. The fort was built, and the village was much improved, during the Maráthá occupancy by Vináyak Ráo, one of the Peshwá's governors of Ságar. In the year 1818 the tract formed part of the territory ceded to the British government by the Peshwá. The tahsíl head-quarters were held in this village from the year 1832 to 1861, having been removed thither from Dhámoní. The fort has been for the most part destroyed since the removal of the tahsíl to Bandá. The village itself is one of no importance, though one of the largest in the Bandá subdivision. No trade of any kind is carried on. A weekly market is, however, held on Thursdays, at which provisions and cloths are brought for sale.

BINDRA'NAWA'GARH—One of the Pátná group of chiefships attached to the Ráípúr district. It is situated to the south-west of Khariár, and adjoins Narrá and others of the south-eastern zamíndárís of Chhattísgarh. Only a small proportion of the area is under cultivation. The chief is a Gond by caste.

BIRUL—A large village in the A'rví tahsíl of the Wardhá district, containing 1,949 inhabitants, chiefly cultivators and oil-pressers. It lies about nineteen miles west of Wardhá. The village mud fort, now in disrepair, was built by the Desmukh family who founded the village some two hundred and fifty years ago, and still retain a share in it. There is a village school here.

BISNUR—A large village in the A'rví tahsíl of the Wardhá district, containing 1,493 inhabitants, chiefly cultivators. It is situated on the bank of the river Wardhá, forty-five miles north-west of Wardhá. The road from Amráotí to Nágpúr enters the Wardhá district at Bisnúr, so a police outpost has been established here to guard the traffic. The Bisnúr fort has recently been converted into a saráí. There is a good village school, and a small weekly market is held here every Friday.

BOR—A stream which rises in the Nágpúr district and enters the Wardhá district near Hingní. Thence it flows past the town of Selú and joining the Dhám flows into the Waná.

BORA'SA'MBAR—A chiefship which formerly belonged to the cluster of states known as the eighteen Garhjáts, and is now classed among the ordinary khálsa zamíndárís attached to the Sambalpúr district. It is about forty miles long by twenty broad, thus having an area of some eight hundred square miles. About one-half is cultivated, and the remainder is jungle and waste. The soil is light and sandy, like the rest of the country in this portion of the Mahánadí valley. A long range of hills, which do not, however, rise over 2,200 feet above the level of the sea, forms a natural boundary to the northward between this state and Phuljhar. A still more continuous and lofty range, of which the height varies from 2,000 to near 3,000 feet, forms the boundary between Borásámbar and Pátná. Nearly one-half of the state is covered with forest. Teak is scarcely ever met with, but sál (*shorea robusta*), sáj (*pentaptera glabra*), dháurá (*conocarpus latifolia*), tendú (*diospyros melanoxylon*), khair (*acacia catechu*), and many other useful woods, as also lac and cocoons of the tasar silkworm, are common. The principal river is the Ong, a tributary of the Mahánadí; it rises in the hill range to the westward in the Khariár

zamíndárí, and flows through the whole length of Borásámbar from west to east. There is nothing deserving the name of a road in the whole state, but from Khariár (Thánot) there is a track, a good deal used by Banjárás. This is clearly enough defined, but a laden cart could not go along it. The climate is similar to that of Sambalpúr. Tigers, panthers, bears, and wild buffaloes are numerous.

By the last census (1866-67) the population is shown at 19,203 souls. The principal agricultural classes are the Koltás, Binjháls, Saurás, Khonds, and Gonds. There are also a few Bráhmans, and a sprinkling of the artisan classes. The Binjháls have customs somewhat similar to the Gonds, and have also the same type of countenance, but they are not recognised by any of the tribes of Gonds in these parts as clansmen. It is supposed that they have immigrated from the westward, *i.e.* from the great Vindhyan range of hills. The manufactures are limited to iron implements and coarse cloths; rice is the chief agricultural product, but the pulses, oil-seeds, sugarcane, and cotton are also grown. The revenue is estimated roughly at about Rs. 2,000 per annum in cash, but nazrána payments in kind, &c. would probably increase this by another thousand rupees at least. The chiefship consisted originally of only a few villages, and was known by the name of A'tgarh. By degrees the family, which was a very warlike one, increased in power, and acquired territory from the neighbouring chiefships of Phuljhar and Pátná, till Borásámbar became an important state, and was deemed worthy of being included amongst the Garhját cluster. It has been in the family of the present holder for some twenty-eight generations.

BORI'—A thriving village in the Nágpúr district, on the left bank of the river Waná, and lying between the Great Southern Road and the Railway, about eighteen miles from Nágpúr. The population, amounting to 3,371 souls, is mostly employed in agriculture, or in weaving and dyeing country cloths. The Rangárís (dyers) are an important section of the people. Cloths dyed at Borí are in especial request, as the dye, of a red brick colour, is very durable. This quality the dyers ascribe to properties possessed by the waters of the Waná. There are several fine groves to the north of the town, and some good gardens. Near the railway station is a commodious saráí, lately built, and on the Great Southern Road is a good travellers' bungalow. There is also a government school here. The town was founded by one Safdar Khán, a Pathán siladár of Bakht Buland. It remained in his family for seventy-five years. It was afterwards held by Mainá Báí Nimbálkarín, who, with a garrison of two hundred men, successfully held her fortress against three raids of the Pindhárís.

BORI'—A small forest tract of some thirty square miles in extent, situated south of the Pachmarí range of hills in the Chhindwárá district, and containing some fine teak and other timber. Plantation operations have been commenced in this forest.

BOTEWA'HI'—A river in the Chándá district. It rises in the eastern slopes of the Perzágarh hills, and after an easterly course of twenty-eight miles falls into the Waingangá at Ranmanchan. This stream never dries, and the water is considered peculiarly good for drinking purposes. During the rains its clear current can be traced flowing in, but not intermingling with, the muddier volume of the Waingangá.

BRAHMAPURI'—The north-eastern revenue subdivision or tahsíl in the Chándá district, having an area of 1,905 square miles, with 449 villages, and a population of 158,114 according to the census of 1866. The land revenue of the tahsíl for the year 1869-70 is Rs. 87,802.

BRAHMAPURI'—A municipal town in the Chándá district, and the head-quarters of the Brahmapurí tahsíl, situated eighty miles north-north-east of Chándá, in a bend of the Waingangá. It contains 1,358 houses, and is more a place of residence for the neighbouring landholders than a trading mart. It manufactures, however, fine cotton cloth and thread, excellent brass and copper utensils, and good driving-carts. The town is prettily situated on red gravelly soil, and surrounded with picturesque groves and undulating rocky ground. In the highest part of it is an old fort, the walls of which have been levelled, making a spacious *place*, from which the whole of the surrounding country is seen stretched out, and in this square stand the government school-house, the tahsíl court-house, and the police station-house; while it is hoped before long to complete the work by a handsome tank with a broad flight of steps. There are also here a post-office, a female school, and a branch dispensary. The people are chiefly Maráthás.

BU'RHA'—The present head-quarters station of the Bálághát district; well situated on high and dry soil, about ten miles to the north of Hattá, and a mile from the Waingangá. On the north-east and south sides it is sheltered by [illegible] 'ry lapsed to the British govern- [illegible] is head-quarters at this place. [illegible] to 1,206 souls, but it has since considerably increased. There is no trade peculiar to the place, the inhabitants being principally agriculturists.

BU'RHA'—At present the only tahsíl in the Bálághát district, having an area of 2,822 square miles, with 859 villages, and a population of 170,964. The land revenue of the tahsíl is for the year 1869-70 Rs. 67,987, but the total revenues amount to Rs. 1,18,762. A náib tahsíldár is stationed at Paraswárá on the tableland.

BURHA'NPU'R—The southern revenue subdivision or tahsíl in the Nimár district, having an area of 1,225 square miles, with 133 villages, and a population of 68,914 according to the census of 1866. The land revenue for the year 1869-70 is Rs. 63,924.

General description

BURHA'NPU'R—A town in the Nimár district, situated in latitude 21° 18' and longitude 76° 20', on the north bank of the river Taptí, and distant forty-one miles south by we[illegible] In[illegible] by[illegible] an[illegible] held by eleven princes of this dynasty for two hundred years till A.D. 1600, when the kingdom of the Fárúkís was annexed by the Emperor Akbar. During this time it was repeatedly sacked by the rival Mohammadan princes of the Deccan, and never seems to have attained to any great state of magnificence. Of the earlier Fárúkí works no traces now remain, except a pair of minarets of rude unshapely form in the citadel called the Bádsháh Kilá. An old I'dgáh near the

town is attributed to the fifth of the line, A′dil Khán.* The tombs of this prince and of some of his successors are also in tolerable preservation, and though not remarkable for great architectural beauty are curious examples of the style of that period. The twelfth Fárúkí rájá, A′lí Khán, greatly improved the city, and built the handsome Jámia Masjid, still in excellent preservation. The city was greatly extended and embellished during the reigns of Akbar and his successor on the throne of Delhi. In the "A′ín-i-Akbarí" it is described as a "large city with many gardens, in some of which is found sandal-"wood, inhabited by people of all nations, and abounding with handicraftsmen. "In the summer the town is covered with dust, and during the rains the streets "are full of mud and stone." It formed the seat of government of the Deccan provinces of the empire till the reign of Sháh Jahán, when (A.D. 1635) it was transferred to Aurangábád in the Deccan, after which the city was the capital of the large súba of Khándesh. The holder of this government was usually a prince of the royal blood. The first was Prince Dániál, who drank himself to death here in A.D. 1605. In 1614 Sir Thomas Roe, ambassador from James I. of England to the Great Moghal, thus describes his visit to Prince Parvíz, son of Jahángír, governor at Burhánpúr † :—

"The cutwall, an officer of the king so called, met me well attended, with sixteen colours carried before him, and conducted me to the seraglio where I was appointed to lodge. He took his leave at the gate, which made a handsome front of stone; but when in, I had four chambers allotted to me, like ovens and no bigger, round at the top, made of bricks in the side of a wall, so that I lay in my tent; the cutwall making his excuse that it was the best lodging in the town, as I found it was, all the place being only mud cottages, except the prince's house, the chan's, and some few others. I was conducted by the cutwall to visit the prince, in whose outward court I found about a hundred gentlemen on horseback waiting to salute him on his coming out. He sat high in a gallery that went round, with a canopy over him, and a carpet before him. An officer told me as I approached that I must touch the ground with my head bare, which I refused, and went on to a place right under him railed-in, with an ascent of three steps, where I made him reverence, and he bowed his body: so I went within, where were all the great men of the town, with their hands before them like slaves. The place was covered overhead with a rich canopy, and under foot all with carpets. It was like a great stage, and the prince sat at the upper end of it. Having no place assigned, I stood right before him, he refusing to admit me to come up the steps, or to allow me a chair. Having received my present, he offered to go into another room, where I should be allowed to sit; but by the way he made himself drunk out of a case of bottles I gave him, and so the visit ended."

Tavernier passed through Burhánpúr (or as he wrote it, Brampour) in 1641, and again in 1658 on his journeys between A′gra and Surat. This is how he writes of it in 1658 ‡ :—

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* The Fárúkís were all entitled Khán, a designation bestowed on them by the King of Gujarát, to whom they paid allegiance as suzerain; hence, according to some authorities, the name of their country, Khándesh.

† Pinkerton's Voyages and Travels, vol. viii. p. 5.

‡ Tavernier's Travels in India, Part II. Book I. p. 31, Edition 1678 (London).

"It is a great city, very much ruined, the houses being for the part thatched with straw. There is also a great castle in the midst of city, where the governor lives. The government of this province is a considerable command, only conferred upon the son and uncle of the ki There is a great trade in this city, and as well in Brampour as over all province; there is made a prodigious quantity of calicuts, very clear a white, which are transported into Persia, Turkey, and Muscovia, Polan Arabia, to Grand Cairo, and other places. There are some which a painted with several colours, with flowers, of which the women make veils an scarfs; the same calicuts serve for coverlets of beds and for handkerchiefs. There is another sort of linen which they never dye, with a stripe or two o gold or silver quite through the piece, and at each end from the breadth one inch to twelve or fifteen, in some more, in some less, they fix a tissue of gold, silver, and silk intermixed with flowers, whereof there is no wrong side, both sides being as fair the one as the other. If these pieces, which they carry into Poland, where they have a vast utterance, want at each end three or four inches at the least of gold or silver, or if that gold or silver become tarnished in being carried by sea from Surat to Oormus, and from Trebizan to Mangala, or any other parts upon the Black Sea, the merchant shall have much ado to put them off without great loss. He must take care that his goods be packed up in good bales that no wet may get in, which for so long a voyage requires great care and trouble. Some of these linens are made purposely for swath-bands or sashes, and those pieces are called orris. They contain from fifteen to twenty ells, and cost from a hundred to a hundred and fifty rupees, the least not being under ten or twelve ells. Those that are not above two ells long are worn by the ladies of quality for veils and scarfs, of which there is a vast quantity vended in Persia and Turkey. They make at Brampour also other sorts of cotton linen, for indeed there is no province in all the Indies which more abounds in cotton."

The city is shown by the remains of its mosques, houses, &c. to have extended, at the height of its prosperity under the Moghals, over an area of about five square miles, with a circumference of about 10½ miles. It was plentifully supplied with pure water by a system of water-works exhibiting considerable skill in their construction. There are eight sets of these still to be traced in the neighbourhood. Two of these were channels led off from running streams, partly under and partly above ground. The channels of both are now destroyed, but the dam on the Utáulí river, south of the city, still forms a fine sheet of water. The remaining six consisted of a number of wells, connected by a subterranean gallery, and so arranged as to catch the percolation of the water from the neighbouring hills towards the centre of the valley. When a sufficient supply as thus been obtained, it is led off in a masonry adit pipe to its destination in he city or its neighbourhood. One set, called the Phutá Bandára, supplied the alace and the centre of the city, and still supplies the greater part of the town. nother, called Tírkhutí, was made for a suburban garden called Lálbágh. iese were both made about A.D. 1640. Three more go to the town of hádurpúr, a suburb of the city built by Bahádur Khán, the last of the rdkís, and were constructed between 1690 and 1710. The last of the six goes palace erected by Ráo Ratan, rájá of Harautí, who was for some time ernor of the city in the reign of Jahángír. All these channels, where they run rground, are furnished at short intervals with tall hollow columns of masonry g to the level of the water at the source of the works. They seem to have

been manholes to give access to silt traps, and may have been designed for other purposes as well, regarding which authorities seem to differ. They form a marked feature in the plain around Burhánpúr. The modern city is confined to a much smaller area than this, and is surrounded by a brick wall erected by the Nizám A'saf Jáh in A.D. 1731. It has numerous bastions, and nine gateways, but does not seem to have been designed to resist artillery. The circumference is about 5½ miles, enclosing an area of 1½ square miles. All the architectural remains of any note, comprising a portion of the Bádsháh kilá or citadel, a pleasure-house called the áhú khána (deer park) on the south side of the Taptí, and numerous mosques and tombs, belong to the period of Moghal rule, and form altogether an exceedingly meagre display, considering the long period during which the city was the residence of princes and nobles. Almost the only one of any merit is the tomb of one Sháh Nawáz Khán, son of the famous Abd-ul-Rahím Khán (khanání), a soldier of fortune who married his daughter to the Emperor Sháh Jahán, and afterwards lived the life of a recluse at Burhánpúr. The tomb was built during his lifetime, and is a really handsome structure.

History.

Burhánpúr continued to play an important part in the wars of the empire, particularly in the reign of Aurangzeb. It was plundered in A.D. 1685 by the Maráthás, just after that prince had left it, with an enormous army and magnificent equipage, to subjugate the Deccan. Repeated battles were thereafter fought in its neighbourhood, until in A.D. 1719 the demands of the Maráthás for the "chauth" or one-fourth of the revenue were formally conceded. In A.D. 1720 A'saf Jáh Nizám-ul-Mulk seized the government of the Deccan, and thereafter resided much at Burhánpúr, where he died in A.D. 1748. He was interred, however, at Aurangábád. In 1760 Burhánpúr was ceded by the Nizám to the Peshwá after the battle of Udgí, and in 1778 was transferred by him to Sindiá. In A.D. 1803 the army under General Wellesley took Burhánpúr and A'sírgarh; but by the treaty of Surjí Anjangáon, concluded in 1804, these places were restored to Sindiá. In 1860-61 Burhánpúr and the surrounding mahál s were ceded by Sindiá in consequence of some territorial arrangement, since when the city of Burhánpúr and the pargana of Zainábád became part of the district of Nimár. It is now the residence of an assistant commissioner and sub-collector (tahsíldar). There is a post-office in the city, and a travellers' bungalow near the railway station at Lálbágh, two miles north of the town. The Lálbágh is a finely-wooded park, well supplied with roads, nurseries of trees, flower beds, and vegetable gardens. It is always open to the public.

The city is one of the principal seats of the Bohrá trading community—a Gujarátí Mohammadan sect. A mullá, subordinate to the chief mulla at Súrat, resides here. The Bohrá burial-place, though celebrated, has nothing architectural to recommend it.

Trade and manufactures.

Burhánpúr has long been declining. The removal from it of the seat of native government is one cause of this. Another is the return of peaceful times, which have induced many cultivators of the neighbouring lands, who resided within the walls for protection, to move nearer to their fields. A third is the advent of the Railway, which has knocked Burhánpúr on the head as an *entrepôt* for the trade between Málwá, the Upper Narbadá valley, and the Deccan. Another, and the

one usually adduced as the sole cause, is the falling off in the demand for the rich fabrics of gold and silks, for the production of which the city was long famous, owing to the breaking up of so many native courts. It now contains 8,000 masonry houses, and a population of 34,137, most of whom are dependent in one way or other on the wire-drawing and cloth-weaving industries of the place, which merit some description. They have already been referred to above as having formed the basis of a highly important trade to places as distant even as Turkey and Poland, about the middle of the seventeenth century. They are said to have continued in high prosperity till the Mohammadan power began to wane before the Maráthás, early in the eighteenth century, when they began to decline. The more recent introduction of English fabrics has supplanted here, as elsewhere, the native production of the "fine, clear calicuts" mentioned by Tavernier, and now the industry is confined to the manufacture of fine cotton and silk fabrics interwoven with the gold-plated silver-thread drawn in the city, and to the coarser cotton goods, which have not yet been supplanted in the estimation of the people by Manchester piece-goods.

The value of the fine fabrics depends mainly on the purity of the metals employed in the composition of the wire, and to secure this the wire-drawing has always been kept under government inspection. A hereditary tester called the "chaukasí" received and assayed all the silver and gold brought to the "taksál" or mint (where the Burhánpúr rupee was also coined), and here the wire was drawn out to a certain degree of fineness before being allowed to pass again into the hands of the manufacturers—an arrangement still continued by us. The silver after testing is cast into the shape of a square ingot (pásá), weighing from thirty-two to sixty tolás, and measuring about two feet long and 1¼ inch square, and on this a duty amounting to Rs. 2-6-9, including the fees of the chaukasí and some other servants of the place, was exacted during Sindiá's tenure of Burhánpúr. There were t[illegible]
where wire-drawing was then carried [illegible]
territory. The duties in these places [illegible]
púr taksál. When the city came under our administration the pásá was fixed at [illegible]

[illegible]

weighing from four to forty-two máshás (of fifteen grains troy each) to each pásá, that is from about half to six per cent on the amount of the silver. The number of máshás employed is called the "rang" (colour) of the wire. The adhesion appears to be effected purely by mechanical skill on the part of the workmen called "Pásá Tániás." It is then passed by the same workmen through a series of holes in steel plates of dir[illegible]
spoked wheel of the ru[illegible]
holes before it leaves the [illegible]
nary sodawater wire. Thence it goes into the hands of another set of operatives called Tánías, who still further reduce it through a gradation of forty more holes, the last of which is as fine as a human hair. Their apparatus is of somewhat more delicate construction, but the work requires neither the same skill nor hard work as the first operation. The wire is drawn by them down to various degrees of fineness, according to the work for which it is destined. The round wire is then given to the Chapriás, who flatten it into an almost impalpable film, by hammering between two polished steel surfaces, an operation requiring, it is said, superior skill. In this state it is termed "bádlá," and is used for some few

sorts of work. The greater part of it has, however, to be spun into a thread along with silk, before being woven up. This is done by persons called Bitáís, who use no sort of apparatus for the purpose, excepting a couple of wooden spindles twirled by the hand. Indeed the beauty of the result obtained by such primitive implements must strike every one with amazement. The layer of gold on the finest wire must be of almost inconceivable thinness. The mixed thread is called "kalábatún," which is woven into the kinkhábs and other brilliant fabrics worn by rich natives on high occasions. It is partly exported as thread from Burhánpúr, and partly made into cloth in the city. In either case an export duty of four per cent *ad valorem* was levied on it by Sindiá's government, which has of course been taken off by us. The wire-drawers were originally Patháns introduced from Upper India by the Emperor Akbar, but now all castes work at the trade. The wages of the most numerous of the classes engaged in this industry are extremely low, varying from about three to six rupees per mensem, or about one-half the ordinary wages of a labourer on the railway works. The Pásá Tániás get about Rs. 1-8 a day; but their work is much more severe, and they do not get steady employment.

At the recent census (1866) the number of persons employed in this work was set down at—

Wire-drawers	601
Flatteners	411
Kalábatún spinners	412

The cloth-weaving business of the city is quite distinct from the operation of drawing the wire and spinning the kalábatún thread above described. The fabrics are of many different sorts, many of them of great beauty. Kinkháb (vulgarly kincob), which is of mixed silk and gold thread, is now little made in Burhánpúr; the Ahmadábád and Benáres articles, from being produced both cheaper and nearer the great markets for such stuffs, having driven it out of the field. The same may be said of mashrúá—a fabric of silk warp with the woof of cotton thread wrought with a pattern in kalábatún; though made to a small extent, it is greatly inferior to the produce of Ahmadábád. The chief fabrics still made in the city are zarí—a very rich light stuff in which the flattened wire is interwoven with silk in the warp, with a thread woof, chiefly made up into scarves and sárís worn by females on wedding and other high occasions. Selárí is half silk and half thread, with brilliant edging and borders of silk and gold thread, mostly in the form of sárís and dopattás. Pítámbar, all silk with the same edging, is a better sort of the same. Turbans, sashes, &c. are made in all these fabrics. The gold thread also is much woven up with silks into rich borders and edgings, exported to be attached to the cloth manufactures of other places. The silk for these cloths is all imported; it is mostly from China, generally spun and dyed in fast colours at Puna; a little, however, is spun in the city from the material imported raw. The cotton-thread used is extremely fine, and is both English and made on the spot. The former costs in Burhánpúr exactly one-fourth of the latter, but it is greatly inferior both in strength and cleanness. The closely-twisted native thread breaks with a sharp crack, while the English article, from its fluffy open character, parts without any noise. The people attribute this in part to the different nature of the cotton used, the indigenous fibre being hard though short, while the English yarn is made from the much-desired "long soft staples." The English thread, from its greatly superior cheapness, has, however, completely supplanted the native for all but the finest stuffs. The city thread is spun by the families of the

weavers and others, the best being produced by the Baláhí (Dher) caste. A coarser thread is generally spun throughout the country by the women of almost every caste. It is woven into every description of common cloth by the Burhánpúr weavers, even the best of them, when out of fine work, having to take to the commoner stuffs. The latter now greatly preponderate in quantity, and it is said that every day the demand is getting smaller for the finer qualities. It is not difficult to account for this. The supersession by the rough and ready Maráthás of the luxurious Mohammadan princes and nobles was probably the first blow to the trade. The courts of Sindiá and the Bhonslá Rájá of Nágpúr were, after them, the greatest customers for rich goods; and both of these have now been lost, the former having ceased to patronise Burhánpúr since its transfer to us, while the same articles can be got cheaper in Upper India, and the Nágpúr court having ceased to exist. But besides the diminution of general demand for such stuffs, the Burhánpúr produce is at a disadvantage compared with other seats of the same industry.. The neighbourhood does not produce nearly enough food for the supply of itself and the city, and nearly all the grain, gur, condiments, &c. used have to be imported from considerable distances. Prices therefore range very high in Burhánpúr, and besides, the materials—silk, silver, and gold—have to be brought further, and the goods have to be taken a greater distance to market than those of many other places. It is not to be wondered at then that the commoner stuffs used nearer at hand, and by a lower class of people, are chiefly made. The increased wealth of the mass of the people, due to the cotton demand and other causes, has recently somewhat revived the demand even for fine goods (as shown by the amount of duty received at the taksáls), and it is not hopeless to expect that, as this wealth increases, Burhánpúr may at least cease to decline as a manufacturing town, if it does not actually recover its old place.

The average earnings of the weavers range from about five to ten rupees a month, besides what their families earn by spinning, dyeing, and odd work connected with the trade. They are thus, it appears, a good deal better off than the operatives connected with the manufacture of kalábatún, as was to be expected from the greater decay that has occurred in the gold-wire trade than in the manufacture of cloths. A weaver, if out of fine work, can always make common sárís, dhotís, &c., for which there is a steady demand, and for which little capital is required; but a wire-drawer can only draw wire, and can never afford the capital to work on his own account; in fact there is reason to believe that the weaving operatives, like most others at present, are rather improving in their relations to capital than otherwise. Till lately the whole command of both the wire-drawing and weaving trades was in the hands of the merchants of the city. They found all the materials, and merely paid the stated rates for piecework executed by the operatives; the latter were always kept under heavy advances, and under Sindiá's rule they could not leave their employers while these were unpaid, unless their new masters chose to clear them; in short they were regularly bought and sold like slaves. The employers now complain of their inability to keep them to their work, and seldom now make advances, as the operatives frequently abscond, and being without chattels, debts cannot be recovered from them under our legal procedure. Of course this is altogether advantageous to the operative class; they are thus gradually emancipating themselves from the thraldom of the capitalist merchants, and a good deal of the outcry made by the latter about the decay of the trade may mean only the transfer of a part of their old profits on fine goods to the independent manufacturers of coarser stuffs.

CHA'MURSI'—A town in the Chándá district, situated near the left bank of the Waingangá, forty-four miles east of Chándá. It contains 750 houses; and the inhabitants are chiefly Telingas. The number of wells is noticeable, there being at least a hundred within the town, and their water is peculiarly good. A market is held here on Saturdays, at which groceries, salt, tobacco, and vegetables are retailed. There is also a trade in castor-seed from the Haidarábád territory, and in ghee, tasar cocoons and tasar thread, and salt from the East Coast. Chámursí possesses government schools for boys and girls, a post-office, and a police outpost.

CHA'ND—A thriving village in the Chhindwárá district. It was formerly the head-quarters of a tahsíl, which was abolished five years ago. It is situated on the right bank of the Kolbírá, seventeen miles east of Chhindwárá. A police force is stationed here, and there is a small fort.

CHA'NDA' or CHANDRAPU'R*—

CONTENTS.

General description.

A district lying between 19° 7′ and 20° 51′ north latitude, and 78° 51′ and 80° 51′ east longitude. Its extreme length, north and south, is 120 miles; its extreme breadth, east and west, 130; and the area contained is about 10,000 square miles. In shape it is an irregular triangle, with the northern angle resting on the Ráípúr district, and the western on the junction of the Waná and the Wardhá, while the southern angle on Sironchá is cut off. It is bounded on its northern side by the districts of Ráípúr, Bhandára, and Wardhá; on its western side by the Wardhá and Pranhítá, which divide it from Berár and the Haidarábád territory; on its southern apex by Sironchá, and on the east by Bastar and Ráípúr.

It is divided into eleven parganas or revenue subdivisions:—

1. Hawelí
2. Rájgarh
3. Ghátkúl
4. A'mbgáon
5. Arpallí and Ghot

} constituting the Múl tahsíl.

6. Brahmapurí
7. Garhborí
8. Wairágarh

} constituting the Brahmapurí tahsíl.

* The whole of this article, with one interpolation, is from the pen of Major Lucie Smith, Deputy Commissioner of Chándá.

9. Warorá .... }
10. Bhándak .... } constituting the Warorá tahsíl.
11. Chimúr .... }

And twenty zamíndárís or chiefships—

1. Ambágarh Chaukí ....
2. A'undhí ....
3. Dhánorá ....
4. Dudhmálá ....
5. Gewardá ....
6. Jhárápáprá ....
7. Khutgáon ....
8. Koráchá ....
9. Kotgal ....
10. Muramgáon ....
11. Pánábáras ....
12. Palasgarh ....
13. Rángí ....
14. Sirsundí ....
15. Sonsarí ....

} attached to the Wairágarh pargana.

16. Ahírí ....
17. Chándálá ....
18. Gilgáon ....
19. Párví Mutánda ....
20. Potégáon ....

} attached to the A'mbgáon pargana.

Rivers.

Through the centre of the district, from north to south, flows the Waingangá, meeting the Wardhá at Seoní, when their united streams form the Pranhítá. To this point Chándá mainly consists of a great central valley, the southern portion of the basin of the Waingangá, and of the left slope of a smaller valley trending from the north-west, the eastern half of the Wardhá basin. Below Seoní the Pranhítá valley—a prolongation of that of the Waingangá—commences, and has the southernmost part of the district on its eastern face. This description shows the country according to its most salient features, but going more into detail we find that the north-east corner lies within the basin of the Mahánadí, while the eastern side of the Waingangá and Pranhítá valley is divided into two portions running north and south, the western of which is by those drained rivers, and the eastern by the Indrávatí, which flows from the east. Thus the lines of drainage in the two portions are at right angles to one another. Numerous large streams fall into the five main rivers, watering the country abundantly in their course, and fed by almost countless rivulets. The principal of these tributaries are: of the Waingangá, on its eastern bank—the Gárhví, the Kobrágarhí, the Kámen, the Potpurí, and the Kurúr; on its western bank—the Botéwáhí and the Andhárí; of the Wardhá—the Viraí and the Sír; of the Pranhítá—the Diná; of the Indrávatí—the Bond, the Parlakot, and the Pámlá Gautam; and of the Mahánadí—the Seonáth.

Hills.

Except in the extreme west, hills are thickly dotted over the whole face of the country, sometimes in detached ranges, sometimes rising isolated from the plain, but all with

a southerly trend. East of the Waingangá they increase in height, and form a broad tableland some 2,000 feet above the sea at the highest point. Among the most noticeable are the [illegible]
Muramgáon, Dhánorá, A'und [illegible]
Múl ranges, and the Tepágarh [illegible]

Geological features.

The general configuration of the country, the strata of its elevations, where these are of sedimentary origin, their position, and line of direction, appear to point to the conclusion that the detached ranges and isolated hills have chiefly resulted from denudation, and that their summits now mark what was once the level of the surface. East of the Waingangá the formation is mainly plutonic and metamorphic; granite, gneiss, hornblende, schist, mica-schist, and massive quartz being the typical rocks. Sandstones occur rarely, and when met with are much indurated. West of the Waingangá sandstones of the Damúdá, or true coal-bearing series of India, intermixed with those of other series, form a belt along the Wardhá, fairly parallel with its course, from a little above the village of Ekoná to the head of the third barrier (of the Godávarí navigation scheme) below Kirmirí. This tract is seventy-five miles long, and varies in breadth from eight to twenty-two miles, comprising an area of about one thousand square miles. Seven seams of coal have already been discovered, one of which is thirty-three feet thick. The varieties of sandstone included in this series and in series associated with it are very numerous, the strata in some places being extremely thick-bedded, in others thin bands of flagstone, and in others again mere laminæ not a tenth of an inch thick, while the texture ranges from coarse conglomerate to a stone of the finest grain, and the colours shade from white to purple, and from yellow to red. Fire-clay and other valuable clays are interstratified in the system; and in the boulder and conglomerate beds of the Tálchírs, which underlie the Damúdás, limestone occurs in great abundance. Bounding these carboniferous sandstones on the north, and surrounded on three sides by granitic, metamorphic, and trap rocks, stretches a larger area occupied by another series of sandstones, all more or less indurated, some very highly so. Along the north of this altered group lie beds of serpentine and steatite of considerable thickness. A large portion of the Brahmapurí, Garhborí, and Rájgarh parganas is covered with laterite, which here shows unmistakeable signs of aqueous deposition, and its thickness must once have been great, as is testified by the height of the laterite hills scattered about.

Minerals

Chándá is peculiarly rich in iron ores, which occur from the extreme north to the extreme south, and as far west as the eastern side of the Chimúr pargana. The ore varies in appearance from a bright steely substance to a dull red brown rock, and from a ferruginous earth to a black sand. Gold particles are found in the sand of some of the hill streams, and it is probable that the metamorphic rocks in the south-east contain this metal in considerable quantity, while in the north copper ore is believed to exist; indeed tradition points out the places where it is said once to have been mined. Diamonds and rubies were formerly obtained near Wairágarh, but the mines have long since been abandoned. The ochres and plastic clays of the district are numerous and excellent. There is also in the vicinity of the Wardhá a layer of silicious sand, as fine in grain as the finest flour, which is not without value. The soil over the greatest portion of Chándá is red or sandy, streaked with patches of black or yellow earth,

which, as the Wardhá and Waingangá are neared, change into belts of heavy black loam, and of yellow loam on the left bank of the Pranhítá.

Forests.

Dense forests clothe the country, girdling or intersecting the cultivated lands, and feathering the highest hills. Teak grows everywhere, but it is only along the eastern frontier that it is now found of any size. There large trees are sprinkled along the entire line from north to south, the most valuable reserve being in Ahírí, where at present there are standing many hundred thousands of full-grown and half-grown trees. Bijesál (*pterocarpus marsupium*), shísham (*dalbergia latifolia*), and sáj (*pentaptera glabra*), are widely distributed, the latter in great numbers. Kawá (*pentaptera arjuna*) is plentiful in the vicinity of water; and mhowa (*bassia latifolia*) and achár or chironjí (*buchanania latifolia*) grow profusely in all red and sandy soils. Great tracts of bamboo jungle exist; some of the canes are of immense size; and rohan (*soymida febrifuga*), haldí (*curcuma longa*), khaír (*acacia catechu*), tíwas (*dalbergia oogeinensis*), shíwan (*gmelina arborea*), kusum (*sleichera trijuga*), dháurá (*conocarpus latifolia*), bel (*cratæva religiosa*), tendú (*diospyros melanoxylon*), and wood-apple are common.

Natural products and animals.

Chándá is also rich in wild fibres, lac, tasar cocoons, beeswax, mhowa, and other forest produce; in useful stone of various colours and composition, from the hardest granite to the softest soapstone; in coal, ochres, plastic clays, and iron ores. Rice and gur (raw sugar) are the chief agricultural staples; but excellent cotton, jawárí, oil-seeds, wheat, gram, and pulses are also grown, and the Chándá pán gardens are famous throughout the province. Horned cattle are bred in great numbers, but are not possessed of any special good qualities. Large flocks of sheep abound, principally kept for their wool and manure, and are of three distinct breeds, which are locally known as the Warorá, Múl, and Godávarí sheep; the last have hair instead of wool, and are found only in the extreme south. Goats and poultry, both good of their kind, are plentiful. To a sportsman Chándá offers a magnificent field, for game of every description swarms in the forests, hills, and lakes of the district.

Climate.

In the hilly wooded region on the east the temperature is cooler and more moist than is found further west, but the climate of the district generally does not differ materially from that of other parts of the Nágpúr country below the gháts. The annual rainfall in Chándá registered during the last eight years averages 44·67 inches, but on the eastern frontier it must be much more. The principal rains are from the middle of June to the end of September. Showers are also looked for in November and December, and on these depends much of the success of the dry crops and sugarcane. From the middle of September to the close of November fever of a malarious type prevails all over the district, few escaping an attack, and special care should be taken to avoid exposure to the night air during the period named. Cholera frequently occurs, and in some places with severity; but as a rule the presence of dense jungle appears to arrest its spread. Many villages of the eastern forests, for instance, have never known the disease. Small-pox carries off yearly a large number of children, attacking but few adults, probably because the great majority of these were infected in their youth.

In the Chándá country three distinct nationalities meet—the Gond, the Telinga, and the Maráthá; and every town possesses a proportion of the three. Still, intermingled as they are, the great mass of each may be broadly said to inhabit different tracts—the Gonds lying chiefly east of the Waingangá and the Pranhítá, the Telingas along the east, centre, and south, and the Maráthás in the northern and western parganas west of the Waingangá. The numerous castes included in these great divisions are described in Sir R. Jenkins' report on the Nágpúr territories; and it will be sufficient here to note the races of the Chándá district that are believed to be aboriginal.

Population.

These are—

1. The Gond, Pardhán, and Halbá—of the Gond type.
2. The Kohrí and Máná—of the Kohrí type.
   The first are famous for the construction of tanks, the second as agriculturists.
3. The Golkar and Gowárí—of the Gaulí type.

The Chándá Gonds are divided into four tribes—

1. Máriá or Kohitúr Gond.
2. Náik or Dhurwe Gond.
3. Ráj Gond.
4. Khatolwár Gond.

The Máriás, or as they are called towards the north the Kohitúrs, inhabit the wild wastes of hill and forest which lie beyond the Waingangá, and are in all probability the purest type of Gond Whether they are the root from which the other tribes have sprung can, in our present state of knowledge, be mere matter of speculation, but it is worthy of note that in villages bordering upon the more cultivated tracts the change of name from Máriá to Kohitúr, then to Janglí Gond, and then to Gond, can be seen in progress, and it is easy to imagine that a well-to-do Máriá family calling themselves Gond might in two or three generations adopt the more fashionable style of Ráj Gond. Then again, until a recent period, marriages occasionally took place between members of different tribes, and it is only Hindú example which tends in these latter days *to harden the difference of tribe into distinction of caste. The Máriás have a* language, called Márí, of their own, which is quite distinct from Gondí. They are divided into the following twenty-four families or houses:—

I.

Worshippers of seven minor deities.

1. Dadá.
2. Hindekú.
3. Mesrám.
4. Rapanjí.
5. Tandú.
6. Talandí.
7. Wure.

II.

Worshippers of six minor deities.

1. Gerem.
2. Hichámí.
3. Katwo.
4. Dosendí.
5. Werdá.
6. Wuiká.

III.

Worshippers of five minor deities.

1. Dugal.
2. Koilár.
3. Kumrá.
4. Kodámí.
5. Máná.
6. Nugwati.
7. Pátuí.

IV.

Worshippers of four minor deities.

1. Dondé.
2. Komdo.
3. Mohondo.
4. Pugátí.

The Náik or Dhurwe Gonds are found in the south of the district, but their numbers are very small. They appear under the Gond kings to have been employed as soldiers, and at the present day they prefer service with a zamíndár to agricultural work. Their language, called "Náki," is a dialect of Gondí, but is so dissimilar that a Ráj Gond often fails to understand it. They are divided into seventeen families or houses, viz:—

I.

Worshippers of seven minor deities.

1. A'tram.
2. Kurmáto.
3. Korápá.
4. Wuiká.

II.

Worshippers of six minor deities.

1. Karnáká.
2. Kohachár.
3. Kumrám.
4. Maráni.

III.

Worshippers of five minor deities.

1. A'dá.
2. Paigam.
3. Máldongre.
4. Kursengá.

IV.

Worshippers of four minor deities.

1. Kawachí.
2. Kowá.
3. Markám.
4. Parchákí.
5. Tekam.

The Ráj Gonds rank first of the four tribes, and the epithet of Ráj may have originally been used to designate members of royal and noble families, from whom it may have spread to their followers and the governing classes generally, or it may describe the tribe which in ancient days conquered the land from the other aboriginal races. The Ráj Gonds speak "Gondí," which is a distinct, though unwritten, language. They are divided into twenty-seven families or houses, viz:—

I.

Worshippers of seven minor deities.

1. Kusnáká.	3. Maráwí.
2. Mesrám.	4. Marskolá.

II.

Worshippers of six minor deities.

1. A'trám.	6. Pendám.
2. Gerám.	7. Salám.
3. Kurmetá.	8. Toriál
4. Kopal.	9. Velodí.
5. Uretá.	

III.

Worshippers of five minor deities

1. Alam.	5. Karpetá
2. Dhurwe.	6 Kumrá.
3. Gaure.	7 Kirnáhká.
4. Jugnáhká.	8. Soiyám.

IV.

Worshippers of four minor deities

1. Kowá.	4. Sirám.
2. Naitám.	5. Sirnáhkí.
3. Sarátí.	6. Talandí.

The Khatolwár Gonds have the same family names as the Ráj Gonds, but they wear the "Janeú," and try hard to believe that they are of Rájput descent. They are found in the north-east of the district, and speak Gondí and the Chhattísgarh dialect of Hindí. They come originally from the Ráípúr plains. All Gonds of whatever tribe worship one Supreme God, called by them Pharsá Pen, and they also all acknowledge a minor deity named Bhím Pen; but there is no sufficient reason to suppose that this Bhím is identical with the second of the five Pándavas.

The so-called out-castes are the Khátik, Chamár, Mhár or Dher, Mádgí, and Bhangí. Of these the Mhárs play no unimportant part in the polity of the district, for they are very numerous and widely spread; they form the chief thread-spinners and weavers of coarse cloth in the country, and the village watch and ward are mainly in their hands. It may be surmised that they are in fact an aboriginal race which [illegible] conquered by more warlike tribes, and forced [illegible] ition they now hold. [illegible] ations, have settled in Chándá. Deccan Musalmáns are the most numerous; and Márwárís, Bundelás, and men from northern India are occasionally met with, but the aggregate of all these classes is small.

Language

The Gond, Telinga, and Maráthá each speaks his national language, and the two latter have generally in addition an acquaintance with each other's tongue, or with Hindí. Neither Márí, Náikí, nor Gondí is a written language, and for their documents the Gonds in the south use Telugu, in the centre Maráthí or Hindí, and in the

north Hindí. All the Gond chiefs have a knowledge of the latter. Sir R. Jenkins mentions that in A.D. 1826 Telugu and Maráthí were spoken in nearly equal proportions; but the ratio now is in favour of Maráthí, which is also the language of the courts.

Manufactures.

The chief manufacture of the district is coarse and fine cotton-cloths, which are largely exported to Western India, and formerly found their way as far as Arabia. The Telinga weavers turn out cloths of coloured patterns, some of which are in very good taste; and cotton-thread of a wonderful fineness is spun, chiefly for export. Silk fabrics are well made, though the demand for them is not great; and there are also stuffs manufactured of a mixture of silk and cotton. Large numbers of tasar silkworms are bred in the forests, and the wound silk obtained, both in a dyed and undyed state, forms an important item of export. In some places it is woven into pieces for local consumption. Great quantities of excellent iron are smelted, alike for home and foreign use, the industry employing a considerable body of men. Carts for driving purposes and for the carriage of goods are extensively made, as may be gathered from the fact that the value of those sold at the Chándá fairs during 1865-66 amounted to Rs. 3,38,700. Chándá was formerly distinguished for workers in precious and in baser metals, but much of that fame has now been lost. The district still, however, has a few good goldsmiths, silversmiths, and cutlers; and the Brahmapurí braziers turn out utensils of combined brass and copper of a superior sort. The Chándá stone-cutters are skilful as a body; some possess no mean talent for carving, and others gain their livelihood by shaping bowls and platters out of the Jámbulghátá soapstone. Good carpenters are found only in Chándá itself, and are scarce even there; but some of these are excellent workmen. In minor trades the district possesses a reputation for native slippers, which are made chiefly in the city of Chándá and at Brahmapurí, and its basket-work and matting hold a high place.

Trade.

The external trade of Chándá is principally with the Wardhá, Nágpúr, Bhandára, and Ráipúr districts, with Bastar and the Eastern Coast, and with the Haidarábád territories and Berár. The sales of the year are mostly transacted at fairs, which assemble annually at Chándá, Bhándak, Chimúr, Márkandí, and Warhá, the two first being by far the most numerously attended. They are held in the following order:—

Chimúr, in January,
Bhándak, in February,
Márkandí, in February,
Chándá, in April,
Warhá, in November,

and are frequented by visitors from distant parts of India. The sales actually effected at them in 1868-69 amounted to Rs. 15,22,238 (£152,224). Subsequently to the Maráthá conquest of Chándá trade gradually dwindled away, and the capital, being on no highway of traffic, felt the change with special severity. Within the last few years, however, trade has wonderfully revived, and the position of Chándá now promises to be of great commercial value, for in all probability a few years will see the city connected by railway with Bombay on the west and Haidarábád on the south, while water communication will open out traffic with the Eastern Coast. The resources of Chándá in coal, cotton, and iron

will then doubtless create great manufacturing industries, and the district may in time become the Lancashire of India.

Lakes.

Chándá is thickly studded with fine tanks, or rather artificial lakes, occurring in greatest number in the Garhborí and Brahmapurí parganas; indeed thirty-seven can be seen at once from the heights of Perzágarh. These lakes are formed by closing the outlets of small valleys watered by a stream, or throwing a dam across sloping land intersected by rivulets; and the broad clear sheets of water thus created are often most picturesque in their surroundings of wood and rock and hill. Among the finest are those at Rájúlí, Adyál, Alewáhí, Dongargáon, Palasgáon, Mángrúl, Jánálá, Ekálá, Tekrí, Tárobá, Sindewáhí, Nawargáon, Gunjewáhí, Junoná, Naukhalá, Jámní, Moharlí, Kátwalí, Madnágarh, Rájghátá, Kunghárá, Saighátá, Bhagwánpúr, and Mhesá.

The chief architectural objects of interest are the cave-temples at Bhándak, Winjbásaní, Dewálá, and Ghugús; the rock-temple in the bed of the Wardhá, below Ballálpúr; the ancient temples at Márkandí, Nerí, Bhatálá, Bhándak, Wairágarh, [illegible] monoliths near Chándá; the forts of [illegible] the city of Chándá, its system of wa[illegible] The following places are also wort[illegible] oft; the junction of the Wardhá and the Waingangá at Seoní; the Rámdighí pool near Kesláborí; the Mugdaí spring and cave in the Perzágarh hills, about a mile from Domá; the coal seams near Látí, Ghugús, and Ballálpúr; the quarries in the vicinity of Chándá and Jámbulghátá; and the iron mines at Lohárá, Ambágarh Chaukí, Dewalgáon, Wagarpeth, Pípalgáon, Tátolí, and Páwí Mutandá.

History.

The characters which trace the early history of Chándá are her ancient temples, but as yet we can only read their meaning dimly. Three eras, however, are distinctly marked—the first by the cave-temples; the second by the massive unadorned temples, put together without mortar, and clamped with iron; and the third by the temples of a construction similar to the second, but richly carved. Turning to tradition we find narratives connecting these temples with events recorded in the sacred books of the Hindús. We hear the wide-spread legend that great kings once reigned over the land; that some fearful and unknown calamity swept them away, devastating their cities and leaving them unpeopled; and that a dark age succeeded in which forests overgrew the silent land. Lastly we hear that as late as A.D. 800 the country was one vast wilderness in which a few savage tribes lived and warred, and that none of the temples of the three eras were constructed by the race which then rose to power.

A curious and romantic chronicle of the Chándá Gond dynasty, whose own annals carry them back to A.D. 870, has been compiled from extinct genealogies, and various oral and written traditions, by Major Lucie Smith, deputy commissioner of the district. Although, like most of these family histories, the story of the Gond dynasty is almost entirely made up of extravagant legend, and the periods assigned to the various reigns are often of almost incredible length, the genealogy need not be altogether rejected. It has been collected from so many concurrent sources that it may be accepted as a fairly correct list of the princes of this line, though some names are probably omitted. From A.D. 870 to A.D. 1751 nineteen reigns only are recorded, which would give more than forty-six years to each. Making the ordinary allowance of twenty years for a reign, there would only be names sufficient to carry back

the dynasty to A.D. 1371, but we find in the A'ín-i-Akbarí that a prince named Bubjeo was ruling, when the list of Akbar's territories was compiled, towards the end of the sixteenth century. This Bubjeo is evidently the Bábájí Ballál Sá or Sháh who is recorded as reigning from 1442 to 1522. He is therefore placed in the lists about a century too soon, while, as they only give him five successors up to 1751, he should, according to the doctrine of averages, be brought down to the middle of the seventeenth century, or nearly three-quarters of a century after his real date. The probable explanation is, that not only some names may have been omitted, but that an average, calculated from the reigns of powerful princes, who were exposed from the prominence of their position to constant dangers, does not apply to the case of these Forest chiefs. No one under whose notice many of these genealogies have come can fail to have been struck by the regularity of the successions, and the long average duration of the reigns or tenancies, in even the best authenticated examples. Fathers are almost invariably succeeded by sons, family assassinations are rare, and, as may be imagined, insurrections are scarcely known against the authority of princes, who were recognised by their subjects as their natural and tribal chiefs. Therefore in the absence of more exact information, the reigns of the Chándá kings may be fairly assumed as equalling in average length the usually accepted term for a generation, or 33⅓ years. On this assumption, and allowing for the possibility of occasional omissions, the origin of the dynasty would be carried back to the eleventh century. Sir R. Jenkins,* it is true, says that "the reigning family at "Chándá, termed Balhar Sháhí—probably a remant of the Warangal race of "kings—were supplanted by successors of the Gond tribe." But he gives no authority for his historical sketch, and his information must have been imperfect, for the Balhar Sháhí line, which he thinks may have belonged to the Hindú stock of Warangal, was in fact the very Gond dynasty which he mentions as having succeeded to the earlier race. This will be clearly seen from the following list of names as given by Major L. Smith:—

Name	From		To
Bhím Ballál Sinha	870	to	895
Kharja Ballál Sinha	*895*	,,	*935*
Hír Sinha	935	,,	970
Andra Ballál Sinha	970	,,	995
Talwár Sinha	995	,,	1027
Kesar Sinha	1027	,,	1072
Dinkar Sinha	1072	,,	1142
Rám Sinha	1142	,,	1207
Sarjá Ballál Sinha / Sher Sháh or Ballál Sháh	1207	,,	1242
Khándkiá Ballál Sháh	1242	,,	1282
Hír Sháh	1282	,,	1342
Bhumá and Lokhá, jointly	1342	,,	1402
Kondiá Sháh	1402	,,	1442
Bábájí Ballál Sháh	1442	,,	1522
Dhundiá Rám Sháh	1522	,,	1597
Krishna Sháh	1597	,,	1647
Bír Sháh	1647	,,	1672
Rám Sháh	1672	,,	1735
Nílkanth Sháh	1735	,,	1751

* Report on Nágpúr Province, Edition of Nágpúr Antiquarian Society, p. 22.

Although no one who has seen the curious old city of Chándá, with its six miles of stone walls and battlements, its fine gates—with the Balhar Sháhí cognisance engraved upon them,—and its re
Chándá princes were nothing more than petty a
even more obscure and uneventful than tho
Kherlá, Garhá Mandla, and Deogarh. From amid the mass of fable which represents their annals it may be inferred that up to the time of Hír Sháh, the eleventh of the line, who may have lived in the end of the fifteenth century, and is said to have built the Chándá citadel and founded the city walls, the Balhar Sháhí kings were tributary to some great power, for it is expressly stated of him "that he paid tribute to no one." There is, however, nothing in Farishta to show that the dominions of the Báhmaní kings, whose power collapsed when Hír Sháh's is supposed to have risen, extended east of the Wardhá. In none of the descriptions of their territories is any place on this side of the river mentioned. From the prominent manner in which his grandson Kondiá, or Karn Sháh, is large numbers of Telinga and other Bráhmans built numerous temples, it is not improbabl to relinquish the Gond deities and to adopt the Hindú faith; though not until the days of Bír Sháh, the last of the line but two, was the yearly sacrifice of cows to Pharsa Pen, the great god of the Gonds, entirely abolished. It is the son of this Karn Sháh who is mentioned in the A'ín-i-Akbarí as an independent prince, paying no tribute to Delhi, and having an army of 1,000 cavalry and 40,000 infantry. His territories are also stated to have included the lately conquered territory of "Beeragarh" (Wairágarh), in which was a diamond mine, and eight parganas properly belonging to "Sarkár * Kallem" of Berár. The only mention † of this line in Farishta seems to be more than a century earlier, in A.D. 1437, when a Rájá of Gondwána is recorded as having helped Násir Khán, ruler of Khándesh, in an attack on Berár. As the Kherlá Gond line was extinguished in 1433, the Rájá mentioned was probably one of the Chándá kings, who were at that particular time the only Gond dynasty in power, and if so the contemporary name in the lists would be that of Khándkiá Ballál Sháh, the father of the Hír Sháh, who is stated to have raised his dynasty to an entirely independent position.

From the time of Akbar until the days of the Maráthás the Chándá princes seem to have been tolerably independent and powerful, for both in their own annals, and in those of the Deogarh line, we find them recorded as gaining an important victory over that rising Gond power in the middle of the seventeenth century. Indeed the conversion of the Deogarh princes to Mohammadanism is said to have been due to their hope of obtaining the aid of the Emperor Aurangzeb in re-establishing their power after its temporary subversion by the Chándá kings. Probably it is to this period that may be referred the carvings of the Chándá device—a winged lion—which have lately been found on the walls of Gáwalgarh, a famous hill fortress on the southern brow of the Sátpurá range, which was for long the stronghold of Berár.

Sir R. Jenkins observes ‡ that if the Mohammadan historian of the Deccan, Káfí Khán, is to be believed, the amount of tribute in cash, jewels, and elephants taken in Aurangzeb's time from the Gond rájás of Deogarh and Chándá

* Gladwin's A'ín-i-Akbarí, Súba of Berár.
† Briggs' Farishta, vol. ii. p. 427, Edition 1829.
‡ Report on Nagpur, by Sir Richard Jenkins, Edition Nágpúr Antiquarian Society, p. 22.

indicates considerable opulence. According to Captain Smith's chronicle, the rájá contemporary with Aurangzeb was Rám Sháh, who is known to have built the Ramálá tank and the Rám bágh, the latter near the present Chándá court-house. The Govindpúr suburb and the Nagíná bágh (on part of which the Chándá public garden now stands) were constructed by Govind Sháh, father to Rám Sháh.

In A.D. 1718 we find the Rájá of Satárá attempting to obtain from the Delhi Emperor the cession of Chándá; and about the same year the former sent Kánhojí Bhonslá to invade Gondwána. Kánhojí met with no military successes in the Chándá kingdom, and latterly betook himself to plundering, chiefly west of the Wardhá. He appears subsequently to have been recalled, but the summons having been disregarded, Raghojí Bhonslá was ordered to enforce his return, and about A.D. 1730 Raghojí captured him near Mandar, in the Sirpúr pargana (now of Berár), and forwarded him to Satárá. Raghojí then proceeded to the city of Chándá, where he was courteously received by the king; and tradition states that the Maráthá soldier was so awed by Rám Sháh's calm mien and bearing, that, in place of seeking pretext for quarrel, he did him homage as a god. Rám Sháh was gathered to his fathers in A. D. 1735, and he still lingers in the memory of the people as a saint-like man, unruffled by the cares of earth, inspiring a love not unmixed with solemn dread. His son Nílkanth Sháh, who now succeeded to the throne, was an evil and cruel prince. He put to death his father's trusted díwán, Mahádojí Vaidya, and dismissed with contumely all the high officers of the former reign. The people he ground to the dust; and he interfered in the political disputes of Deogarh. Retribution overtook him swiftly, for in A.D. 1749 the Maráthás were at his gates and the city fell, not by the award of battle, but by the treachery of an estranged court. Raghojí thereupon dictated a treaty of partition, by which two-thirds of the revenues were alienated to the Maráthás; but the remnant of power then spared soon vanished, for in A.D. 1751 Raghojí took entire possession of the kingdom, and made Nílkanth Sháh a prisoner. The latter afterwards died in confinement,* and thus ended the dynasty of the Gond kings of Chándá. Originally petty chiefs of a savage tribe, they spread their sway over a wide dominion, reclaiming and peopling the wild forests in which they dwelt, and, save a nominal† allegiance to the Delhi throne, preserving their soil for several hundred years inviolate from foreign rule. When at length they fell, they left, if we forget the few last years, a well-governed and contented kingdom, adorned with admirable works of engineering skill, and prosperous to a point which no after-time has reached.

Maráthá rule.

From this time Chándá became a province of the Bhonslá family, and it will be sufficient to record only those events which directly affected the former.‡ In A.D. 1755 Raghojí died, leaving four sons, Jánojí, Sábájí, Mudhojí, and Bimbájí. Jánojí, the eldest, succeeded; but the succession was disputed by Mudhojí, who was supported by the court of Puna, and several encounters took place between

* Report on the Territories of the Rájá of Nágpúr, by Sir Richard Jenkins, Edition Nágpúr Antiquarian Society, pp. 73, 74 *et seq.*

† Both in architectural remains and in local tradition there is a complete absence of the Mohammadan element.

‡ In the narrative of events from A.D. 1755 to A.D. 1819 Sir R. Jenkins's Report and Grant Duff's History of the Maráthás have been largely drawn upon. Where the two authorities differ the latter has been usually followed.

the brothers. Mudhojí having been worsted, the matter was referred to the Peshwá, who confirmed Jánojí in the government of Nágpúr with the title of Sená Sáhib Súba, while Mudhojí was granted Chándá and Chhattísgarh, with the appellation of Sená Dhurandhar.* Mudhojí was wasteful and rapacious, and did much to ruin the country under his rule. In A.D. 1758 he left Chándá in the hands of his creditors, and proceeded to Hindustán with Raghunáth Ráo, the uncle of the Peshwá. Jánojí died in 1773, and during the struggle for power between the two brothers Mudhojí and Sábájí, who both claimed the regency on the death of their elder brother, Chándá was not undisturbed. Ballál Sháh, a son of Nílkanth Sháh, escaped from confinement in the Ballálpúr fort, and collected a considerable force of Gonds, with the intention of seizing Chándá and Mánikdrúg. The insurgents, however, were routed at Ganpúr, in the Ghátkúl pargana, by Mahipat Ráo, the súbadár of Chándá; and Ballál Sháh, after receiving a gunshot wound, was captured and sent in to Nágpúr.

About this time a party of the Puna ministerial forces penetrated to Chormorí near Bhándak, and made prisoners of the ladies of Mudhojí's family. Vyankat Ráo, zamíndár of Ahírí, and his brother Mohan Sháh, were at the time military governors of the Chándá city, and a third brother, Visvás Ráo, was in charge of the Mánikdrúg fortress. These three attacked the Puna troops, [illegible]nd rescued the ladies, who were escorted into Chándá. Mudhojí finally defeated [illegible]s brother, whom he killed with his own hand in battle. He himself died [illegible] A.D. 1788, and his son Raghojí II—till then but titular rájá—assumed the [illegible]vernment. He obtained from the court of Puna, for his younger brother V[illegible]á and Chhattísga[illegible] yearly pension of [illegible]ed at Chándá, and was of a quiet and religious disposition. He rebuilt the Ballálpúr fort and the Chándá citadel, both of which had fallen to ruin, and he erected a palace, a fragment of which forms the present kotwálí. Several temples owe their construction to him, the handsomest being the new building over the shrine of Achaleswar, and the Murlídhar temple within the palace precincts.

In September A.D. 1797 the Viraí rose to an extraordinary height, flooding the entire city of Chándá, and submerging numerous dwellings.

In A.D. 1803 Raghojí II, by the treaty of Deogáon, lost Cuttack, and the [illegible]

I[illegible] Ápá Sáhib [illegible] to have been [illegible] the h[illegible] 1816 Raghojí II died, leaving but one son, Parsojí, who was imbecile in mind and

* Grant Duff's History of the Maráthás, Indian Reprint, vol. ii. p. [illegible]
† Do. do. do. vol. ii. pp. [illegible] et seq.

body. After some opposition A'pá Sáhib was declared regent, and sedulously courted the British alliance. In January 1817 he proceeded to Chándá, and during his absence from Nágpúr Parsojí died—murdered, as it was subsequently learnt, by A'pá Sáhib's secret orders. The latter, as nearest heir, now became Rájá of Nágpúr. Avowedly a warm friend of the British, he privately intrigued against them in all directions, until November following, when he threw off the mask and declared hostilities. The battles of Sítábaldí and Nágpúr followed, in which he was signally defeated, and was forced personally to surrender and to agree to terms, which rendered him wholly dependent on the British.

In January 1818 he was permitted to resume the government, and immediately recommenced his intrigues. He invited the Peshwá, Bájí Ráo, to move on Nágpúr, stirred up the Gonds to oppose the British, and ordered the Kiládár of Chándá to recruit, intending to escape to that city; but the Resident, Mr. Jenkins, was watching his plans, and on the 15th of March caused him to be seized and brought a prisoner to the Residency. In the meanwhile his adherents were hastily making efforts to garrison Chándá. Bhujang Ráo, zamíndár of Ahírí, and his brother Kondo Bápú, zamíndár of Arpallí, threw themselves with their followers into the place, and every able-bodied citizen of the lower classes was pressed into the ranks. On the 2nd April the van of Bájí Ráo's army reached Warhá, ten miles west of Chándá, on the left bank of the Wardhá, but was there checked by Lieutenant-Colonel Hopeton Scott, who had been despatched from Nágpúr to prevent Bájí Ráo getting into Chándá. Colonel Adams, with a second division, shortly arrived in the vicinity, and on the 17th April the combined forces attacked and routed Bájí Ráo at Pandarkonrá, west of the Wardhá. The British troops then laid siege to Chándá, one brigade taking ground at Kosárá, on the right bank of the Viraí, north-west of the city, while the second was massed south-east of it, at the junction of the Jharpat and Viraí. Batteries were posted on an eminence (called the Máneh hill) in the latter position, and fire being opened, a breach was soon made in the line of curtain between the Pathánpurá gate and the Hanumán wicket. On the morning of the 2nd May the storming parties moved to the assault, and were met in the breach by the regular garrison, who are said to have fallen to a man in its defence, while the kiládár, Gangá Singh, was also slain, rewarding with his dying breath one Alí Khán, who claimed to have shot an English officer. The struggle, however, was of short duration, and the British were quickly masters of the place, which was given up to sack; but in the general plunder which ensued, the kiládár slain protected his home far better than his living arm could have defended it, for the English, in admiration of his conduct at the assault, caused his house to be scrupulously respected.

A'pá Sáhib's repeated treachery having proved him unworthy of trust, the British Government decreed his deposition, and placed Raghojí, a grandson of Raghojí II., at the head of the Nágpúr state. As the new Rájá was only some nine years old, a regency was appointed under his grandmother Báká Bái, and the administration of the country was conducted by the Resident, acting in the name of the Rájá, and assisted by British officers in charge of each district and department. The mean, rapacious spirit which characterised the Bhonslás in all dealings with their subjects had caused infinite harm to the Chándá district, and from A.D. 1803 constant disturbances and lawlessness had added their evil fruits. It is on record that the population in A.D. 1802 was double that in A.D. 1822, and that the houses in the city of Chándá had decreased during that period in nearly the same proportion.

The able men * who from A.D. 1818 to A.D. 1830 now administered the district in succession did much, each in his time, to restore the former prosperity of the country.

British rule.

The Gond chiefs who had rebelled were brought to submission; plundering was stopped, and order established; the heavy assessments on land were reduced; deserted villages repeopled; and ruined irrigation works repaired. Education ... iod Sudájí Bápú, a Telinga Bráhman of ... his published works in Maráthí, Telugu, ... which, particularly of his treatise on the Copernican system, was warmly acknowledged by the Government of India and the Asiatic Society of Bengal.

But in June A.D. 1830 the management of the country was made over to the rájá, Raghojí III, and progress stayed. Short-sighted, grasping measures took the place of a broad and generous policy; men without interest found their lands taxed to almost their full return, while those with influential friends paid less than their just due; many of the old proprietors were ejected, and the best villages bestowed on relatives and favourites of the rájá, or on official underlings. Thus sprung up a body of absentee proprietors, holding the richest estates in the district, but knowing nought about them, and havi ... with the country or its people, anxious only income, and utterly careless of the well-being ... contrast to the policy pursued by the Gond kings. Plundering revived in spite of military parties posted thickly over the district; and as late as A.D. 1852 a Government treasure escort was attacked and robbed by Gonds on the Múl road, not sixteen miles from Chándá.

Maráthá interregnum.

In A.D. 1853 Raghojí III died heirless, and the Nágpúr province was then incorporated into the British empire, the administration being conducted by a commission under the Supreme Government. The first deputy commissioner of Chándá, Mr. R. S. Ellis, of the Madras Civil Service (since created a Companion of the Bath) assumed charge of the district on the 18th December A.D. 1854.

Incorporation of Chándá in British dominions.

The swell of the great wave of rebellion which swept over India in A.D. 1857-58 was felt in Chándá; and the wild nature of the country, the predatory habits of the Gonds, and the proximity of the Haidarábád territory, combined to render the management of the district during this period a task of peculiar anxiety; but Captain W. H. Crichton (the then deputy commissioner) prevented any outbreak until March 1858, when Bábú Ráo, a petty chief of Monampallí in the Ahírí zamíndárí, commenced plundering the Rájgarh pargana, and was shortly afterwards joined by Vyankat Ráo, zamíndár of Arpallí and Ghot. These two leaders then openly declared rebellion; and collecting a mixed force of Rohillas and Gonds, withstood the troops sent against them. On the night of the 29th April a party of the insurgents attacked Messrs. Gartland, Hall, and Peter, telegraph employés, who were encamped near Chunchgundí on the Pranhítá, and killed the two first. Mr. Peter escaped into the Ahírí keep, and as soon as possible joined Captain Crichton, who was in the vicinity, directing operations. Subsequently, when it was desired to communicate with Lachhmí Báí, the zamíndárin, Mr. Peter disguised himself as a native, and

* These were Captain G. N. Crawford, Captain Pew, and Captain L. Wilkinson.

safely delivered to her Captain Crichton's letter. The rebels made a stand at several points, but never with success; and at length, by the exertions of Lachhmí Báí, Bábú Ráo was captured, and was immediately sent in to Chándá, where he suffered death on the 21st October 1858. Vyankat Ráo escaped to Bastar, but in April A.D. 1860 he was arrested by the rájá of that dependency, and on being handed over to the British authorities was sentenced to transportation for life, with forfeiture of all property.

Administration.

On the 2nd March 1861 the Nágpúr province and the Ságar and Narbadá territories were formed into the government of the Central Provinces, and Chándá then became a district of the Nágpúr division. The administration of the district is conducted by a Deputy Commissioner, assisted by a District Superintendent of Police, an Assistant Commissioner, an Extra-Assistant Commissioner, a Medical Officer, and three Tahsíldárs; the five first having their head-quarters at the station of Chándá, and the three last being located at Múl, Brahmapurí, and Warorá respectively. The imperial customs line runs through the district, and is officered by one patrol and two assistant patrols. The station is garrisoned by a detachment of Native infantry, and in military matters is under the officer commanding the Nágpúr force. It is occasionally visited by the chaplain of Sítábaldí.

The revenues for the year 1868-69 were—

	Imperial.	Rs.
I.	Land revenue	2,40,659
II.	Forests	23,823
III.	Excise	52,956
IV.	Customs	2,557
V.	Pándhrí tax	32,412
VI.	Stamps	22,228
VII.	Certificate tax	6,112
VIII.	Miscellaneous	4,855
	Total	3,85,602

	Local.	Rs.
I.	School cess	6,055
II.	Dâk do.	1,572
III.	Road do.	6,044
IV.	Ferry fund	3,577
V.	Nazúl do	240
VI.	Municipal do	32,551
	Total	50,039

Local institutions.

The chief local institutions under public management are dispensaries, schools, district post-offices, and a museum. Of the former there is a first-class dispensary in the city of Chándá, with branch dispensaries at Armorí, Brahmapurí, and Warorá. The government schools for boys consist of a high school at the head-quarters of the district, where pupils are carried as far as the matriculation standard of the Bombay University; three Anglo-Vernacular and three Vernacular town schools; eleven branch schools subsidiary to the high and town schools; twenty-seven village schools; and one police school, making forty-six in all. For girls there are twenty-five schools, and one normal school for the training of mistresses. There are also eighteen indigenous schools, which declare themselves open to government inspection. In addition to five imperial post-offices, seven district post-offices, with the necessary establishments of runners and delivery-peons, are distributed over the district. Lastly, at the station of Chándá a museum and an extensive public garden are being formed, and a Protestant church will shortly be completed.

CHA'NDA'—The capital city of the Chándá district, situated in 19° 57′ north latitude and 79° 22′ east longitude, in the angle formed by the junction of the Viraí and Jharpat. For its history the reader is referred to the article on the Chándá district. It is surrounded by a continuous line of wall crowned with battlements, five and a half miles in circuit, of cut stone, in perfect preservation, with crenellated parapet and broad rampart, traced in re-entering angles and semicircular bastions. It is pierced with four gates, called Jatpurá, Bimbá or Ghormaidán, Patháupurá, and Mahákálí or Achaleswar; and five wickets, named Chor, Vithobá, Hanumant, Masúr, and Bagar. Inside the walls are detached villages and cultivated fields, interspersed with buildings more worthy of a city; and without the walls are the suburbs of Jatpurá, Govindpúr, Hiwarpurí, Lálpeth, and Bábúpeth, the whole having a total of 4,326 houses. The population is chiefly Maráthá and Telinga, the traders, shopkeepers, and craftsmen (notably the masons) being generally the latter. The city was formerly famous for the learning of its Bráhmans, and this fame has not been wholly lost. The principal products and manufactures are pán leaves, sugarcane, and vegetables, and fine and coarse cotton-cloths, silk fabrics, brass utensils, leather slippers, and bamboo-work. A considerable trade is carried on, the imports and exports [illegible]

[illegible]

which commences in April and lasts for about three weeks. The booths and sheds, which cover a large area, are erected east of the city, near the Mahákálí temple; and it is a remarkable fact that, though this fair is held during the height of the hot weather, no instance is remembered of cholera having spontaneously broken out at it. Goods brought to the fair are free of municipal tax, and the town duty receipts are consequently somewhat small; the octroi farm, for instance, in 1866 only realised Rs. 12,100. The appearance of the city from without is most picturesque. Dense forest stretches to the north and east; on the south rise the blue ranges of Mánikdrúg, and westward opens a cultivated rolling country with distant hills. Set in this picture sweep the long lines of fortress wall now seen, now lost, among great groves of ancient trees; in front glitters the broad expanse of the Ramálá tank; and the Jharpat and the Viraí gird either side.

The objects in Chándá which a visitor should inspect are the city walls and gates, the Ramálá tank, with its system of water-works, the tombs of the Gond kings, the citadel (now enclosing the jail) with its large well and underground passage, the latter leading no one knows whither, the Achaleswar, Mahákálí, and Murlídhar temples, and the massive monoliths at Lálpeth. The public buildings consist of the kotwálí, the zilá school-house, the dispensary, the jail, [illegible] is the kotwálí [illegible] construction), [illegible] natives Nagíná Bágh, is being formed.

The civil station, or head-quarters of the district, is situated north of the city, having the military cantonment at the west end, with the civil lines in the centre and east. The public buildings consist of the district court-house, the head-quarter police station-house, and a Christian cemetery, to which a Protestant church will shortly be added, and the usual military buildings for a regiment of Native infantry. There are also an imperial post-office and a district post-office.

CHA'NDA'LA'.—A small zamíndárí, containing seven villages, attached to the A'mbgáon pargana, in the Chándá district. It is of recent creation, having been granted to the first holder by Captain Crawford, about A.D. 1820.

CHANDANKHERA'.—A large village in the Chándá district, situated on the Virai, twenty-eight miles north-north-west of Chándá. It was founded by a branch of the Ballál Sháhí dynasty, and from this branch descended Rám Sháh, who by adoption became King of Chándá in A.D. 1672. Chandankherá possesses two forts, now in ruins, and is under the protection of the Gond demi-god named "Daiyat," who has an invincible antipathy to women, and to mud, stone, and brick walls. The latter dislike is unfortunate, as in consequence the best houses are mere structures of grass and bamboo.

CHANDRAPU'R with PADMAPU'R.—A chiefship which was formed from two khálsa parganas of the Sambalpúr district in A.D. 1860, under the following circumstances. One Rái Rúpsingh, a Rájput, who had held the position of Deputy Collector in this district for some eight or ten years, had certain estates made over to him in 1858, the owners of which had joined the Surendra Sái rebellion. When, however, the amnesty was extended to the district, the landholders in question represented to the authorities that they could not take advantage of it unless their lands were restored to them. The annual profits accruing to the landholders were roughly estimated at Rs. 3,000, and as the revenue payable to Government from the parganas of Chandrapúr and Padmapúr at that time was Rs. 7,548, the late deputy commissioner, Major Impey, recommended that, in lieu of the lands above specified, these parganas should be made over to Rái Rúpsingh at a fixed demand of Rs. 4,130 for forty years, so that the outlawed landholders might come in under the amnesty, and be restored to their possessions. The proposal was sanctioned by the Government, and the parganas have since been held in zamíndárí tenure. Some arrangement will, however, have to be made at the time of settlement to secure the rights of proprietors of long-standing.

Padmapúr is situated about forty miles N.W. of the town of Sambalpúr, and Chandrapúr is some twenty miles further westward. Both are on the Mahánadí, but a portion of the Ráigarh feudatory state intervenes between the two parganas. In Padmapúr there are fifty-seven villages, with an area of about twenty-five square miles, nearly the whole of which is cultivated. The population numbers 14,959, and is chiefly agricultural. In Chandrapúr there are 182 villages, with an area of about ninety square miles, and a population, also chiefly agricultural, of 36,157 souls. At both places tasar silk and cotton-cloths are manufactured. Some very pure limestone rock is also to be found near Padmapúr in the bed of the Mahánadí. It is the most fertile tract of the whole of the Sambalpúr district. Rice, cotton, the pulses, oil-seeds, and sugarcane are the chief products, and in parts of Chandrapúr wheat and gram are also grown. There is a good Anglo-Vernacular school at Chandrapúr, where some eighty pupils are receiving instruction. At Padmapúr there is a good Vernacular school with ninety-two pupils. There are also several other schools distributed throughout the villages. The present chief is Harihar Singh, son of the aforenamed Rái Rúpsingh. He is still a minor, being only some fifteen years of age, and is a student at the Sambalpúr zilá school. He has had a good vernacular education, and has also acquired a fair knowledge of English. His two younger brothers are also pupils at the same school. The estate is managed by his maternal uncle Nakúl Sahí.

CHA'NDU'R—A thriving and somewhat picturesque village in the Chándá district, fourteen miles west of Chándá. In the bed of a small stream, about a mile south of the village, a seam of coal shale strikes the surface.

CHA'NWARPA'THA'—The northern revenue subdivision or tahsíl in the Narsinghpúr district, having an area of 269 square miles, with 179 villages, and a population of 44,348 according to the census of 1866. The land revenue of the subdivision for the year 1869-70 is Rs. 57,379-14-0.

CHA'NWARPA'THA'—A village in th[illegible] ing a population of 1,230 souls. It lies twelve [illegible] on the right bank of the Narbadá, and is the [illegible] the subdivision of Chánwarpáthá.

CHARLA'—The chief village of the estate of the same name in the Upper Godávarí district. The náib or deputy of the zamíndár resides here, and is the chief local authority. There is a police outpost and a small travellers' bungalow at Tegádá, three miles distant. Here are also the remains of a small mud "garhí" or fort, and of a large tank. There is a limestone quarry, worked by the public works department, Upper Godávarí works, about a mile and a half to the east, at a place called Bumálanká. Charlá is distant about twenty-one miles from Dumagudem, ninety-nine from Sironchá, and three from the river Godávarí. The estate consists of thirty villages. The chief is of the family of the Sardesmukhs of the Aramgír Sarkár of the Nizám's territories, whose ancestor, Jagpati Ráo, obtained the estate about A.D. 1698.

CHA'RWA'—A small town in the Hoshangábád district lying west of Hardá, on the old highroad to Bombay. There are one or two substantial traders here, and a police station and good weekly market; but the place lies away from the railroad and the main routes north or south. It is best known as giving a name to a very extensive tract of scrub jungle.

CHAURA'DA'DAR—A hill plateau in the eastern ghâts of the Mandla district. Its height is between 3,200 and 3,400 feet above the level of the sea, [illegible]

winter months the nights are intensely cold, while in December and January the thermometer often registers 6° or 7° of frost, and in the hottest days of April and May the heat is not oppressive. Water is abundant near the surface, and but for its inaccessibility Chaurádádar might be an eligible spot for a sanitarium.

CHAURA'GARH—A ruined fortress in the Narsinghpúr district, situated on the crest of the outer range of the Sátpurá tableland, and twenty miles south-west of Narsinghpúr. It embraces within its circle of defences two hills, and the plateau enclosed is eight hundred feet above the level of the Narbadá valley. There are three approaches to it—one from the little village of Chaugán to the east; another by a road, which winds at the foot of the northern face of the fort, known as the artillery road, and joins the first road near the fort gate; and the third from the south, by the hills on a level with the fort. The northern, eastern, and western faces of the fort are scarped for several hundred feet. Water is to be found all the year round inside, for numerous tanks enclosed by stone walls have been constructed to catch the rainfall and receive the drainage of the two hills enclosed, which are divided by a dip of about one hundred yards. A place is shown to the south of the fort called "Bundelá Kot," commemorating a traditionary Bundelá attack. On the enclosed hill to the west are ruins of the palaces of the old Gond rájás, and in many places the colours

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painted on the walls are still very fresh. On the hill to the east are remains of buildings erected by the Nágpúr government for infantry, cavalry, and artillery. The exterior walls of the fort are still good in many places, but all the interior buildings are in ruins, and the place is very seldom visited. To the south a small hill has been fortified as an outwork.

CHAURAI'—A large village in the Chhindwárá district, situated about twenty-four miles east of Chhindwárá. A police force is stationed here. The soil is black for miles around, and great quantities of wheat, grain, &c. are exported from the neighbourhood. The number of inhabitants is 1,248, most of whom are cultivators.

CHAURIA'—A chiefship in the Bálághát district, consisting of some twenty-five square miles of country, only 705 acres of which are cultivated. The grant appears to have been made on condition of guarding the neighbouring passes. The chief village, Láfrá, is thirty-eight miles east by south of Búrhá.

CHHAPA'RA'—A decayed town in the Seoní district, on the road to Jabalpúr, about 22 miles to the north of Seoní. The past history of Chhapárá will be found described in the article on the Seoní district. It has never recovered the sack of the Pindhárís under Wazír Mohammad Khán of Bhopál, and the removal of the head-quarters of the tahsíl to Lakhnádon. There are here an excellent encamping-ground under a grove of trees, a travellers' bungalow, a road bungalow, and a fair school, attended by about sixty pupils. The bridge over the Bángangá (Waingangá) is worth looking at, and the remains of the old Gond fort still exist.

CHHA'TER—A chiefship or zamíndárí in the north of the Chhindwárá district, consisting of fourteen villages. The zamíndár is a Gond.

CHHATTI'SGARH—

CONTENTS.

General description.

This forms the south-eastern division or commissionership of the Central Provinces, and comprises the districts of Ráipúr, Biláspúr, and Sambalpúr. The first two—Ráipúr and Biláspúr—constitute Chhattísgarh Proper, and will be found noticed separately.

Chhattísgarh lies between 80° 30′ and 83° 15′ of east longitude, and 16° 50′ and 23° 10′ of north latitude. On the north it is bounded by Sohágpúr in the Rewá territory, and the Sirgúja and Udépúr states subordinate to the Chotá Nágpúr agency of the Bengal presidency; on the east by Sambalpúr; on the south by the territory of the Rájá of Bastar, a feudatory of the Central Provinces; on the west by the Chándá, Bhandára, Bálághát, Seoní, and Mandla districts. On the north-west corner of Chhattísgarh, being the terminal ridge of the Maikal range, which is the continuation of the Sátpurá range, stands Amarkantak. From the side of this well known hill rises the Narbadá, flowing

nearly due west to the Bombay coast, and the Son, a tributary of the Ganges. From Amarkantak the hills run in an easterly direction, inclining slightly northwards in a semi-circular form till a point is reached near Korbá, eastward of the Hasdú river; from thence they run due south till they reach the valley of the Mahánadí eastward of Seorínaráin; then, reappearing on the opposite side of the Mahánadí, they continue close to the eastern branch of that river till they connect themselves with that great southern range from which the Mahánadí takes its rise, and which bears its name. Again, from Amarkantak running south-west are the hills of Chilpí and Rájádhar, forming part of an offshoot of the Maikal or Sátpurá range, commonly called the Lánjí hills, but which should more properly bear the name of Sáletekrí, their princ[illegible]
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tain [illegible]
taries; the enclosed area consists chiefly of plains generally open, for the most part culturable, partly cultivated, partly inhabited by a considerable population, in places very rich, and on the whole offering an enormous field for improvement. The plateau is called Chhattísgarh, which means "thirty-six garhs" or subdivisions of territory. They, with the rest of the Nágpúr districts, were annexed to the British dominions in 1854. During Maráthá rule the Chhattísgarh country did not improve, in some respects it probably deteriorated. During the twelve years that have elapsed since the introduction of British rule the rate of progress has been nothing like what may in future be obtained. Cultivation and population are universally believed to be increasing; but still at this moment Chhattísgarh is probably the most backward of all the plain or champaign districts of British India. The whole of this great plateau is under British rule, but parts are not exactly under British administration.

Chiefships.

At the base of the various hills, which have been described as forming the four boundaries of Chhattísgarh, there run tracts which constitute what are called zamíndárí estates, managed by their own chiefs or zamíndárs. The zamíndárs are of ancient origin, and some have held a feudal and partly independent position under our predecessors as well as ourselves. They are in some respects subject to the British civil authorities, but in several important particulars, especially those concerning the land revenue and landed tenures, they are masters in their own territories, and within those limits they receive all the revenue ordinarily leviable by the state, paying a fixed tribute to the Government, and maintaining some sort of police and establishments at their own expense. The zamíndárís form a sort of girdle round the plateau. The [illegible] them in the north are Pendrá and Mátín; on the east, Korbá and [illegible]; on the south, Kánker and Lohárá; and on the west, Nándgáon, Khairágarh, [illegible], Kawardá, and Pandariá. The last-named are strips of [illegible] country between the base of the Sáletekrí hills and Seonáth river, and [illegible] the very finest portions of all Chhattísgarh. There remains the [illegible] and heart of the plateau—British territory—administered in the usual way. [illegible] divided [illegible] two civil districts, viz. Biláspúr, comprising the [illegible] of the tract, and Ráípúr, comprising the southern.

Natural divisions.

In respect of [illegible] the plateau may be regarded in four different [illegible]—

1st.—The valley of the Seonáth, and the [illegible] Sáletekrí hills.

2nd.—The tract between the Seonáth and the Hasdú rivers.

3rd.—The tract between the Seonáth and the Mahánadí.

4th.—The tract south of Ráípúr, extending downwards towards the Mahánadí.

The tract between the Seonáth and the hills has a rich soil, in some places red, in others black, and, as already stated, belongs to the western zamíndárí estates. It is the principal cotton field in Chhattísgarh, and the cotton grows on the red soil as well as on the black. The culture was, up to a recent period, insignificant, but it is fast increasing. Besides cotton this tract produces sugarcane (of middling quality as yet); gram and wheat of excellent quality; and linseed and other oil-seeds of various sorts. The principal mart in it is Kawardá. The tract between the Seonáth and the Hasdú has a darkish clayey soil, producing abundant harvests of rice, wheat, and pulses. It is quite open, fairly cultivated, and fairly populated; almost every village has its tank, and every tank has its grove of trees; but the fields are bare of foliage. The tract between the Seonáth and the Mahánadí has chiefly a reddish soil, yielding fine crops of rice, wheat, and oil-seed, and some sugarcane. Here also there are numerous tanks and groves; otherwise the country is bare of foliage, and there is but little jungle. It is strange that, situated in the midst of territories where the forests are so superabundant and overwhelming, the plateau of Chhattísgarh itself is so destitute of wood and shrubs that fuel has to be obtained from long distances. The tract south of Ráípúr is, in essential characteristics, similar to that last named, but as it proceeds southwards the country becomes poorer, and scrub jungle begins to appear, till at length the greater forests and the hills encroach upon the plain.

Climate.

The climate is on the whole good. There is sickness at certain seasons, owing to excessive moisture; and in most villages the people injure their constitutions by drinking water from swampy and dirty tanks. Wells for the supply of drinking-water to the inhabitants are now being sunk in almost every village. Deadly epidemics are not unfrequently prevalent. Owing to the vicinity of hills and forests all round the plateau, the rains are so regular and copious that droughts are almost unknown, and artificial irrigation is not attempted. So good and moist is the soil that even sugarcane can be raised without regular irrigation. But this plateau, so propitiously endowed by nature, is but an oasis surrounded by comparatively desolate regions. Though in itself rich, it is on all its four sides cut off from civilisation. Its trade, though absolutely not inconsiderable, is yet out of all proportion small as compared with the population and the produce of the country. One consequence is that the produce, especially that of the cereals, so exceeds the demand for consumption on the spot, that some years back the prices of grain used to be as low as one-fourth of those elsewhere, and the corn often rotted in the stacks for want of a sale.

Wild animals.

Chhattísgarh offers great excitement and amusement to the sportsman: in the hot-weather months tigers and leopards are found in the vicinity of the several streams and rivers which intersect the country; in the hills bears also are abundant. In the hills to the north the elephant, till lately sole master of the position, ranged over a picturesque tract of country, and so serious had the devastations of these animals become, that in 1864 it became necessary to establish a government khedá for their capture. During the two seasons of

1865-66 and 1866-67 there were 117 elephants caught. To the east of the district the wild buffalo may be pursued over plains stretching as far as the eye can reach, and in every direction the antelope, the spotted deer, and other varieties of game may be met with.

Character of surface.

The area of the plains of Chhattísgarh is computed at about 10,000 square miles, including most of the zamíndárí estates, but excluding tracts of hill and forest. It is supposed that about half, or 5,000 square miles, may be cultivated. Of the remainder at least a considerable portion is culturable and fit for cultivation. If all the outlying hill and forest tracts attached to the Ráipúr and Biláspúr districts be included, then the total area of hill, forests, and plain may amount to 20,000 square miles. Some parts of the Seonáth valley near Drúg are splendidly cultivated, with scarcely an acre of waste to spare. But in all other parts of the plateau there is great room for increased cultivation within the area of every village. In the plains the culturable waste is generally interspersed with cultivation. There are no large prairies, no uninterrupted expanses of rich land awaiting only the plough and the tiller; but there are numerous pieces and patches of culturable waste scattered among the villages and fields. There is therefore not much scope for European settlement, nor for sale of waste lands, in the plains of Chhattísgarh. The greatest proportion of waste will probably be found in the tract known by the name of Laun, south of the Seonáth and the Mahánadí; in Khalárí and Seháwá, on the left bank of the Mahánadí; in Sanjárí and Bálod, south of Ráipúr; in the tract south-west of Ratanpúr, known as Lormí and Bijápúr; also in the tracts of Kánker near Dhamtarí.

Population

The population of Chhattísgarh, according to the census of 1866, is 2,103,165. The races which inhabit this part of the country are the same in caste and religious prejudices as those found in other parts of India. Their clothing and diet still indicate a primitive simplicity. A narrow cloth about the loins is almost universally the only covering in use. They wander in the sun, and toil in their fields with the head perfectly unprotected, and exhibit in this respect a marvellous capacity for exposure. Their diet is almost entirely rice, eaten once at night and again cold as gruel in the morning. It is then called "básí," and without this morning gruel no man will enter on the business of the day. These habits are not found among the poor only, they are peculiar to all classes, and it is only of late years that village headmen and others on coming before official superiors assume more clothing. Taking the community as a whole, it will be found that the Chamár caste maintain here a numerical preponderance. They are not, however, leather-workers, like so many of their brethren in other parts of India; on the contrary they

nearly a fourth of the cultivation

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This strange movement had its origin at Girod, a small hamlet in the Biláspúr district, on the south bank of the Mahánadí and on the borders of the Sonákhán estate.*

* *Vide* article on Biláspúr

This class of deistical Chamárs now numbers at least 200,000. They are a thriving and industrious race, occupying a very important position as cultivators and village headmen in the Biláspúr district. They are regarded naturally with hatred and contempt by the Bráhmans and other castes of Hindús, which their ever-reiterated assertion of equality only tends to aggravate. The idea that such social refuse as Chamárs should, by any change of religious belief, acquire a higher social standing is galling and painful to the Bráhman mind. On the other hand there can be no doubt that this change in their faith has practically changed their character, by creating an independence of spirit to which they were formerly strangers. In many respects the feeling of antagonism which exists between them and the higher castes of Hindús is to be regretted. It has, however, engendered among Satnámís a wish to learn, in order to remove one formidable barrier which degraded them in the eyes of the enlightened class, hitherto the repositories of all knowledge. This desire is a good omen as regards future progress and improvement among the community, and indicates the field as a favourable one for Christian Missionary enterprise.

In addition to Chamárs there is a large sprinkling of Bráhmans, Rájputs, Kurmís, and Ráuts. These, however, have no distinctive peculiarity. The Mohammadan element exists to a very limited extent, and in a very modified form. The Mohammadans are poor and uninfluential, and borrow largely the customs of Hindús—celebrating Hindú festivals, and respecting Hindú traditions. Turning, however, from the plain to the hilly tracts of the district we find a complete change in the nature of the community. In the latter, Gonds, Bhúmiás, and Baigás are the sole inhabitants. The Gonds are partially civilised, and carry on to some extent a rude system of cultivation. The Bhúmiás, on the other hand, seem thoroughly uninfluenced by the progress of events at their very thresholds. Their home is the wilderness; they mix little with other classes; they rarely approach the open plain; they migrate into more remote forests if their hamlets are resorted to; they hunt much, being adepts with the bow and arrow; they cultivate little; they relish largely the spontaneous products of the woods; and they live more as isolated families than as communities. Thus then, though the people generally are in a backward state, we have in striking contrast to the bulk of them still ruder and more barbarous races, who fly from the approach of the white man.

Agriculture.

Agricultural arrangements are of the most primitive character; thus it is customary for the landlord of a village to change the fields of his tenants every third or fourth year in order that every man may have his turn of the best piece. If this were refused, the tenant would migrate to another village, so little regard have the tenantry for the occupancy of particular fields, and so great is the demand for their labour on the superabundant land.

Superstitions.

A belief in witchcraft and in evil-spirits is universal, leading not unfrequently to the commission of the most atrocious crimes. When unusual numbers of deaths have occurred in any village or in any particular family, they are attributed to witchcraft, and the following method is adopted for discovering the witch or wizard. A pole of a particular wood is erected on the banks of a stream, and each suspected person after bathing is required to touch the pole, and it is supposed that when this is done the hand of the person in whom dwells the evil-spirit

swells. No rules are laid down for attaching suspicion to any particular person,

and scourging with rods of tamarind tree or castor-oil plant is never neglected, as these are supposed to possess some peculiar virtue for the detection of witches.

Education.

Education up to 1862 was almost unknown. When an educational system was commenced there was nowhere found in Chhattísgarh, save in the town of Ráípúr itself, one institution that could be called a school, or a single person who could be called a schoolmaster. There are now, however, in Chhattísgarh government schools for boys, schools for girls, and indigenous schools affording education to children. The language of the people of the plains is a corrupt dialect of Hindí, commonly called Chhattísgarhí. The Gonds and some of the other hill tribes have languages peculiar to themselves.

Communications.

The existing traffic connected with Chhattísgarh follows several land routes. The principal of these is that now known as the eastern line, which runs from Nágpúr to the Mahánadí. By this line the cotton and surplus grain of Chhattísgarh is conveyed on carts to Nágpúr. After leaving the Chhattísgarh limits it passes through the jungle country in a westerly direction till it reaches the Wainganga, and crossing that river at Bhandára proceeds due west to Nágpúr. During the winter months this road is literally blocked and choked up with endless strings of carts laden with cotton and all sorts of cereal produce. From Chhattísgarh the line proceeds eastward till it touches the Mahánadí at Sambalpúr, having a branch to Binká, also on that river. For the greater portion of this line—from Nágpúr to the Mahánadí—surveys, plans, and estimates have been prepared by the public works department, and several sections of it are under construction. There are also two other roads—one north and the other south—running parallel to the main line, by which the produce of the valley of the Seonáth is conveyed to Nágpúr. One of these passes from the north-west corner of the valley through Khairágarh, and skirting the apex of the Sálétekrí plateau proceeds a little south of A'mgáon and Tirorá, in the Bhandára district, and passing the Wain-gangá near Mohárí proceeds direct to Kámthí. This route is traversable by used. The other passes from o hilly country of Chichgarh, and crossing the Waingangá below Bhandára, proceeds direct to Nágpúr. The latter route is difficult, and only available for pack-bullocks; but both are much used. At present the Great Eastern line, with its northern auxiliary route, is the only one on which the principal carriage consists of carts.

For the other lines now to be mentioned the carriage consists chiefly of pack-bullocks. Of these lines the first to be noted is that from Ráípúr to Jabalpúr by the Chilpí pass, which leads from the north-west corner of the Chhattísgarh plateau across the mountains to Mandla, on the Narbadá, and thence to Jabalpúr. This has heretofore been an unimportant line; it is now in parts under survey and in parts under construction, and it has recently been made passable for carts in fair weather. Again, from the upper extremity of

Chhattísgarh, near Ratanpúr, there run northwards two hilly routes, one of which, winding round the Amarkantak mountains, falls into the valley of the Son near Sohágpúr, and thence proceeding onwards joins the Great Deccan road near Rewá *en route* to Mirzápúr; while the other, passing the mountains which overlook the plains of Chhattísgarh, and the undulating and upland country of Sirgúja, crosses the Son near Mirzápúr, and so reaches that great mart. These last named routes are used solely by pack-bullocks. Another route follows the banks of the Mahánadí downwards from Seorínaráin, and passing by the towns of Chandrapúr, Padmapúr, Sambalpúr, Binká, Sonpúr, Bod, and Kantálu, so reaches Cuttack. This road has been more or less roughly made throughout, and in the section below Bod it has been greatly improved under orders of the Bengal government. Portions of it are traversed by carts at certain seasons. There is a direct road from Seorínaráin to Binká and Sonpúr, on which at certain times of the year there is some traffic; it passes through the Garhját state of Sárangarh, and is greatly frequented by pilgrims from the North-Western Provinces going to Jagannáth. There is also a direct road from Sambalpúr to Cuttack *viá* Angúl. This was partly made for purposes of postal communication; and it has not any traffic worthy of mention. Again, there is a route from Ráípúr across the countries of Khariár, Pátná, and Káláhandí to Ganjám on the eastern coast; and it is by this that the supplies of salt for all Chhattísgarh are brought. It is one of the wildest and most unhealthy routes in all India, though it is at present a most important one. Lastly, there is the route from Dhamtarí, south of Ráípúr, which crosses the wilderness of Bastar, a most inhospitable country, and joins the Godávarí at Sironchá. The improvement of this latter route is in contemplation.

Carriers.

These routes, even the most wild and unhealthy, are traversed by troops of pack-bullocks, often several hundreds in number, and sometimes numbering even thousands. They belong to a peculiar class named Banjárás, who are both traders and carriers. These men are of a daring and adventurous character, and are habituated to the most insalubrious climates. In order to exhibit at one glance the extent to which land carriage, generally over rugged country, is made use of in this part of India at considerable expense, at some risk of human life and health, and with great wear and tear of cattle and carriage, it may be worth while to state the distances of the various routes above mentioned:—

		Miles.
From	Ráípúr *viá* A'rang and Sonpúr to Cuttack	339
,,	Ráípúr to Nágpúr	183
,,	Ráípúr to Sambalpúr direct	163
,,	Ráípúr to Sonpúr	180
,,	Ráípúr *viá* Mandla to Jabalpúr	218
,,	Khairágarh to Nágpúr	130
,,	Seonáth river *viá* Chichgarh to Nágpúr	125
,,	Ratanpúr *viá* Sohágpúr to Mirzápúr	305
,,	Ratanpúr *viá* Sirgúja to Mirzápúr	299
,,	Seorínaráin *viá* Sambalpúr and Sonpúr to Cuttack ...	313
,,	Sambalpúr *viá* Angúl to Cuttack	155
,,	Ráípúr to Ganjám	339
,,	Ráípúr to Sironchá	230

History.

On the early history of this part of the country even tradition throw[s] no light. It seems probable, however, tha[t] the aborigines were Gonds, and that the country passed from them to the Rájput Haihai Bansí dynasty which ruled at Ratanpúr. For many years there seems to have been a perpetual struggle between the Hindús, who under their Rájput chiefs had migrated here, and the wilder inhabitants of the country. As a result we find that the primary characteristic of the first positions taken up by the Hindús is one of security. They built fortresses on high plateaus, from whence they could descend for a raid on the plains, and, returning with their spoil, lodge it in safety with their women. The increasing strength of the Hindús and their greater resources, as representing a higher civilisation, in time ensured their triumph over the wilder and weaker race, and this led to the establishment of a capital which was fixed at Ratanpúr. This event occurred under a rájá named Prithví Deva, in the latter half of the ninth century. From that period the gradual clearance and cultivation of this part of the country commenced. Tracts were given to warriors to whose valour the chief owed his position, to favourites of various kinds, and to aboriginal Gonds of position and influence whose good-will it was important to secure. In this way the Haihai Bansí dynasty of Chhattísgarh became consolidated, and hamlets and towns began to spring up where hitherto there had been nothing but the solemn silence of the forest.

In common with other Hindú dynasties the origin of the Haihai Bansí rájás is carried back to the most remote antiquity, i.e. through the seventeen hundred thousand years which comprised the Satyayuga epoch, to the origin of mankind by the creative act of the great Brahma. After the lapse of the Satyayuga period, and before the commencement of the Samvat era, 3,044 years of the old Hindú calendar, or "Yudhishthir" era elapsed. During this period, as shown in the Haihaya genealogical table, only eight rulers are supposed to have reigned, which would give to each rájá on an average a reign of over three hundred years. In fact some of them are recorded as having ruled for nearly five hundred years. Such marvellous longevity accorded to those who lived in the remote past is not peculiar to the chronicles of the Haihaya dynasty, and is attributable to that great respect for the past which characterises all nations in certain stages of civilisation, and makes them concede to the ancients virtues and powers which the pigmies of the present cannot achieve.

Tradition asserts that at the end of the Satyayuga period a monarch named Sudhyum presided over the destinies of the East. Of his descendants one son, Níla Dhvaja, got the throne of Mahísmatí (Mandla or Maheswar); a second, Hansa Dhvaja, became monarch of Chandrapúr, supposed to be Chándá; and the third received the kingdom of Ratanpúr, then called Manipúr, by which name it is known in some of the Puráns. The two former kingdoms of Mandla and Chandrapúr, after the lapse of some generations, were overthrown by the Gonds, and the Manipúr or Ratanpúr kingdom alone survived till the advent of the Maráthás. The first rájá of whom anything of a veritable character is recorded is Karnapál, the tenth of the line, who reigned from Samvat 172 to 251 (A.D. 115 to 194). He made a city at Amarkantak,* and raised temples there. He consecrated the spot as the source of the Narbadá, and from that time it has been considered a holy and worthy object of pilgrimage among Hindús. Between Samvat 367 and 427 (A.D. 310 to 370) a successor of

* This is also attributed to Chandra Dhvaja, the fifth of the line.

Karnapál, called Mohanpál, built a city called Dhanpúr on a high flat hill between Pendrá and Amarkantak. There was a formidable fort erected here called Ajmírgarh, and the place was for many years a great stronghold, and thickly peopled. Although centuries have passed since its greatness vanished, there can still be seen on this plateau, amidst the towering sál trees, remains of walls, tanks, and enclosures, which evidence the prominent position it formerly occupied. In the eighth century, on the death of Mohan (or Moha) Deva, his two sons Sur Deva and Brahma Deva divided the kingdom, the elder branch remaining at Ratanpúr, and the younger proceeding to Ráípúr. The latter, however, was to a certain extent subordinate to the former. The Ratanpúr rájá ruled over Biláspúr, Sirgúja, and Sambalpúr; the Ráípúr ruler held the present district of Ráípúr, with Bastar and Káروnd. These seem to have been the limits of the Haihai Bansí rájás for many years, in fact until the arrival of the Maráthás.

The change of capital to Ratanpúr above adverted to is the next event of any importance. Ratanpúr was built and made the capital by Prithví Deva. The old capital Manipúr was situated on the top of the Láphá hill, about fifteen miles north of Ratanpúr. There is a large expanse of tableland on the top of this hill, which stands at an elevation of about 3,400 feet above the sea. The remains of a fort, tanks, temples, and buildings are still apparent, and the position possessed the advantages of prominence and security. From Samvat 895 to 1620, beyond the record of some temples erected and towns established, of which now no traces remain, the Bráhmanical narrative is occupied with the imaginary virtues of different rulers. In Samvat 1620 (A.D. 1563), however, the influence of the Mohammadan emperors of Delhi was felt even here; and Rájá Kalyán Singh proceeded to Delhi with the view of being acknowledged as ruler of the Ratanpúr territory. He was acknowledged, and he and his successors continued to pay tribute to the royal house of Delhi.

Maráthá rule.

The Haihai Bansí dynasty continued in undisturbed possession of the Ratanpúr ráj till A.D. 1741-42, when the Maráthá authority was partly established in Chhattísgarh during the expedition of Bháskar Pant to Bengal. In 1745 Rájá Raghojí Bhonslá sent an expedition into Chhattísgarh under Viswandhar Pant, who conquered and deposed the last of the Rájput kings named Raghunáth Singh, but afterwards entered into a treaty with him by which the affairs of the country were to be conducted conjointly by Raghunáth Singh and himself. Shortly afterwards Vishwandhar Pant, having occasion to proceed to Calcutta, nominated one Kalyán Gír Gosáin to act for him in his absence, but he died on the road, and his *locum tenens* (Kalyán Gír Gosáin) was thrown into prison by Raghunáth Singh, the old rájá. These proceedings having come to the knowledge of Raghojí, while on his way to Calcutta in 1745, he finally deposed Raghunáth Singh, allowing him a small jágír for maintenance.

The Maráthá rule of Chhattísgarh may be considered to commence from 1745, the year in which Raghunáth Singh was deposed. His place was taken by Mohan Singh, an illegitimate son of Rájá Raghojí, who administered the affairs of the district for eight years, and died in A.D. 1753. In this year Raghojí also died after reigning seventeen years, leaving four sons: Jánojí, Sábájí, Mudhojí, and Bimbájí; and during a difference regarding the succession between Jánojí and Mudhojí (sons of Raghojí by different wives) one Ránojí, the brother-in-law of Mohan Singh, assumed charge of Chhattísgarh, which he held for a year. In A. D. 1755 Jánojí sent his youngest brother Bimbájí to Chhattísgarh,

which he allotted to him as an appanage; and the Maráthá rule was no extended over the whole of Chhattísgarh, Sambalpúr, and the neighbouring zam índárís. Bimbájí held the district for not less than thirty-two years, when he diec in the year A.D. 1787, leaving a widow, Rání A'nandí Báí, who managed it for a year. She was then relieved by one Yashwant Ráo Bhawání, appointed súba from Nágpúr. Since that time the district has been under súbas, with the exception of the interval during which the province of Nágpúr was under the superintendence of the British Government—from 1818 to 1829—until its annexation in 1854. In A.D. 1803 Raghojí having united with Sindiá to oppose the objects of the treaty of Bassein, two victories, obtained over the united armies of these chiefs at Assaye and A'rgáon, led to the treaty of Deogáon with Raghojí, by the provisions of which he was deprived of a great part of his territories, and among others of Sirgúja, Sambalpúr, Pátná, Khariár, and Nawágarh-Bhendrí, attached to Chhattísgarh, and bordering on its present northern and western limits. Although these districts were in A.D. 1806 restored and re-annexed to the Nágpúr state, they were resumed during the arrangements consequent on the defection of A'pá Sáhib in 1818, and transferred to Chotá Nágpúr.

The Ráipúr branch of the family shared the same fate. Amar Singh, the rájá, however, carried on the government subordinate to the Maráthás till 1812 Samvat (A.D. 1755), when Bimbájí Bhonslá assumed the government himself, and allowed Amar Singh a grant of one rupee from each village. This allowance, as also a rent-free village, was continued to Amar Singh's son Muáj Singh in Samvat 1879 (A.D. 1822). Mr. Jenkins granted to the successor of Muáj Singh, Raghunáth Singh, five rent-free villages in lieu of the allowance of the one rupee from each village enjoyed by his father. Raghunáth Singh still survives, and is now the representative of the Haihai Bansí line—a quiet, simple-minded Rájput, showing no indications of a distinguished ancestry.

The recognised extent of the Ratanpúr kingdom included the present districts of Ráipúr, Sambalpúr, and Biláspúr, with Sirgúja. The Ratanpúr Bráhmans certainly believe that many centuries back Bengal, Cuttack, and the Carnatic were also subject to the sway of the Ratanpúr rájás, but there is no evidence to support their traditions, and their accounts of so extensive an empire are very visionary. The districts above mentioned, in all probability, alone formed the territory of the Haihai Bansí sovereigns. These rulers do not seem to have been a powerful race, possessed of standing armies, and capable of carrying on extensive warlike operations. The long existence of the dynasty must be attributed to the geographical features of the country, and partially perhaps to its poverty. The territory was surrounded on all sides by ranges of hills, and offered formidable obstacles to an invading force, either from the north or the south. When at last the Maráthás invaded Chhattísgarh on their way to Bengal, the Haihai Bansís fell almost without a struggle. The only existing remains of the former dynasty now existing consist of temples scattered over the country, and the ruins of former forts and buildings. None of these seem to have possessed any architectural beauty, nor do they exhibit any traces of refined taste. They show that the people had arrived at a certain rude state of civilisation, but there are no signs of any progressive tendency. In fact it is not improbable that we found the people at the commencement of our rule very little changed in their social feelings, habits of thought, and general requirements from the condition of their ancestors six centuries before.

CHHINDWA'RA'—

CONTENTS.

General description.

A district with an area of 3,852 square miles, lying between 21° 25′ and 22° 50′ north latitude, and 78° and 79° 30′ east longitude. It has two distinct natural subdivisions—the hill country above the slopes of the Sátpurá mountains, called the Bálághát; and a tract of lowland beneath them to the south, and called the Zerghát. The Bálághát may be roughly described as that section of the Sátpurá range which lies between the districts of Seoní to the east and Betúl on the west. Northwards the district does not extend beyond the outer line of the hills south of the Narbadá valley, and on the north-west it stops at the Denwá river within the hills; but on the south its boundary extends into the plain, and includes three parganas which form the Zerghát, touching upon Nágpúr and Berár.* The high tableland of the Bálághát lies for the most part upon the great basaltic formation which stretches up from the south-west across the Sátpurás as far east as Jabalpúr. The country consists of a regular succession of hill and fertile valley, formed by the small ranges which cross its surface in a general direction east and west. The highest of these ridges commences on the confines of the Harai jágír, and runs westward across the district, with a mean breadth of about eight miles. Throughout its extent this ridge can be approached from the south and north only by ascending passes more or less difficult, the ascent from the south being much the easiest. A beautiful valley skirts the southern base of this highland, and is again divided by an ill-defined range of hills from a tract of broken country, through which is the descent to the plains of Nágpúr by the gháts. The average height of the highest uplands is 2,500 feet; but there are many points very much higher: Chhindwárá, on the second level, is 2,200 feet; and the third step above the gháts is about 1,900 feet, or 800 feet above Nágpúr. The appearance of the Zerghát below the hills is generally open and undulating. The country is intersected by several streams, of which the Kanhán is the most considerable, and is chequered by isolated hills and low ridges covered with nodular trap and limestone. Near the hills and along the streams are strips and patches of jungle, while the villages are often surrounded with groves of tamarind, mango, and other shade-giving trees.

Geological formation.

The following is a short geological description from the pen of the late Mr. Hislop, but hitherto unpublished:—

"The district of Chhindwárá presents a considerable variety of rocks. Around the chief station, and in a strip of country to the west of it, as well as below the gháts, granite occurs with the usual metamorphic strata,

*This description of the physical features of the district is taken for the most part from Sir R. Jenkins' Report on the Nágpúr Province.

including marble. The greater part of the district, however, is covered with trap, which on the south rests directly on the plutonic rocks, and in the north on sandstone. Enclosed in the trap there is found an interesting fresh-water deposit which at Butáriá, east of Chhindwárá, and Mislánwárá, south of it, and various other localities, yields shells, &c. of the Eocene epoch. The strata next to this in age are of iron-banded sandstone, which constitutes the mass of the Mahádeo hills to the north-west of the district. From the locality where these arenaceous beds are so largely developed Dr. Oldham has given the name of 'Mahádewa' to this group, which I am inclined to consider the equivalent of the upper cretaceous rocks of Europe. Underlying the ferruginous sandstone there are met, in beds of argillaceous sandstone, shale, and coal, the last of which is wrought at Barkoí north of Umreth.

"The soil is black where it overlies the trap, and red where it rests on sandstone or plutonic rocks. There is nothing particular about the water, except the hot spring at Maháljhír on the east of the Mahádeo hills."

Coal.

The only important mineral product as yet discovered is coal. The oldest-known coal-field in the district is at Barkoí, and has been experimentally worked since 1860, though hitherto with little success, owing to the high cost of carriage. It was first discovered in 1852, and was mentioned by the late Reverend Mr. Hislop in his Memoir "On the age of the Coal strata in Western Bengal and Central India," published in the Journal of the Asiatic Society of Bengal, Vol. XXIV. p. 347, and republished in the quarterly Journal of the Geological Society of London, 1855. The mine was visited by Colonel Harley Maxwell, Chief Engineer of the Central Provinces, in 1861, when he reported that "the extent of the "present known coal is decidedly limited; it measures about two feet in thick-"ness, one foot of which may be considered good coal, the remainder has much "of lignite mixed with it; but still the whole burns freely together, and will be "invaluable for brick-burning and other building operations. For three miles "this seam is traced along the bed of a stream; and allowing this spot to extend "one and a half mile on each side of the stream, there will be about nine "square miles, or thirteen and a half million tons of coal." Since the date of Colonel Harley Maxwell's visit our knowledge of the coal resources of the district has been much extended. The seam at Barkoí, at first believed to be two feet only in thickness, one foot alone of which was thought to be good coal, is now known to yield over five feet of good coal, with the certainty of another seam below the one now explored. The chemical analysis of this coal goes to prove that it, as a fuel, is superior to any of the yield produced in the "Damúdá" valley, and that its heating qualities are equal to two-thirds of the best Welsh coal. There would seem also to be a great extent of coal-bearing strata extending to the east from Barkoí as far as Sirgorí, a distance of ten miles, and to the west stretching not less than forty miles in a direct line, within which distance the actual presence of coal has been detected in forty-one distinct localities, in many of which the outcrops are numerous and extensive. It is estimated that the area over which coal may be said to be in plenty is more than 250 square miles, the width of some of the seams being as much as eighteen feet.

In the beginning of 1866 Mr. W. T. Blanford, of the Geological Survey, visited the Chhindwárá district, and drew up a report on the Chhindwárá coal-

fields after examining the out-crops of coal at eleven different places, (1) Sirgorí, the most eastward locality where coal was found; (2) A second coal-seam to the west-north-west of Sirgorí; (3) A seam in the bed of the Pench river, four miles west of Sirgorí, and half way between the villages of Chendá and Digawání; (4) Haraí, two miles south-west of Digawání; (5) A seam about a mile north of the Haraí seam and half a mile south-west of the village of Rávanwárá; (6) A second seam a mile west of Rávanwárá; (7) A seam three-quarters of a mile west-south-west of the village of Párásiá; (8) A second seam rather more than a mile south-west of Párásiá and on the boundary of the village lands of Párásiá and Bhandáriá; (9) A seam about a mile west of the village of Butáriá and half a mile east of Bhandáriá; (10) Barkoí; (11) A seam near a small shrine dedicated to Hinglá Deví Gogrí. In this report he writes as follows:—

Importance of these discoveries of coal-seams.

"The above details will, I think, serve to show that these discoveries of coal-seams are the most important that have been made in India for many years. Amongst all the previously known coal localities in Central India to the west of the parallel of Jabalpúr there are but two seams, both at Mohpání, in Narsinghpúr district, which exceed four feet in thickness. Near the Pench, within an area of sixteen miles in length from east to west, no less than six (or including Bhandáriá seven) localities have now been discovered in which seams exceeding that thickness occur, and when it is borne in mind that, with two exceptions only (Barkoí and Hinglá Deví) the whole of these localities have been discovered since the month of October last, and solely through the researches of Major Ashburner, I think it is only reasonable to believe that many other workable seams may still remain undiscovered in this neighbourhood, and that there is every probability that this portion of the great Narbadá coal-field equals in mineral wealth the coal-fields of the Damúdá valley in Bengal.

Thickness of the coal-field.

Favourable conditions for mining.

"The circumstances under which the coal occurs appear in most instances to be favourable to mining enterprise. The dips are very low, and, so far as a judgment can be formed from the very imperfect sections exposed at the surface, there appears good reason to anticipate that both the quality and thickness of most of the seams will be found constant, at all events over a considerable area. Faults are numerous, but the majority do not appear to be of sufficient amount to affect mining operations injuriously. It is probable that these faults will be found to decrease in number, the greater the distance from the fault, bounding the coal measures to the south.

Quality of coal.

"The quality of the coal, so far as judgment can be formed by inspection and by burning it in heaps, is similar to that of the coals of Ránígani and other mines in that neighbourhood. It is a free-burning, non-coking coal. It is decidedly inferior to the better qualities of English coal, both on account of the larger proportion of ash, and of the lower percentage of fixed carbon. At the same time I see no reason for doubting that for railway purposes the Pench river coal is perfectly adequate: it is just as well suited as the Ráníganj coal, with which the East Indian Railway is worked for some

The origin of this family, and the steps by which it rose to be a powerful dynasty, are lost in obscurity. It is known, however, that Bakht Buland visited

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The district is now under the charge of a Deputy Commissioner and his assistants, whose head-quarters, fiscal and judicial, are at the station of Chhindwárá. The sub-divisions of Chhindwárá and Sausar are under tahsíldárs, who exercise petty judicial and revenue powers. Sausar lies below the gháts. The stations of the district police are at Chhindwárá, Khamárpání, Bordehí, Pándhurná, Sausar, Mohkher, Chánd, Chauraí, and Amarwárá. There are likewise outposts of police

tracts, measuring in the aggregate upwards of 250 square miles, have now been reserved by the Forest department, which is taking efficient steps to check the system of burning for cultivation, and of indiscriminate felling.

Climate.

The climate above the ghâts is temperate and healthy. In the cold season the thermometer falls low, the average temperature being from 47° to 82° in the four cold months during the past five years. Frosts are not uncommon; and ice is frequently seen in the small tanks at an elevation of about 2,000 feet. Until May the hot wind is very little felt, while during the rains the weather is very cool and agreeable. The average rainfall is about thirty-six inches.

Population.

The total population of the district, according to the census of 1866, is 327,875 persons. In the towns are the usual non-agricultural castes and classes of this part of India, with a few Márwárís and Agarwáls among the richer shopkeepers. Above the ghâts the country-people are chiefly Kunbís, Lodhís, Ponwárs, Rájputs, and a few Kanojia Bráhmans, with Telís and a sprinkling of Mohammadans in the larger villages. Along the edge and slopes of the ghâts the hamlets are inhabited by Gonds and a few Gaulís. The language generally prevailing in the Bálághát (or montane) portion of the district is a mixture of Hindí and Maráthí, while the Gonds and Kurkús speak dialects of their own. The Bráhmans of the district and some of the agricultural tribes seem to have come down from Hindustán about 180 years ago, when the first Gond rájá of Deogarh visited Delhi and induced some of the more civilised classes to emigrate to his dominions. The Márwárís and Agarwáls came in with the Maráthás. The Gaulís are herdsmen and shepherds. The Gonds and Kurkús are the descendants of the wild tribes who, whether aboriginal or not, inhabited this country before the Aryan immigrations. Of these two primitive races the language, customs, and system of worship are quite distinct. The Gondí tongue seems somewhat allied to Támil, while the Kurkú seems to have some affinity with Santhálí *; but these languages have never hitherto been scientifically studied. Any long digression about these curious tribes would be out of place in this article. Their physiognomy classes them apart from other races: they have usually broad flat noses and thick lips. They are simple, truthful, and good labourers; and nothing about them is more remarkable than the docility with which they have turned from a life of thieving and gang-robbery under the Native rule to settled habits and honest labour under the British Government.

History.

The following account of the Deogarh Gond dynasty, taken principally from Sir R. Jenkins' report on the Nágpúr province, contains in outline almost all that is known of the history of these obscure hill tracts before they were annexed by the Maráthás. Tradition says that most of the country of Deogarh above and below the ghâts, after being ruined and devastated by some great calamity, had been overrun and conquered by tribes of Gaulís. Farishta † indeed mentions A'sá Ahír, the Gaulí chief and founder of A'sírgarh, as having ruled over Gondwána; but how he acquired it is not hinted at. Játbá, a Gond, subverted the Gaulí power above the ghâts, and his descendant Bakht Buland carried his arms south beyond Nágpúr, and made conquests and acquisitions both from Mandla and Chándá.

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[illegible]

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Revenue.

The annual revenue derived from land for the year 1868-69 amounts to Rs. 2,10,729; from ábkárí (excise on liquor and drugs), Rs. 46,368; pándhrí and certificate taxes, Rs. 5,412; stamps, Rs. 32,138; forests, Rs. 15,764.

Education.

There are in the district four town schools * and twenty-seven village schools, which are periodically inspected by a district official, and visited as opportunity offers by all the officers of the district. Education is, it is believed, beginning to make some impression upon the masses, and the movement is becoming more popular. The number of children now voluntarily attending the government schools is 1,312.

Agriculture, cattle, and wild animals.

The system of agriculture is in no way peculiar to the district; it is rude of its kind; and chiefly owing to the absence of system in the rotation of crops, and the non-employment of manure, the produce is less than it should be. The crops depend entirely on the seasons, as, with the exception of the sugarcane, there is little cultivation aided by artificial irrigation. The harvests are the kharíf and rabí—the former gathered between September and, in some places, as late as February; the latter reaped from February up to the close of May, according as the season may be an early or late one. The area under cereals is about 450,000 acres; but this estimate is exclusive of the jágírdárís, wherein the cultivation is very inconsiderable, and the population sparse. The cotton cultivation may be estimated at about 15,000 acres, and this crop is for the most part confined to the Sausar subdivision. Sugarcane again is chiefly grown above the ghâts, whilst the wheat-producing country is mainly in the valley of the Pench, and in the neighbourhood of Mohkher, Chauraí, and Khamárpání; the pulses are grown generally near Chánd; and the oil-seeds are nearly confined to the high tablelands near the Pench and in the Umreth pargana. The cultivation of potatoes has been introduced for many years; indeed in the time of Maráthá rule it was practised; and the tuber is not only appreciated and readily eaten by the natives, but its cultivation is steadily increasing. The produce is chiefly exported to Kámthí, but in every village bázár it is to be seen exposed for sale; it amounts annually to about 3,000 maunds. The best breed of cattle is that produced in the pargana of Khamárpání; their colour is usually white, and they have all the attributes of a pure race; in size they are large, with no great bulk of body, and more adapted for draught than for slaughter purposes. The dewlap is unusually large, and the cattle appear to be allied closely to, if not identical with, the pure Gujarát breed. The breed is much esteemed in this part of the country for its tractability, and staunchness in yoke; they are hardy, and easily kept in condition, and are quite distinct from what are called locally the Gond cattle, which are a much smaller breed, but famous as being good milk-producing animals. The animals which are destructive to human life are the tiger, panther, and bear, occasionally the hyæna; there are in addition the hunting chítá, the wild dog, and the wolf, which prey upon flocks and herds. The wild boar, and deer of all kinds,

* Including a school at the station of Chhindwárá under superintendence of the Missionaries of the Free Church of Scotland.

including the sámbar, nílgái, and chítal cause incessant damage to the crops. There are other wild animals, such as foxes, jackals, and lynxes, &c., which keep down so successfully the quantity of small game in the district that it is disproportionately scarce. But there are hares, partridges, and quails; and in the cold season the district is visited by the migratory birds, such as snipe, wild-fowl, and the kulang, which latter disappear after the gathering of the rabí harvest. The bustard and florican are to be met with occasionally, but in no great numbers. In the Khamárpání jungles the bison is to be seen, and also in the hills forming part of the Sátpurá range.

Roads.

There is only one so-called imperial road; it runs between Chhindwárá and Nágpúr. All the other communications have been classed as local. The Nágpúr road has made some progress towards establishing a permanent communication: many bridges have recently been built, and the greater portion of the earthwork has been laid as far as Rámákoná. The descent into the low country by the Siláwání ghát has been rendered easy, and the road there has been remarkably well chosen. The greater number of the bridges on the ghát have been constructed, but the line of road between Rámákoná up to the limits of Chhindwárá district to the south is over a very difficult country—black cotton soil, crossed and cut up incessantly by nálás or watercourses, with deep channels and muddy beds. The remaining roads in the district are only fair-weather ones, but at that season they are all quite practicable for wheeled conveyances, except towards Narsinghpúr. Nothing has been done yet to reduce the natural difficulties of the latter route, and consequently it is rarely attempted as a line of traffic by any but camels, pack-bullocks, or buffaloes. Dâk bungalows (rest-houses) are kept up at Rámákoná and Chhindwárá on the imperial line, at Umreth and Bordehí on the Betúl road, and at Pándhurná on the road between Betúl and Nágpúr. There are saráís at Rámákoná, Lodhíkerá, Sausar, and Chhindwárá.

Towns and trade.

The chief towns are Chhindwárá, about seventy-six miles north of Nágpúr; Lodhíkherá, on the same road about midway, situated on the Jám river; Mohgáon, about ten miles direct west of Lodhíkherá, which, under the Maráthá rule, was always the head-quarters of the Zerghát (submontane) country; Pándhurná, on the direct route from Nágpúr to Betúl; and lastly Sausar, now the residence of the tahsíldár. Nearly all the houses are built of mud, and until very recently were thatched; in this latter respect much reform is being worked by the substitution of tiles for grass. The greater portion of the district trade is internal, but the surplus takes the direction of Nágpúr, the Berár country, and Bombay.

CHHINDWA'RA'—The northern revenue subdivision or tahsíl in the district of the same name, having an area of 2,167 square miles, with 1,470 villages, and a population of 201,354 according to the census of 1866. The land revenue for the year 1869-70 is Rs. 1,14,375.

CHHINDWA'RA'—The head-quarters of the district of the same name. It is situated on the banks of the Bodrí nálá, one of the affluents of the Kolbírá, which again falls into the river Pench, about seventy-six miles north of Nágpúr. The site is on high ground, elevated 2,200 feet above the sea, and surrounded by ranges of low hills, the landscape being filled up midway by cultivated fields interspersed with groves of mango trees. The soil is excellent for a station, being composed of light gravelly red earth, which never remains long moist. The site of the European station extends nearly two miles

in length, and in parts is well wooded. It is generally considered to be very healthy, and is resorted to by European visitors from Nágpúr and Kámthí during the hot weather. A public garden is kept up by local funds, and is a great attraction. The supply of water is plentiful; but most of the wells inside the town contain brackish or bad water; the best are nearly all outside the town. A large masonry tank is in course of construction, and will, when finished, be a great boon to the people. The conservancy arrangements are good, and the town is clean and cheerful. The principal public buildings are the district court-house, the commissioner's circuit house, the jail, the tahsíl, and the police buildings. The charitable institutions are the dispensary, the Free Church Mission native school, the poorhouse, and the saráí. The number of inhabitants is 8,185.

CHHINDWA'RA'—A small town on the Ebná nálá in the Narsinghpúr district, twenty-three miles east of Narsinghpúr. The main road from Jabalpúr to Narsinghpúr passes through the town, and the Great Indian Peninsula Railway has a station here. The population amounts to about 1,500 souls, and a large cattle market is held here weekly. Chhindwárá was established by Sir W. Sleeman about 1824 for the convenience of travellers through the Narbadá valley.

CHHUIKHADA'N or KONDKA'—A feudatory chiefship attached to the Ráipúr district, situated to the north of, and contiguous to, Khairágarh. It consists of three tálukas, separated from each other by the Gandaí, Parporí, and Barbaspúr zamíndárís, and lying at the foot of the Sálétekrí hill. The area in the plains is not large, but it is well cultivated and fertile. It comprises 101 villages, and the chief pays a tribute of Rs. 11,000 per annum to Government. The town in which he resides is situated ten miles north of Khairágarh and forty-eight miles west by north of Ráipúr, and contains 400 houses, with 1,000 or 1,200 inhabitants. The chief's own house is a substantial stone building, standing in a fortified square, and is in strange contrast to the thatched mud huts of his people. He is a Bairágí, but belongs to a sect among whom marriage is permitted. The grant was obtained by his family in the reign of Mudhojí, rájá of Nágpúr, in A.D. 1750.

CHHU'RI'—A chiefship in the north-east of the Biláspúr district, covering an area of 320 square miles, and containing 120 villages. The country is a mixed tract of hill and plain, with a population of 13,281 souls, at the rate of forty-one to the square mile. The extent of cultivation is 27,907 acres, and the culturable area is estimated at 48,538 acres. The chief is a member of the Kanwar caste.

CHHU'RI'—The head-quarters of a chiefship of the same name, in the Biláspúr district. It is a small town, situated at the foot of the Vindhyan range, south of Uprorá, east of Kendá, and about thirty-five miles north-east of Biláspúr. The chief's residence is a mere mud structure with thatched roofs, and there are no indications that his ancestors were in a more flourishing condition than himself.

CHICHGARH (CHEEZGURH)—An extensive but poor estate situated near the south-eastern borders of the Bhandára district, on the road leading from Sángarhí, by the Nawegáon lake, to the Chándá district. The area is 237 square miles, of which twenty-one and a half square miles are cultivated; the rest consists of culturable waste, and barren hill and forest lands. The population, numbering 8,371 souls, is very small compared with the enormous area of this

estate, and consists chiefly of Gonds, Goárás, and Halbás. The forests abound in valuable timber, and there is a good deal of fine young teak well cared for. The two chief villages are Chichgarh and Palándúr, each of which possesses an indigenous school; besides which there is a government police post at Chichgarh. One of the main district roads passes through this chiefship by a formidable pass near Chichgarh, more than three miles in length, and bordered by dense bamboo jungle. At the foot of this pass the chief has dug a well and built a sarái for the convenience of travellers. The holding is believed to be a very old one, and the chief is a Halbá by caste.

CHICHLI'—A large village in the Narsinghpúr district, only noticeable as giving its name to a táluka which has been held for many generations by a family of Ráj-Gonds, whose hereditary representative still resides here. The estate comprises thirty-nine villages, and lies in the main to the south of Gádarwárá, on the left bank of the Chítá-Rewá, extending down to the hills. When Amír Khán invaded this country in 1809, Rájá Sangrám Singh of Chichlí stood manfully by the defeated representative of the Nágpúr government, and distinguished himself in a skirmish whereby the Pindhárís received a decided check. Brass vessels are largely manufactured here.

CHICHOLI'—A small agricultural village in the Chhindwárá district, on the main road from Betúl to Nágpúr, and forty-four miles south of Chhindwárá. Here is a wonderfully-spreading bargat or banian tree, with a large baolí underneath it. The tree covers several acres of land, and it is said that 500 horses can be picketed underneath it. A fakír receives a small allowance from Government to keep the place in proper order.

CHICHOLI'—A large village in the Betúl district, lying twenty miles to the west of Badnúr, on the Wardhá road. It has a population of 1,776 souls. There are a police-station and a government school here.

CHIKHLI'—An estate in the Bhandára district, which, though ranking as a zamíndárí or chiefship, consists of two villages only. The present holder is a Halbá by caste. Chikhlí is situated to the south of the Great Eastern Road, about nine miles south-east of Sákolí.

CHIMU'R—The northern pargana of the Warorá tahsíl of the Chándá district, bounded on the north by the Nágpúr district, on the east by the Brahmapurí and Garhborí parganas, on the south by the Garhborí and Bhándak parganas, and on the west by the Bhándak and Warorá parganas and the Wardhá district. It contains an area of about 416 square miles, and has 158 villages. It is hilly along the east and south, and branches of the Andhárí and the Viraí intersect it from north to south. The southern half is largely covered with forest, which also extends along the west and east. The soil is principally red, sandy, or yellow, with considerable stretches of black loam. Rice, sugarcane, oil-seeds, wheat, cotton, [illegible]
fine tanks, chiefly under [illegible]
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the village of Jámbulghátá, where the largest weekly market in the district assembles.

CHIMU'R—A town in the Chándá district, situated on a branch of the Andhárí, forty-eight miles north of Chándá. It is the fourth town in commercial rank in the district, and contains 1,000 houses, the population being Maráthás, with a sprinkling of Telinga traders and artisans. The manufactures are fine

and coarse cotton-cloths, chiefly the former, which have a local reputation for peculiar durability, also carts, both for travelling purposes and for carriage of goods. The principal trade is in cotton, grain, cotton-cloths, sugar and gur, oil-seeds, and carts; and a large portion of the sales are effected at the annual fair which is held in January. There are some fine groves in the vicinity of the town, and it possesses several temples worth visiting. There are also here a town school for boys, a girls' school, a police station-house, and a district post-office. A handsome *place* has been nearly completed on the raised area of the old fort; and here, facing the river, stands the town school-house. East of Chimúr commences a range of hills, which runs due south as far as Moharlí, and is twenty miles long by six broad. Both slopes and summits are covered with thick forest, and the range forms a striking feature in the scenery of the surrounding parganas. In a basin in the south-west is the Tárobá lake, and all along the foot of the hills run numerous springs, which never fail.

CHINTALNA'R—A zamíndárí or chiefship of Bastar, with an area of 480 square miles, and 100 villages. The zamíndár resides at Jigargundá. The estate has some fair teak forests, the timber from which is exported by the Chintálong—a small stream flowing into the Tál river. The population consists of Telingas, Koís, and Máriás. Chintalnár, one of the principal villages in the zamíndárí, is situated 105 miles south-east of Sironchá.

CHI'TA' REWA' or SI'TA'REWA'—An affluent of the Shakar. It rises in the Chhindwárá district and joins the Shakar, after a course of some fifty miles or more, about a mile above the railway bridge at Pátlon in the Narsinghpúr district. The coal, now worked by the Narbadá Mining Company, crops out in the gorge through which this river leaves the Sátpurá tableland.

CHULBAN—A river in the south-east part of the Bhandára district, which, rising in the hills about twenty miles south of A'mgáon, and passing near Sángarhí, joins the Waingangá at a village called A'ulí.

D

DA'BHA'—A town in the Chándá district, situated forty miles south-east of Chándá, and containing 416 houses. It is built on both banks of a broad and shallow tributary of the Wardhá, and is surrounded by numerous groves. The manufactures are tasar silk, handkerchiefs, and coloured cloths, and the place is noted for the production of neat silver snuff-boxes. It formerly turned out handsome woollen rugs, but this industry has died out. There is a small trade, principally in cotton-cloths, groceries, and salt. The population is almost wholly Telinga. Until a recent period Dábhá was subject to constant raids by the wild tribes on the other side of the Wardhá, and to this day the shopkeepers do not expose their goods for sale. The town possesses a government school for boys, a girls' school, a police station-house, and a district post-office, and an assistant patrol of customs is stationed here.

DABWA'RA'—A village in the Jabalpúr district, twenty miles to the north-east of Jabalpúr. Coal is found here.

DALLI'—An estate in the Bhandára district, composed of seventeen villages, situated on the Great Eastern Road, about midway between Sákolí and the eastern borders of the district. The area is 33,506 acres, or nearly fifty-three square miles, of which five and a half only are under cultivation. The population

amounts to 2,331 souls. The holding is an ancient one, and has always been included in the list of chiefships. The present holder is a Gond, and the population mostly belongs to this class. There are no villages of any size, and the cultivation is very rude. The Mundipár pass, on the Great Eastern Road, falls within the limits of this estate; and the hills adjoining furnish an abundant supply of bamboos.

DAMOH *—

CONTENTS.

General description.

A district lying between 22° 10′ and 23° 30′ of north latitude, and 79° 5′ and 80° of east longitude. It is situated on the tableland of the Vindhyan range of hills, and in its extreme length measures about ninety miles north to south, with an average breadth from east to west of some fifty miles, being broadest about the centre, and narrowest towards the southern extremity. The total area is 2,457 square miles, and the population 262,641 souls, giving an average of 107 souls to the square mile. To the north Damoh is bounded by the native states of Panná and Chhatrapúr in Bundelkhand, to the south by the districts of Narsinghpúr and Jabalpúr, to the west partly by the Panná state and partly by the Ságar district, and to the east by the Jabalpúr district and Panná. The general contour is irregular, and in some parts not well defined; there is no well-defined natural boundary to the north, but here the tableland on which the district is situated ends, and an abrupt dip in the surface occurs, beyond which lie the plains of Bundelkhand, visible for many miles. The southern boundary, however, is well defined by a high hill range lying west and east, effectually separating the Damoh from the Narsinghpúr and Jabalpúr districts. In the east again the boundary line is not definite or regular throughout, as portions of the Jabalpúr district and the Panná state in several places run quite into the Damoh boundary. The western limit is somewhat better marked, as in the lower half there are the small hills which hem in the Pitiluá rájá's jágír in Ságar; then there is the Biás river for a few miles, and lastly the low broad-backed Vindhyáchal hills for the upper half. For fiscal and administrative purposes the district is divided into the two tahsíls or subdivisions of Damoh and Hattá, each of which is again subdivided into parganas. In the former are included the parganas of Damoh, Narsinghgarh, Patharii, Tejgarh, and Mángarh, and in the latter those of Hattá, Batiágarh, Paterá, Mariá-Doh, and Kontá or Kumhárí. A larger number of parganas were recognised before, but several have been abolished since the recent settlement commenced.

Hills and rivers.

Generally speaking the southern and eastern portions of the district are hilly and wooded, while the rest of it consists of open plains of varying degrees of fertility, interspersed with detached [illegible]
To the former class be [illegible]
to the latter those of [illegible]

* This article is taken mainly from the Settlement Report by Mr. A. M. Russell.

and Mariá-Doh. The river-system is most complete. The two principal streams—the Sunár and the Bairmá—traverse the entire length of the district from south to north, receiving in their progress the waters of the Biás, Koprá, Gurayyá, and other minor streams. At the extreme northern boundary the Sunár takes a bend eastwards and joins the Bairmá, which, emerging from the district, is met a little further on by the Ken of Bundelkhand, and the united streams then flow into the Jamná. There are, besides, three principal and several minor streams in the district. The names of the former, in the order of their importance, are the Biás, the Gurayyá, and the Koprá. They all take their rise beyond the limits of the district and flow northwards, the fall of the country being in that direction. Among the minor streams may be mentioned the Son in Mángarh, the Bakráí, and the Biak in Batiágarh, the Báránet in Mariá-Doh, and the Sájlí in Pathariá, besides several others of lesser note. None of the streams are utilised for irrigation to any extent, although well situated for the purpose in many places. The hills of the district may be described in a few words. To the south there are the offshoots of the Vindhyan range, which, however, are not remarkable here for height or scenery. The Bhánrer range of hills run along the eastern boundary for some distance, and attain to a considerable height in several places. The Vindhyáchal hills run along the western boundary for a considerable distance, and in several places open out into broad plains of tableland, thickly wooded with low jungle. Towards the north-east of the Damoh pargana rise the Bhondlá hills—a low range, which follows an easterly course until it is lost in the offshoots of the Bhánrer range. These hills generally consist of the coarse sandstone of the Vindhyan series, but to the west of the district the overlying trap of the Ságar plateau is met with.

Roads and communications.

The district does not at present possess any metalled roads; consequently wheeled conveyances cease to run between July and October, owing to the prevailing nature of the soil being black loam, which becomes quite adhesive after the first fall of rain. The principal road is that which connects the military station of Ságar with the important town of Jabalpúr, and, passing through the station of Damoh, runs some forty miles in the district, out of a total length of one hundred and ten miles. It is partly bridged, except the larger streams, which, however, are all fordable during the open season, when much traffic passes this way. The line next in importance connects Ságar with Jokáí on the Mirzápúr road, and traverses some thirty miles of the Damoh district, commencing from the town of Damoh itself. This route is considerably shorter for the Mirzápúr and Ságar traffic than that *viá* Jabalpúr, and it should become an important railway feeder. The only other line deserving separate notice is the road from Damoh towards Nágod *viá* Hattá, the largest town in the district. By this route all foreign goods from Mirzápúr and the Upper Provinces are imported, and the surplus cotton produce of the district is exported. The rest of the communications are simply tracks. The most frequented are two lines leading into Bundelkhand from the north-west and north-east of the district, by which a large number of Banjárás carrying grain, and other traders who employ pack-bullocks, travel during eight months of the year. Another line of the same kind extends southwards, traversing the entire length of the wooded pargana of Tejgarh, and runs down to the Narbadá valley. By this route a great deal of grain finds its way into Bundelkhand. The only other line which may be mentioned is a direct road from Rehlí in Ságar to Pátan in Jabalpúr, which is a much shorter route than that *viá* Damoh, but it is very little used, owing to the wild nature of the country.

The principal towns in the district are Damoh, Hattá, and Hindoriá. Those of lesser note are Narsinghgarh, Pathariá, Paterá, and Mariá-Doh. Of these Hattá is the richest, and contains the wealthiest population: it is in fact the emporium of the district for all foreign goods. Hindoriá and Paterá are manufacturing towns in brass and metals. Mariá-Doh is noted for its cloth and woollen manufactures, and Pathariá and Narsinghgarh for wealthy grain-dealers.

Principal towns.

Two, or more properly speaking three, annual fairs are held, viz. one at Kundalpúr and two at Bándakpúr, with an interval of one month between them. They all have their origin from religious gatherings, but have now in course of time commenced to attract large numbers of visitors and traders from all parts of the country, and occupy a respectable place among the important fairs of the Narbadá country. The fairs at Bándakpúr are held in the latter end of January and February, at the Basantpanchmí and Sivarátrí festivals respectively, when thousands of devotees, both men and women, visit the place for the purpose of pouring Ganges or Narbadá water on the image of Jágeswar Mahádeva, in fulfilment of vows made for wishes gratified or favours solicited. Offerings are made on these occasions to the idol, amounting to nearly Rs. 12,000 in the year, three-fourths of which are claimed by the proprietor of the temple, and one-fourth by the priests. The local legend with regard to the origin of this temple is that the father of Nágojí Ballál, a respectable Maráthá pandit of Damoh, in A.D. 1781 dreamed a dream that at a certain spot in the village of Bándakpúr lay buried under the earth an image of Jágeswar Mahádeva, and that if he built a suitable temple over the spot indicated, the image would make its appearance. On the strength of this dream the pandit built the temple, and in course of time, it is asserted, the image developed itself without the help of man; hence its great fame in the surrounding country. The share of the offerings [illegible] the temple is said to be expended on [illegible] fair commences with an annual gathering [illegible] festival. A Jain temple had been erected [illegible] all of that sect in the neighbourhood used to visit the place for the purpose of worshipping their idol (Nemináth or Pársvanáth), and for settling all caste disputes. These disputes used frequently to be settled by the imposition of fines on the delinquents, and the sums thus realised were thrown into a fund for the repairs of the temple, and for embellishing its vicinity with tanks, groves, &c. In this manner, and from special endowments, the number of Jain temples has greatly increased, and they now attract a large concourse of people, of which traders in the surrounding country take advantage.

Fairs.

The import trade on the north-east frontier is considerable. It consists of European and country-made piece-goods, [illegible], cocoanuts, hardware, tobacco, spices, [illegible], salt, sugar from Mirzápúr and the north-west. The imports in transit through the district may be valued at thirteen lákhs of rupees. A great proportion of these [illegible] Ságar and Bhopál, and merely passes through Damoh. Salt is brought by the [illegible] in large quantities from the Rájputáná salt lakes [illegible], to [illegible] markets of Bundelkhand. The value of the salt [illegible] the Damoh district has been estimated at three lákhs of rupees. The [illegible] consist of wheat, gram, rice, hides, ghee, cotton, and [illegible].

Trade.

Climate, temperature, and rainfall.

The climate is on the whole salubrious. Cholera, as in other parts of the country, sometimes does sweep over the district, and small-pox carries off a number of children annually. Fevers too are prevalent about the conclusion of the monsoons, but not to so great an extent as in the adjoining district of Jabalpúr. But a decrease in small-pox cases and in fevers may now be confidently looked forward to—in the one from the introduction of vaccination operations, and in the other from an improved system of conservancy, which is gradually being extended even to villages in the interior, which formerly used to be choked up with filth and manure. The disease most common to the district, however, is the guinea-worm. This was supposed to be engendered from the unwholesome water of the tanks in and around Damoh, but as people in the interior of the district are as subject to it as the inhabitants of Damoh itself, the hypothesis must be incorrect. Europeans are seldom or never attacked by it; and it generally breaks out at the commencement of the rainy season. The first attack is severe, but with careful treatment the patient generally recovers in a couple of months. The temperature is lower than in the Narbadá valley districts generally, and the hot winds are milder and of shorter duration than in Upper India. The nights especially are cool throughout the year. In the winter it generally rains, and then the weather becomes really cold; heavy frosts too sometimes occur. The atmosphere is not nearly so damp in the rainy season as at Jabalpúr or Ságar. The following tables give the average temperature and rainfall for three years:—

Temperature.—In the shade.		Rainfall—Average of three years.		
Maximum	105°	During 1865	55·7	inches.
Minimum	60°	„ 1866	37·8	„
Medium	75·50°	„ 1867	45·5	„

Exposed to the Sun's rays at 4 p.m.	
Highest	130°
Average	115° to 120°

History.

The early history of an isolated and unimportant district like Damoh is necessarily involved in a good deal of obscurity, especially as no remarkable events would appear to have occurred within the district limits, or in its immediate vicinity, to connect it in any way with the general history of the country. The only sources from which information can now be drawn are local inquiries based on popular tradition, and such fragments of documents as our predecessors—who enjoyed greater facilities of acquiring historical facts—may have left us. In the latter respect, however, Damoh is particularly unfortunate, having lost all its earlier records during the mutinies of 1857. According to the universally accepted tradition, the first known government in these parts was that of the Chandel Rájputs, commonly called the "Chandelí Ráj," whose seat of government was at Mahobá in Bundelkhand, with a local governor stationed at Balihrí in Jabalpúr, to whom the territory now comprised in the Ságar and Damoh districts was subordinate. The Chandel rule is supposed to have terminated about the end of the eleventh century, but Durgávatí, the queen of Sangrám Sá, one of the Gond rájás of Garhá Mandla, who reigned in the sixteenth century, is said to have been the daughter of a Chandel prince.

The only monuments left by the Chandels are some temples known as "marhs," which are attributed to them, but they are entirely devoid of inscriptions.

Gond rule.

After the decadence of the Chandels the country seems to have fallen into various hands at different times, but the most definite of the local traditions point to a period of Gond supremacy exercised from Khatolá in Bundelkhand, the seat of a long-since extinct Gond principality, and subsequently, as regards the southern portions of the district, from Chaurágarh in the Narbadá valley, one of the capitals of the Mandla dynasty. The Khatolá principality is believed to have been subverted at the beginning of the sixteenth century by the notorious Bundelá chief, Rájá Barsinghdeva of Orchhá, who established the head-quarters of his new conquests at Dhámoní in Ságar.

Mohammadan rule.

The Mohammadan power had made itself felt in the district from a very early period. The first indication of it is in a Persian inscription formerly affixed to the principal gateway of the town of Damoh, which purports to have been put up during the reign of Ghíyás-ud-dín, and bears the date Hyra 775 (A.D. 1373.) The actual occupation of the district by the Mohammadans did not take place till some two centuries later, and seems to have been accomplished without much opposition, except at Narsinghgarh, where the Gonds made a show of resistance to Sháh Taiyab, the commander of the imperial forces. During the Mohammadan occupation, Damoh, Narsinghgarh (the name of which was changed by them to Nasratgarh), and Lakhroní were their principal centres of authority, and evidences of their presence are still to be found there in the ruins of forts, tombs, and mosques. The Mohammadan element in the population is now very insignificant both in numbers and in position, and though the Kázís of Narsinghgarh claim descent from Sháh Taiyab, they have fallen so low that they are glad to take occupation as messengers and process-servers.

Bundelá rule.

When the Moghal empire began to crumble before the rising Maráthá power, the Mohammadan hold over such an outlying dependency as this naturally weakened, and Chhatrasál, the powerful rájá of Panná, took the opportunity to overrun Ságar and Damoh, and to add them to his territory, though he does not seem to have ever established his authority over the Gonds and other wild tribes of the south and east of the Damoh district. In his time was built the fort of Hattá, now in ruins. In the year A.D. 1733 * Rájá Chhatrasál's possessions being threatened by an invasion from the north by the Nawáb of Farukhábád, he had to solicit assistance from Bájí Ráo Peshwá. This assistance was rendered in good time, and the invader was repulsed. To mark his sense of gratitude Rájá Chhatrasál ceded a third of his possessions to the Peshwá. This memorable cession was called the Tehrá, all the territory held by Rájá Chhatrasál being divided into three equal parts, one for each of his two sons Hirde Sháh and Jagat Ráj, and one for Bájí Ráo Peshwá, whom also he formally adopted. By this division the districts of Ságar and Jálaun, and part of Damoh, fell to the share of Bájí Ráo Peshwá; Sháhgarh, Garhá Kotá, and part of Damoh to that of Hirde Sháh; Charkhárí, Bijáwar, Jetpúr, and part of Damoh to that of Jagat Ráj. The Maráthás subsequently wrested the whole of Damoh from the Bundelás. It was some time, however, before the petty chiefs and relatives who held the

* Grant Duff's History of the Maráthás, Indian Reprint, [illegible]

different parganas during Rájá Chhatrasál's reign could be induced to vacate and hand them over to the Peshwá's officials, and some had to be ejected by force.

Maráthá rule.

Damoh then became subordinate to the governors at Ságar, the first of whom was Govind Pandit, who was killed near Pánipat in A.D. 1760*, when his son Bálájí succeeded, and he in his turn was succeeded by his son Raghunáth Ráo, *alias* A'bá Sáhib, in A.D. 1800. After his death in 1802 his widow Rukmá Báí conducted the government until the cession of these territories to the British Government in 1817-18. During the Maráthá rule the district was administered by two principal and seven subordinate ámils or mámlatdárs. The former were stationed at Damoh and Hattá, and the latter at Narsinghgarh, Pathariá, Patera Batiágarh, Tejgarh, Jújhár, and Kontá; and there were as many parganas in the district. The ámils were all Maráthá pandits, and to each was attached a farnavís or accountant of the same class, also a káyath kánúngo, who kept the fiscal accounts in Hindí. The authority of the ámils was supported by a military garrison amounting in all to some 1,600 infantry, 400 cavalry, and 10 guns; but of course the full complement was seldom maintained, although regularly charged for in the annual accounts submitted to Ságar. For the administration of civil and criminal justice no regularly salaried agency was kept up. There were, however, several officials styled "chaudharís" who assisted the governors in "dand mámilá;" that is to say in regulating the amount of fine to be divided, and then negotiating for its realisation. These men were paid by fees on the amount thus realised. The only punishments recognised by the Code of Criminal Procedure were (1) fines for the wealthy, (2) banishment and confiscation of household property for the middle classes, and (3) banishment for the poorer classes. Civil suits were neither brought for hearing nor entertained. The revenue system of the Maráthás was to keep as many villages as possible under government management, collecting direct from the cultivators. Leases or ijáras were, however, frequently given for short terms from one to three years. The terms on which these leases were given left but a very small margin of profits to the lessees, seldom more than one-tenth of the rental assets, and very often the demand exceeded the estimated assets of the village. The profits left to village lessees were called "dupsí," which would appear to be a contraction of the words do-biswi, and if so would have amounted to two biswás in the bígha of twenty biswás. Thus one-tenth of the whole income constituted the lessee's profits, and nine-tenths were appropriated by the state. Village lessees, however, had the option of making what they could out of the cultivators, who had no redress at all, as cultivating rights were not recognised. Another method of realising the revenue was to tell off a certain number of troops in arrears of pay to recover the amount of their wages from khálsa villages, or from village lessees, in the best manner they could. The revenue instalments were so regulated that unrealisable arrears of revenue were unknown in the Marátha accounts. The plan adopted was to fix all the payments, of which there were three—and hence the term "tiháí" for revenue instalments in this district—before the spring harvest came on, so that if any of them were not made good at the appointed time, there were the standing crops which could at once be seized. Thus the first instalment was taken in "Sráwan" or July, the second in "Kártik" or October, and the third in "Phálgun" or February. Under such a system of revenue administration landed property quite lost its

* Grant Duff's History of the Maráthás, Indian Reprint, vol. ii. p. 104.

value, the people were demoralised, and the cultivating classes reduced to a hopeless state of poverty.

Half a century of British administration has now brought about a very different state of things. Although our earlier settlements followed too closely the native models, and for long depressed the agricultural classes, the district now enjoys a light assessment and fixed tenures, the result of which is already *evident in the spread of cultivation and the very high market value of land.**

Population

The mass of the population, which amounts to 262,641 souls, at an average rate of only 107 to the square mile, is Hindú. The Mohammadan element, composed mainly of the lower orders, such as cotton-carders, weavers, and the like, is barely equal to three per cent of the whole. There are upwards of sixty different castes or sects of Hindús; but the classes which prevail most among the agricultural population of the Narbadá valley—such, for instance, as the Gujar, the Ját, the Káourá, the Kirár—are hardly represented in Damoh. The Kurmís are the most numerous caste. Then follow the Lodhís, Chamárs, Gonds, Bráhmans, Ahírs, &c.

They may be roughly classified thus—

Kurmís	34,907
Lodhís	31,980
Chamárs	28,401
Gonds	26,724
Bráhmans	23,666
Ahírs	15,281
Baniás	9,783
Rájputs	9,187
	179,929 souls.
Other castes	82,712 „
Total	262,641 „

Some of the castes inhabiting the district are indigenous, and some have immigrated in large bodies from Bundelkhand and the upper provinces at remote periods. Thus the Lodhís are from Bundelkhand, and have now been established here for nearly three centuries. The principal tálukadárs and landholders are of the Lodhí caste, the Mehdelá subdivision predominating over all others. [illegible]
the Doáb about [illegible]
Gonds and the A[illegible]
nationality and [illegible]
valley have retained almost unaltered, particularly the Kirárs, who to this day speak the broad sort of Hindustání peculiar to the Farakhábád people.

The best agriculturists are decidedly the Kurmís, but they seldom occupy the wilder portions of the district, and are found mostly in rich black-soil tracts. It is a common saying that no Kurmí can exist where he is unable to raise rabí crops. They are a most peaceable set of men, and have always been remarkable for their loyalty to the ruling power. They are very tenacious of their ancestral holdings, and seldom alienate rights in land unless under the greatest

* Some villages sold lately by auction realised more than thirty years' purchase.

pressure of circumstances. A Kurmí is rarely known to follow any other profession but that of agriculture, whether as cultivator or farmer; and the real secret of their unfailing success in agricultural pursuits generally does not appear to lie so much in their reputed superior skill, as in the fact of the women as well as men engaging equally in field work, while the women of several other agricultural classes are precluded, from prejudice or custom, from assisting the male population in their labours. Scarcely inferior to the Kurmís as agriculturists are the Lodhís, who, however, are the opposite of the former in natural temperament, being turbulent, revengeful, and ever ready to join in any disturbance. They make good soldiers, and are generally excellent sportsmen. Both among Kurmís and Lodhís there is no distinction between a mistress and wife, provided always that the former is of the same caste as the husband, or better still the widow of an elder brother or cousin, however far removed. The children born from such connexions are on an equal footing as regards inheritance of property, whether personal, real, or ancestral, with those born from regularly married wives. Large numbers of the Gonds and Ahírs too are agriculturists. They are the only tribes which inhabit the wooded and hilly portions of the district, and are generally poor, of unsettled habits, and indifferent agriculturists. In the plains they are principally employed as farm servants.

Among village proprietors, as among cultivators and the population generally, Lodhís occupy the first place, holding as they do 316 villages out of 1,228, or more than a fourth; the Kurmís come next in order, and hold 154 villages, or fully an eighth; then the Bráhmans, who hold 145; then Baniás, who hold 116; and Gonds, who hold 75. Musalmáns hold 71 villages; but of this number 63 are in the possession of one family, to whom a whole táluka was awarded in proprietary right as a reward for loyal services rendered during the mutinies. The remaining 351 are held by various castes.

The Lodhís abound in the parganas of Tejgarh, Damoh, Mángarh, Batiágarh, and Kumhárí; Kurmís in Narsinghgarh, Damoh, Hattá, Batiágarh, and Fatehpúr; Bráhmans in Hattá, Damoh, and Narsinghgarh; Gonds in Tejgarh and Fatehpúr.

Administration.

The district staff consists of a Deputy Commissioner, an Assistant or Extra-Assistant Commissioner, a Civil Medical Officer, and a District Superintendent of Police at head-quarters, with Tahsíldárs or Sub-Collectors exercising judicial powers at Damoh and Hattá. The police number 410 of all ranks; they have station-houses at Damoh, Hattá, Mariádoh, Batiágarh, Pathariá, Tejgarh, Jaberá, and Kumhárí, besides eighteen outposts.

Revenues.

The revenue of the district for 1868-69 was—

Land revenue	Rs.	2,55,547
Excise	„	4,997
Stamp duties	„	24,575
Forests	„	8,886
Assessed taxes	„	8,218
Educational cess	„	5,110
Road cess	„	5,110
Postal cess	„	1,277
Total	Rs.	3,13,720

DAMOH—The southern revenue subdivision or tahsíl in the district of the same name, having an area of 1,787 square miles, with 798 villages, and a population of 168,513 according to the census of 1866. The land revenue for the year 1869-70 is Rs. 1,43,301.

DAMOH—The head-quarters of the district of the same name. Here reside the Deputy Commissioner and his staff. The town contains 1,908 houses and a population of 8,563 souls. Near it are some bluff hills which radiate the heat in the hot weather, and tend to increase the temperature. In spite of the fine tank called the Phutera Tál, there is a difficulty in obtaining good water. The sandstone on which Damoh is built is of so porous a character that it does not easily retain water, and there are but few wells. Most of the old Hindú temples here were destroyed by the Mohammadans, and their materials were used to construct a fort, which in its turn has been destroyed, so that few buildings of interest remain. The inhabitants are mostly Lodhís, Kurmís, and Bráhmans, but there are also some Mohammadans. Damoh is situated on the *highroad between Ságar and Jabalpúr, and between Ságar and Allahábád viâ Jokáí.* It is 45 miles east of Ságar, 55 north-west of Jabalpúr, and 775 miles from Calcutta *viâ* Allahábád.

DA'NGURLI'—A small estate on the left bank of the Waingangá in the north of the Bhandára district, which ranks as a zamíndárí or chiefship. The total area is only 1,905 acres, of which two-thirds are under cultivation. There is only one village on the estate. A very large quantity of the castor-oil plant is grown here. The chief is a Rájput.

DANTIWA'RA'—The chief village of a subdivision of the same name in the Bastar state. It derives its importance from a celebrated temple to "Dantes-warí" c[illegible] for many generations. [illegible] ch is unpretentious. It is sai[illegible] former years, and in front of the shrine is the stone-pillar or block to which the animals now sacrificed are tied up before being killed. The village is situated at the confluence of the Dankaní and Sankaní rivers, about sixty miles distant from Jagdalpúr, and about one hundred and twenty from Sironchá, on the direct route between these places to the west of the Belá Dílás—a large and lofty range of hills. The population amounts to about three hundred souls, and consists of Gonds, Rájputs, and other castes.

DARSANI'—A village in the Jabalpúr district, two miles to the north-west of Sihorá, containing some 743 inhabitants. It is said to stand on the site of a legendary town called A'ndhernagarí, so called from the vices of its inhabitants.

DAWA'—A chiefship in the Bhandára district, about thirty miles north-east of Bhandára and a little north of the Great Eastern Road. It consists of twelve villages, with an aggregate area of twenty-six square miles, of which 4,709 acres are under tillage. The population amounts to 4,085 souls. The present holder is a Halbá by caste, and the majority of the population are Gonds and Halbás, though there is a strong colony of Korís at Kor Seoní. There are only two large villages in the estate, viz. Dawá and Kor Seoní, both of which possess indigenous schools.

DENWA'—A river in the Hoshangábád district, running almost in a rough semi-circle round the scarped cliffs on the eastern and northern faces of the Mahádeo hills. It winds through a deep glen out into a smaller valley shut off from the main Narbadá valley by an irregular line of low hills, and entering the hills again towards the west it meets the Tawá a few miles above Bágrá.

DENWA'—A forest reserve in the Hoshangábád district, with an area of about one hundred square miles, extending close under the Pachmarís along the valley of the Denwá river; it is a level tract, with a good deal of fine large sál wood.

DEO—A river in the Bálághát district, which rises in the Bijágarh hills and flows westwards, until, arriving at a gorge to the north of Bánpúr, it turns southwards and after reaching the plains, maintains a south-westerly course until it empties itself into the Bágh, about ten miles to the south of Hattá.

DEOGARH—A village in the Chhindwárá district, situated in the hills, about twenty-four miles south-west of Chhindwárá. It was the ancient seat of the midland Gond kingdom. The village at present consists of only fifty or sixty houses, but foundations can be traced, in what is now jungle, for a considerable distance round. These, with the numerous remains of wells, tanks, &c., show that the former city must have extended over a very large area. There are also several old temples. Outside the village the ruins of a fine stone fort are still standing on a high peak. The whole of the buildings are constructed of the finest limestone. The situation of Deogarh is extremely picturesque.

DEOGARH—A state forest in the west of the Chhindwárá district, of about ninety square miles in extent, and containing some fine teak and other timber.

DEOLAPA'R—A village in the Seoní district, forty miles from Seoní, on the Nágpúr road. There are here a travellers' bungalow, a road bungalow, a police station, and an encamping-ground. The village is small, containing some sixty houses only.

DEOLI'—A town in the Wardhá district, eleven miles to the south-west of Wardhá. This has long been a place of importance, and is now the second largest cotton-mart in the district. The weekly market which lasts two days—Saturday and Sunday—is also important; it is well attended, and much property, especially cattle and agricultural produce, changes hands here. The trade returns for the year from 1st June 1868 to 31st May 1869 show the imports and exports of Deolí, thus—

[TABLE

Articles.	Imports.		Exports.	
	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.
Cotton	23,317	5,38,437	22,742	5,04,348
Sugar and gur	5,890	47,721	482	5,026
Salt	6,200	26,977	3,204	16,418
Grain	50,639	1,26,203	8,210	27,683
Oil-seeds	14,300	53,564	3,135	11,815
Metals	86	1,672	31	325
English piece-goods	107	13,722	....	....
Timber and wood	1,510	4,520	500	1,000
Dyes	963	14,620	73	1,122
Country cloth	1,303	1,23,281	306	3,790
Ghee and oil	668	14,549	219	5,624
Cocoanuts	127	708	8	69
Tobacco	2,399	36,363	1,288	21,210
Spices	3,874	44,910	506	8,029
Country stationery	6	151	....	....
Hides and horns	71	2,052	....	....
Miscellaneous	1,915	16,243	2,761	7,011
Total	113,375	10,65,693	43,495	6,13,470
	No.		No.	
Cattle	6,397	1,43,049	539	12,953
Grand Total	....	12,08,742	....	6,26,523

A large and well arranged market-place has been constructed at Deolí from municipal funds, consisting of rows of raised and masonry-fronted platforms for the tents and stalls of the traders, with metalled roads between, and ground fenced off for the cattle trade. A special market-place has been set aside for the cotton merchants, the ground being here covered with loose stones to preserve the cotton from dirt and white-ants, and two raised platforms being provided in the centre for the cotton to be weighed at. A fine broad street has been opened up the middle of the town, and a frontage wall with masonry drains built down either side, up to which the principal resident merchants are building their houses. There is a good Anglo-Vernacular town school here, and a government garden has recently been laid out. A *sarái* has been provided for the convenience of travellers, with a set of furnished rooms for Europeans. A dispensary is now being erected, and the police have an outpost here. The population amounts to 6,333 souls, about a fourth of whom are agriculturists. Rájá Jánojí Bhonslá, the representative of the former rulers of Nágpúr, is the proprietor of Deolí, at a quit-rent.

DEORI'—A chiefship attached to the Ráipúr district, consisting of fifty villages, only nine of which are under cultivation, and they are all poor and unproductive. It is situated on the west of the Jonk river between Kauriá and Sonákhán. The revenue demand is only ten rupees. The grant is of very ancient origin, and the chief is by caste a Binjwár (one of the aboriginal tribes).

DEORÍ.—The chief town of a tract of the same name in the Ságar district, is situated about thirty-seven miles south of Ságar, on the Narsinghpúr road, at an elevation of 1,700 feet above the sea, in latitude 23° 22′ north, and longitude 79° 4′ east. The place is sometimes called Bará Deorí to distinguish it from another village of the same name. The old name was Rámgarh Ujárgarh, and the present name is said to have been derived from a temple, which is still largely resorted to. In A.D. 1713, according to tradition, Durga Singh, the son of Himmat Singh, the Gond ruler of Gaurjhámar, took possession of the place. He enlarged the fort, and built it as it now stands, at a cost of about a lákh of rupees. In A.D. 1741 Deorí was attacked by the troops of the Peshwá, who took the fort and put Durga Singh to flight. Under the Maráthás the population rapidly increased, and the town grew in importance. In A.D. 1767 Deorí and the Panj Mahál, or five tracts attached to it, were bestowed rent free by the Peshwá on one Dhondo Dattátraya, a Maráthá pandit. In A.D. 1813 Zálim Singh, rájá of Garhákotá, attacked one of Dhondo Dattátraya's descendants named Govind Ráo, and having defeated and killed him, plundered the town and set it on fire, and thus nearly destroyed it; 30,000 persons are said to have perished in the conflagration. He appears, however, to have made no attempt to keep possession of the place, and so Rámchandra Ráo, the son of Govind Ráo, succeeded his father.

At the cession of Ságar to the British Government by the Peshwá in 1817, the Panj Mahál, with Deorí, were included in the territory ceded, but they were made over to Sindiá by the treaty of 1818 for the adjustment of boundaries,* and another estate was assigned by Government to Rámchandra Ráo (see "Pithoriá"). In the year 1825† Deorí was again transferred to the British Government for management by Sindiá. At that time the country round was in a state of great desolation, a number of the villages were uninhabited, and the town of Deorí in particular was entirely ruined by the ravages of Zálim Singh (mentioned above). The Panj Mahál were finally made part of British territory by the treaty of 1860.‡ Deorí was at first, in 1827, made the head-quarters of a tahsíl, including the subdivisions of Gaurjhámar and Náharmaú. It is now part of the Rehlí tahsíl.

Deorí is an essentially agricultural place, and contains no very large houses. The population amounted at the last census to 4,237 souls. The town stands on the southern bank of a small river called the Sukhchín, and is traversed by the highroad from Ságar to Narsinghpúr. The chief trade is in corn, which is usually procurable here at a cheaper rate than in other parts of the district. A kind of coarse white cloth is also largely manufactured here for export, and a weekly market is held on Saturdays.

The fort is situated to the west of the town. It must have been a place of considerable strength, and is even now in tolerable preservation. Within the walls is included a space of three acres which was formerly for the most part covered with buildings, but is now a complete waste. In 1857, soon after the beginning of the mutiny, a Gond named Durjan Singh, who owned Singhpúr and other villages adjoining Deorí, took possession of the fort with a band of insurgents, and expelled the officers of government. About a month after this, however, Safdar Husen, the officer in charge of the Deorí police, having collected

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* Aitchison's Treaties, vol. iv. p. 253.
† Do. do. vol. iv. p. 262.
‡ Do. do. vol. iv. p. 272.

a number of men from the neighbouring estate of Pithá, attacked the fort and captured a number of rebels, putting the remainder, with Durjan Singh, to flight. A dispensary was established in 1862 in a small native building on the north side of the river. There are here also a police station, a district post-office, a customs post, and three schools—two for boys, and one for girls.

DEWA'LA'—A village in the Chándá district, six miles west of Bhándak. It is a place of some interest on account of its architectural remains, for an account of which see "Bhándak."

DEWALGA'ON—A village in the Chándá district, ten miles south-west of Wairágarh, known by a remarkable hill in the vicinity, from which excellent iron-ore is quarried.

DEWALWA'RA'—A small village in the Wardhá district on the bank of the river Wardhá, six miles west of A'rví. It is noted for the large fair held annually during November in the bed of the river close by. This fair, like most others in India, is of a semi-religious nature. pilgrims congregate to worship there, and advantage is at the same time taken of the gathering to buy and sell. It is said that immediately opposite Dewalwárá stood Kundinapúr, described in the tenth chapter of the sacred book "Bhágvat" as extending from the bank of the river Vidarbha (modern Wardhá) to Amráotí, which according to the legend was the capital of Bhímak, king of the Vidarbha country, whose daughter married the god Krishna. The present religious gathering is rather more than a century old; and the great object of attraction is a fine temple of the goddess Rukmí The fair lasts from twenty to twenty-five days, and is attended by pilgrims and merchants from Nágpúr, Puna, Násik, Jabalpúr, &c. The value of business done is estimated at Rs. 1,00,000 or Rs. 1,25,000.

DHA'M—A stream which rises in the Dhámkund (or pool of the Dhám) in the north of the Wardhá district, and passing the towns of A'njí and Paunár finally falls into the Waná near Mándgáon.

DHAMDA'—A town in the Ráípúr district, situated about twenty-four miles to the north-west of Ráípúr. It contains 600 houses, with some 2,500 inhabitants. Around are fine groves of trees, and the remains of some tanks of considerable size, and of an old fort, at one time the head-quarters of a Gond chief, who was subordinate to the kings of Ratanpúr. On the conquest of Chhattísgarh by the Maráthás, the Chief of Dhamdá was for some treachery seized by the officers of the Rájá of Nágpúr and blown away from a gun. The fort has two very fine gateways in a fair state of preservation. Dhamdá has a town school, a district post-office, and a police station-house. Among the inhabitants are a great number of brass-workers, who manufacture the heavy brass anklets worn by the females of the country.

DHA'MONI'—A village in the Ságar district, situated about twenty-nine miles north of Ságar, in latitude 21° 11′ 32″ and longitude 78° 18′ 34″. It was foun[illegible] f the great Gond dyna[illegible] f this part of the coun[illegible] h Deva, the Bundelá [illegible] feated Súrat Sá, and [illegible] uilt the fort and town on an enormous scale, and made it the capital of a large tract containing 2,558 villages, and including the greater part of the present districts of

Ságar and Damoh. He was succeeded by his son *Pahár Singh*, whose rule continued till the year A.D. 1619, when the country became an integral portion of the Delhi empire. The Mohammadans retained it for about eighty years, during which time it was ruled by five successive governors appointed from Delhi. The last of these—one *Nawáb Ghairat Khán*—was, in about the year 1700, at the time of the decline of the Moghal empire, attacked and defeated by the celebrated Bundelá chief, Rájá Chhatrasál of Panná. He at first assigned the subdivision of Beherá for the maintenance of Ghairat Khán, but after a short time resumed it. Chhatrasál died about the year A.D. 1735, and the State of Dhámoní remained under his descendants till the year 1802, when Umráo Singh, rájá of Pátan, a small place near Dhámoní, obtained possession of the fort and country by treachery. After ruling there some five months he was himself attacked and defeated by the army of the Rájá of Nágpúr, who annexed the country. In A.D. 1818, soon after the defeat and flight of A'pá Sáhib, rájá of Nágpúr, the fort was invested by a British force under General Marshall, who, having ineffectually offered the garrison Rs. 10,000 in payment of arrears of pay, on condition of immediate evacuation, opened batteries against the place with such effect that in six hours it was yielded unconditionally. Dhámoní thus came under British rule, but the tract then had been reduced from its former dimensions to thirty-three villages only.

The present condition of the place is desolate and miserable in the extreme, the whole population being little more than one hundred souls. The ruins of mosques, tombs, and buildings that may be seen for nearly a mile round the fort and lake show what a large and important town it must have been, especially during the Mohammadan rule. The town is situated to the west of the fort, and the lake, which is of considerable size, to the south-west of the town. The supply of water is very good, and the soil near the village is remarkably fertile, as is shown by the luxuriant and varied vegetation. Inside and close to the fort are large groves of custard-apple trees.

The fort stands on an eminence at a short distance from the summit of the gháts leading to Bundelkhand, and commands the valley of the river Dhasán. It is of a triangular ground-plan, and encloses a space of fifty-two acres, The ramparts are in general fifty feet high, and in most parts fifteen feet thick, with enormous round towers. There are besides interior works strengthening the defences of the eastern quarter, where the magazine and officers' quarters were probably situated.

DHAMTARI'—The southern revenue subdivision or tahsíl in the Ráípúr district, having an area of 2,089 square miles, with 1,140 villages, and a population of 228,575 according to the census of 1866. The land revenue of the tahsíl for the year 1869-70 is Rs. 1,22,169-4-0.

DHAMTARI'—The largest and most important town in the southern portion of the Ráípúr district. It is situated thirty-six miles to the south of Ráípúr, and is the head-quarters of a tahsíl (sub-collectorate). It contains 1,500 houses and 4,632 inhabitants. It is not a place of any great antiquity, nor is there anything remarkable connected with it. The main road from the north to the territories of Bastar and Kánker passes through the town. The country around is level, and the soil of great fertility. The crops of wheat, rice, cotton, oil-seeds, and sugarcane are not surpassed in any other part of Chhattísgarh. Here are a town school, a girls' school, a dispensary, a post-office, and a police station-house. There are also several lac agencies, which purchase the raw material as brought in by the collectors from the jungles, and export from

2,000 to 2,400 bullock-loads yearly. The lac is bought on the stick called *kári*, and is cleaned at the agents' godowns by women. The loss in weight may on the average be put down as four to five maunds in the bojha of twelve maunds. Thus cleaned it is styled *dál*; it is then bruised small, and having been securely packed for export in gunny bags, is removed on the backs of bullocks. Banjárás reckon the bojha of lac at eight maunds, or 128 seers, and for each such bojha receive from Rs. 5-12-0 to Rs. 6-4-0 for transport to Mirzápúr, or Rs. 4 to Jabalpúr.

DHANORA'—A zamíndárí in the Chándá district, situated twenty-three miles east-south-east of Wairágarh, and containing twenty villages.

DHANORI'—A village in the A'rví tahsíl of the Wardhá district, situated about twenty-six miles north-west of Wardhá. It contains 1,100 inhabitants, principally cultivators, with some dyers and weavers. Only separated from Dhanorí by a small stream (which dries up in the hot season) is the village of Bahádurpúr. The two are so close together that their names are often joined. Dhanorí contains a village school and a police outpost. A small market is held here every Friday.

DHA'PEWA'RA'—A small town in the Nágpúr district, bisected by the [illegible] t of a plain of great fertility. It is twenty miles [illegible] uidistant between Kalmeswar and Sáoner. The [illegible] whom a great proportion are Koshtís, employed in the manufacture of cotton-cloth. The manufacture of cotton goods was established here earlier than in almost any other town in the district, so that the skilled workmen of the place have been in much demand elsewhere. The fort, [illegible] osition overlooking the town and the river, [illegible] Pindhárís about sixty years ago. The town

DHASA'N—This river rises in Bhopál, a few miles to the north of Sírmaú, at an elevation of some 2,000 feet. After a course of ten or twelve miles it enters the Ságar district, through which, after flowing about sixty miles, it runs along the southern boundary of the Lalatpúr district of the North-West Provinces, and finally falls into the Betwá. Its total length may be about 220 miles. On the road between Ságar and Ráhatgarh it is crossed by a stone bridge.

DHU'MA'—A village in the Seoní district, situated thirteen miles to the north of Lakhnádon, and thirty-four miles from Jabalpúr on the Northern Road at an elevation of 1,800 feet above the level of the sea. There are here a school, encamping-ground, police station, a travellers' bungalow and road bungalow. The population exceeds 1,000 souls.

DINA'—A river in the Chándá district, which rises in the north of the Ahírí zamíndárí, and after a southerly course of twenty-five miles falls into the Pranhítá a little below Borí.

DOMA'—A flourishing village in the Chándá district, situated under a western bluff of the Perzágarh range, fourteen miles north-east of Chimúr. It is held in mokhása tenure by a Maráthá sardár, whose ancestor was present with Raghojí I. at the conquest of Chándá. About a mile east of Domá is the Mugdaí spring.

DONGARGA'ON—A prosperous village in the Chándá district, twenty-six miles south-west of Brahmapurí, possessing a very fine irrigation-reservoir.

DONGARGARH—A small village, situated in the south-east of the Khairágarh zamíndárí, attached to the Ráipúr district. It was [illegible]

importance, and a large weekly market is still held here. The place is now chiefly remarkable for the ruins of the fort, which must have been a place of considerable strength. Its remains are still visible along the north-east base of a detached oblong rocky hill, about four miles in circuit, near the village. The spurs of the hill, which is very steep, and covered with large boulders, were connected by walls of rude and massive masonry, inside of which tanks were dug; and there are traces of a deep fosse beyond the walls. There are no remains of buildings on the hill, nor can any vestiges of military works on any of its other faces be traced. Indeed no other defences were necessary, as the hill is in most parts all but inaccessible. It must, however, if held for any time have required a very large garrison: and it is hard to see, in the absence of any building for storing grain, how the necessary garrison could have been fed during a long siege.

DONGARTA'L—A village in the Seoní district at the foot of the ghúts, celebrated for its breed of cattle, and inhabited by Gaulís. It is situated on the old road between Seoní and Nágpúr, and is not far from Deolapár, through which the new road runs. There are here a very fine tank and the ruins of an old fort, both of which are attributed to Táj Khán, the ancestor of the Díwáns of Seoní.

DRU'G—The western revenue subdivision or tahsíl in the Ráípúr district, having an area of 977 square miles, with 516 villages, and a population of 168,403 according to the census of 1866. The land revenue of the tahsíl for the year 1869-70 is Rs. 1,38,131.

DRU'G—A town in the Ráípúr district, situated on the Great Eastern Road, twenty-four miles to the west of Ráípúr; is the head-quarters of the tahsíl (sub-collectorate) of the same name. The fort, now in a dismantled condition, is known to be of great antiquity. The Maráthás made it their base of operations in A.D. 1740-41, when they overran the Chhattísgarh country. Besides occupying the fort, they formed an intrenched camp on the high ground on which the town stands, and from which a clear view of the surrounding country is obtainable, thus rendering a surprise next to impossible. Drúg now contains about 500 houses and 2,200 inhabitants. The cloths manufactured here are celebrated throughout the district for their excellence. The public institutions are a tahsílí, a police station-house, a girls' school, a town school, a post-office, a travellers' resthouse, and a dispensary.

DU'DHI'—A river rising in the Chhindwárá district and flowing into the Narbadá after a course of some fifty miles. For the greater part of its course it divides the Hoshangábád and Narsinghpúr districts. It is crossed by a railway bridge near the village of Junhetá in the Hoshangábád district.

DUDHMA'LA'—A small zamíndárí or chiefship in the Chándá district, situated seventeen miles south-east of Wairágarh. It contains thirteen villages.

DUMAGUDEM—The head-quarters of the Upper Godávarí navigation works, distant about one hundred and twenty miles from Sironchá and one hundred and twenty miles from Ellor. A magistrate resides here permanently, and the place has a post-office, telegraph office, and police station-house. There is regular communication with Rájámandrí and the coast by river for six months, and more or less for the remainder of the year, by tramway for twenty miles to Gollagudem, and thence by steamer or boat. The Church Mission Society have a branch establishment here, besides several schools in the village and in its vicinity.

E

EKA'LA'—A pleasantly situated and thriving village in the Chándá district, twenty miles south of Brahmapurí, possessing a very fine irrigation-reservoir.

ERAN—The chief village of a tract of the same name in the Ságar district, about forty-eight miles west of Ságar. It contains 107 houses, with 446 inhabitants. ... antiquities for which it is famous was contribu ... to the Journal of the Asiatic Society of Bengal* in August 18... :—

"Ehrin, in the Ságar territory, is now a village on the left bank of the Beena near its junction with the Betwah, about twenty-five miles N.E. from Serong; but it appears once to have been a town of some local repute. Small copper coins can still be found after each successive annual denudation of the mounds which mark its site; and several adjoining monuments of stone—remains perhaps of an extensive integral series—make the place well known for many miles around. Some of the coins accompany this letter, but nothing perhaps can be made of them.†

"The most remarkable of the monumental remains is Vishnu, manifest as the Boar. The animal stands about ten feet high, with his snout in ... e body is carved all over ... rt tunic and high cap or ... A band, ornamented ... animal. The tongue ... rect on its tip. A young female, ... by the right tusk, while the breast ... a copy has been made as accurately as its mutilated state and the shortness would allow.‡

"The Boar itself is ill-shaped, but the human figures show more skill in design.

"To one side of this 'Owtar' stands a four-armed divinity, twelve or fourteen feet high. His habiliments are Indian; that is, his loins are girt. He has a high cap or head-d ... to his feet there is a thick ornamen ... with its ends joined. The vestibule ... covered this statue is still standing. On these entrance columns are seen figures who wear the Juneeao or thread of the noble Indian races, in addition to the ornamental cord above described. Other devices consist of twisted snakes, suspended bells, of figures of elephants, fishes, frogs; of women naked, recumbent, and giving suck to children; and of seated Buddhas. There are also many faces of Satyrs filling bosses or compartments.

"Behind a small pillared temple there still stands a figure with the face perhaps of a lion, but with a human body and with human limbs.

"The above three figures form one row or series, with, however, other undescribed remains between them or beyond them. In front of them there are three figures of couching lions, and in front of these again

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* No. clxxxi. pp. 760, 761.

† "Small, square, and much worn copper coins, with the *bodhi* tree, *swastica*, and other Buddhist emblems."—[Eds.]

‡ "This inscription has been published, with a translation, in vol. vii. p. 632 of the Journal."—[Eds.]

are two columns, or rather one pillar and a fragment, and a small temple, half buried in the soil. The column has a broad base; for about fifteen feet the shaft is square, and for about ten feet more it is round. The bell capital, described at Satchch, occupies perhaps two feet; a second capital, so to speak, adds three feet more to the height, and forms a pedestal for a small double-fronted four-armed statue. On this column there is likewise an inscription, which has been copied as well as time and decay would allow.

"Among the many figures carved on fallen pillars, the use of the Juneeao may be observed; and the whole of the remains are attributed to one Raja Behrat."

It may be added that these remains are principally interesting on account of the inscription on the column, from which the date of Buddhagupta, of the great Gupta line of Magadha, is established.

F

FATEHPU'R—A large village in the Hoshangábád district, situated on the outer slope of the low limestone hills which shut in the Denwá valley just below the Mahádeo mountain. The road from Bánkherí up to Pachmarí passes through this place, which was formerly of some importance as being the residence of an old family of Gond rájás, who held a kind of semi-independent dominion over the surrounding country from the days of the Mandla dynasty down to our own times. The present representatives of the line hold large proprietary estates in the neighbourhood, and still live at Fatehpúr. Tátiá Topíá passed this way to the Sátpurás in 1858.

FINGESWAR—A chiefship attached to the Ráípúr district, and situated thirty miles to the south of Ráípúr. It is said to have been granted in A.D. 1579 to an ancestor of the present family. It consists of eighty villages, and contains some valuable forests. The chief is by caste a Ráj-Gond.

G

GA'DARWA'RA'—The western revenue subdivision or tahsíl of the Narsinghpúr district, having an area of 654 square miles, with 361 villages, and a population of 147,280 souls according to the census of 1866. The land revenue of the tahsíl for the year 1869-70 is Rs. 1,70,884. Gádarwárá is the most flourishing portion of the Narsinghpúr district.

GA'DARWA'RA'—A flourishing commercial town in the Narsinghpúr district, situated on an undulating piece of land on the left bank of the river Shakar, with two main streets, which, though narrow, are well-kept. The supply of water is abundant, there being besides the river Shakar, which has a perennial stream, seven masonry and twenty-eight unlined wells. The population consists of 5,523 souls, the majority of whom are tradesmen and artisans. The preponderating castes are Bráhmans, Rájputs, and Kurmís. Gádarwárá is the centre of a brisk and extensive trade in cotton, salt, and grain. Khárwá cloth and "chhántí" are manufactured here. Some of the bankers are known to be men of means, and among these may be mentioned Seo Baksh and Mohanlál Séth, who have shown their public spirit by building a large resthouse, at a cost of Rs. 5,825. The public offices of the fiscal and judicial officers and of the police inspector are in the small fortress on the banks of the Shakar, the outer walls of which are said to have been built by a family of Gond-Rájputs

for their own protection in the early part of the Maráthá rule. Government offices were built within [illegible] Sahí on his appointment by Nawáb Sádik Alí Kh[illegible]ce, as kamávisdár of the district, in Samvat 18[illegible] the town rose in importance, and the population and trade increased. Its position is commercially a good one, being situated on the bifurcation of the roads to Jabalpúr and Ságar. There is a boys' school here of the town school grade, with an English class. Two markets are held weekly—one on Monday and the other on Friday. The station of Narsinghpúr is distant twenty-eight miles by the main road.

GADHAIRI'—An affluent of the Sunár in the Ságar district. On the ground at the confluence of the Gadhairí and Sunár stands the town of Garhákotá.

GAISA'BA'D—A village in the Damoh district, on the road from Hattá to Nágod, sixteen miles from the former place, on the left bank of the Bairmá. It now contains only 237 houses, with a population of 874 souls, but was an important place under the Bundelás. An annual fair is still held here, and there are a police outpost and a government school.

GANDAI—A chiefship attached to the Ráípúr district, lying at the foot of the Sálétekrí hills, about fifty-six miles to the north-west of Ráípúr. It was once much larger, but in A.D. 1828, by the sanction of the Rájá of Nágpúr, the estate was divided into three parts, and given to the three sons of the former holder. This portion now consists of eighty-five villages only. The chief is by caste a Gond.

GANESGANJ—A small village in the Seoní district, with an encamping-ground, situated on the Northern Road, 32½ miles to the north of Seoní. There is here a bridge of five arches over the Bijná.

GANJA'L—A stream in the Hoshangábád district, which rises in the Sátpurá hills, and after traversing the plain between Seoní and Hardá falls into the Moran, and so joins the Narbadá. During the rainy season it is a mountain-torrent, impassable when the floods are out, but for the rest of the year it is a clear shallow stream, flowing over a deep gravelly bed.

GARHA'—In the Jabalpúr district, once the capital of the Gond dynasty of Garhá Mandla, whose ancient keep, known as the Madan Mahal, still crowns the low granite range, along the foot of which the town is built. These hills form a [illegible] [illegible] extends itself for about [illegible] antiquity, and it probably [illegible] portance dates from the removal of the Gond dynasty to Singaurgarh, and subsequently to Mandla. The Mahal was built about A.D. 1100 by Madan Singh, and is now a ruin. Under it, to the west, is the beautiful Gangá Ságar tank, and near it is the large sheet of water called the Báí Ságar. The trade of Garhá is insignificant, though the place consists of 1,015 houses, and has [illegible] inhabitants. There is an excellent government school here, numbering about [illegible] scholars; and there was formerly a mint in which an inferior rupee called the [illegible] was coined, which was current throughout Bundelkhand. The mint was in full operation when Mr. Daniel Leckie passed through the place in 17[illegible]. Garhá is 90 miles S.E. from Ságar, 200 S.W. from Allahábád, [illegible] from Ágra, and 278 W. from [illegible]

GARHA'KOTA'—The chief town of a tract of the same name in the Ságar district, situated in an angle formed by the [illegible] twenty-seven miles east of Ságar [illegible] hundred [illegible]

Allahábád, in north latitude 23° 47′, and east longitude 79° 12′. It contains 2,553 houses and 10,330 inhabitants, and has an elevation of about 1,435 feet above the sea. The place is supposed to have been founded by the Gonds about four hundred years ago, the whole of the adjacent country being also probably at the time under their rule. They remained in possession till about A.D. 1629, when a Rájput rájá named Chandra Sá came down from Bundelkhand and expelled them. He built the fort, which is now standing, between two small streams—the Gadhairí and Sunár. His descendants retained the place till A.D. 1703 when Hirde Sá, son of the famous Bundelá chief Chhatra Sál, rájá of Panná, invaded the country and took the fort, giving the Rájput chief in lieu the single village of Naiguwán in Rehlí, which is still held on a quit-rent by one of his descendants named Guláb Singh. Soon after this Hirde Sá built another town east of the fort on the other side of the river, and called it after his own name—Hirde Nagar. He also improved and enlarged the fort and town. He died in A.D. 1739, and for three generations after him the territory remained undisturbed. But in the year A.D. 1744, during the reign of Subha Singh, a younger brother named Prithví Singh, who had failed in obtaining what he considered a proper share of the inheritance, invited the Peshwá to his assistance, promising that, if the territory should be recovered for him, a fourth of its revenues should be paid regularly to that power. This being agreed on, troops were despatched, by whom Subha Singh was defeated, and Prithví Singh set up as ruler of the town and tract of Garhákotá with other subdivisions adjoining. In A.D. 1810, when Mardan Singh, a descendant of Prithví Singh, was in possession, the Rájá of Nágpúr invested the fort. After some fighting Mardan Singh was killed, on which his son Arjun Singh begged assistance from Sindiá, promising that if effectual relief was afforded, one-half of the territory should be ceded to him. Sindiá acceded to these terms, and despatched an army under the command of Colonel Jean Baptiste. The latter defeated and put to flight the Nágpúr troops, and according to the stipulation retained possession of Málthon and Garhákotá, leaving to Arjun Singh the country of Sháhgarh with other territory. Baptiste remained at Garhákotá for some time as governor of the fort. Some eight years after this, in A.D. 1819, Arjun Singh managed by treachery again to seize the fort. After he had been there, however, for about six months he was ejected by General Watson with a British force. The place was taken possession of on behalf of Sindiá, but the management of the country was carried on by the British, the revenues being annually accounted for to the Gwalior darbár, till A.D. 1861, when an exchange of territories was effected, and Sindiá's nominal possession was terminated.

Garhákotá is now one of the largest and most flourishing towns in the Ságar district. It consists in fact of two towns, viz. Garhákotá and Hirdenagar, the former situated on the west, and the latter on the east, bank of the river Sunár. It is in Hirdenagar that all the trade of the place, which is considerable, is carried on; but Garhákotá has always been the name of the combined towns. The chief articles of manufacture are red cloths called "ádhí" and "pathí," worn chiefly by women. Gur, or coarse sugar, is also largely produced and exported. Grain, especially rice and wheat, is also sent both north and south. A market is held here every Friday, and is well attended. The chief articles of sale are cattle, grain, and cloths, Native and English. A large fair is also held here yearly, generally lasting for six weeks, commencing from the 18th of January. It is essentially a cattle fair, and is usually attended by about 30,000 people, who bring their cattle from Gwalior, Bhopál, Bundelkhand, Nágpúr, and most districts of the Central Provinces. Besides cattle,

fruit and eatables of every description, copper and brass-wares, and cloth of all kinds, are exposed for sale. According to an ancient custom a small fee is levied for the registration of sales of cattle at this fair. The total fees sometimes amount to as much as Rs. 5,000 per annum.

The accompanying table exhibits the Imports and Exports of the town of Garhákotá for the year 1868-69 :—

Articles.	Imports.		Exports.	
	Quantity	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.
Cotton	88	1,810	6,160	83,897
Sugar and gur	1,375	10,500	519	6,477
Salt	421	3,980	7,869	5,183
Wheat	3,713	9,253	5,319	15,949
[illegible]	2,261	7,782	507	2,290
[illegible]	4,768	9,391	6,414	14,818
[illegible]	986	2,599	408	1,303
Metals and hardware	226	5,322	74	2,890
English piece-goods	209	14,743	34	4,551
Country cloth	143	9,083	588	30,028
Lac	1	10	76	673
Tobacco	327	4,572	34	351
Spices	......	......	......	......
Country stationery	125	1,819	108	1,615
Silk and silk cocoons	......	......	......	......
Dyes	102	1,442	20	215
Hides and horns	22	790	42	570
Opium	......	40	......	......
Wool	3	91	6	113
Timber and wood	183	427	141	2,200
Ghee and oil	461	80,449	541	9,647
Cocoanuts	215	3,017	......	......
Miscellaneous	4,617	2,463	3,103	17,912
Total......	20,246	1,69,583	31,996	2,00,682
	No.	Rs.	No.	Rs.
Horses	35	1,000	......	......
Cattle	1,233	6,982	245	5,400
Sheep	2,220	2,275	1,825	2,173
Total......	3,488	10,257	2,070	7,573
Grand Total......	......	1,79,840	......	2,08,255

Town duties have been collected in this town since the year 1855. The charges for town police, conservancy, &c. are defrayed from the local funds thus raised. The public institutions here are a district post-office, and boys' and girls' schools.

The fort is situated on a lofty eminence to the east of the town, between the rivers Sunár and Gadhairí. A natural moat is thus formed on three sides of it, and on the fourth side an artificial one has been constructed. The place, both from its natural advantages, and the solidity and excellence of its construction, must have been one of enormous strength, and without large guns almost impregnable. The inner walls enclose a space of eleven acres, the greater part of which is covered with buildings and palaces. These are for the most part now in ruins, as are also the outer walls and bastions. The latter were breached by Sir Hugh Rose in 1858, when the fort was taken, and were afterwards partly levelled by sappers. About two miles north of the town, on the borders of a large forest (the Ramná), there stand the remains of what appears to have been a large summer-palace built by the abovementioned rájá, Mardan Singh. The most remarkable part of these ruins is a lofty tower to the north of the buildings, which is still standing in tolerable preservation, although some of the lower part of the wall has fallen down. The ground-plan of this tower is almost square, each side measuring about fifteen feet. It is built in six stories, each one slightly tapering upwards. The total height amounts to about one hundred feet. There is a winding stone staircase the whole way up. Close by these ruins a large flat-roofed house was built in A.D. 1823 by Sir Herbert Maddock, then Agent to the Governor-General at Ságar, as a kind of country residence. This has been lately placed in charge of the Forest department, by whom it is kept in repair.

GARHA'KOTA' RAMNA'—A forest of six square miles in extent, in the midst of a highly-cultivated country in the Ságar district. The character of the timber and the freedom of the indigenous growth prove the soil to be very favourable for teak.

GARHBORI'—The south-western pargana of the Brahmapurí tahsíl in the Chándá district, bounded on the north by the Brahmapurí pargana, on the east by the Brahmapurí and Rájgarh parganas, on the south by the Rájgarh and Hawelí parganas, and on the west by the parganas of Bhándak and Chimúr. Its area is about 576 square miles, and it contains 129 villages. It is very hilly, being intersected from north to south by four branches of the Andhárí; and large tracts are covered with forest. The soil is chiefly red; and the cultivation consists of rice and sugarcane. This is *par excellence* the lake pargana of Chándá—the most picturesque, and the one best deserving the visit of a tourist. Here are found the Kohrís (or Korís) in greatest numbers, too often dispossessed of the magnificent tanks their forefathers constructed; and here too the Mánás abound. Maráthí is generally spoken, but in the south Telugu prevails. The chief places are Sindewáhí, Talodhí, Nawargáon, Gunjewáhí, and Garhborí. In early times the Gárhborí pargana was held by Mána chiefs, who subsequently were conquered by the Gonds, and the pargana then became an appanage of the Gond princes of Wairágarh.

GARHBORI'—A town situated sixteen miles north-north-west of Múl, on a branch of the Andhárí. The houses cluster round a fortified hill in the centre, and the whole is enclosed by forest. A number of the neighbouring landholders reside here, but the place is in a decaying state, and there is very

little trade. A speciality of the town is a sárí (native female garment) of a peculiar pattern, which is only manufactured here; and the Garhborí pán has a high reputation throughout the Nágpúr province. In the vicinity are quarries of excellent freestone and limestone. Here are government schools for boys and girls, and a police outpost.

GARHCHIROLI′—A town in the Chándá district, situated on the left bank of the Waingangá, twenty-three miles east-north-east of Múl. It has 750 houses, and is the largest trading mart in the A′mbgáon pargana. About one-fourth of the population is Telinga, and the remainder Maráthá. Rice and sugarcane are grown in the neighbourhood; and the manufactures are chiefly cotton-cloths, tasar-thread, and carts. The trade is in cotton, cotton-cloths, tasar-cocoons and tasar-thread, jungle produce, carts, and salt. Here are government schools for boys and girls, and a police outpost.

GARH PIHRA′—A village in the Ságar district, about seven miles to the north of Ságar, before the foundation of which Garh Páhrá was the principal place in this part of the country.

GA′RHVI′—A river which rises near Chichgarh in the Bhandára district, and after a southerly course of about 130 miles falls into the Waingangá on its eastern bank, a little below Seoní in the Chándá district. There is a legend that this stream issued from the earth at the prayer of a holy man named Garga Rishi.

GAROLA′—A rent-free estate in the Ságar district, about twenty-seven miles north of Ságar, consisting of one village, with an area of 5,179 acres, and yielding a revenue of Rs. 886 per annum. The village is supposed to have been founded about four hundred years ago. It appears soon afterwards to have risen to some importance, and to have become the head-quarters of a tract of 161 villages, including Khuraí, which, together with the tract of Eran, including fifty-two villages, was bestowed by the Emperor of Delhi on one Ráo Rám Chandra as a reward for his services. Shortly before the latter's death, Khuraí, with forty-four villages, was transferred by him to two of his relations (mentioned under "Khuraí"), and nineteen other villages to his son Dal Singh. When Ráo Rám Chandra died in A.D. 1705, Garolá, with the remaining 130 villages, passed to his son Ráo Chandjú. On the death of the latter, his eldest son Bahádur Singh obtained the tract of Eran, and the next son, Bishan Singh, that of Garolá, with ninety-eight villages The former of these was driven out of Eran soon after this by the Nawáb of Kurwárí, and came to live with his brother. In the year 1746, soon after the acquisition of Ságar by the Maráthás, the Peshwá resumed all the villages belonging to Bishan Singh, giving him back nine, with Garolá, on a quit-rent.
of this rent was discontinued by G
resumed, and Garolá was secured rent-free to Hindú Pat and Bhaohut Singh, the sons of Bishan Singh. Shortly afterwards, on account of Hindú Pat's character, the village w
made to Hindú Pat
village was soon after
The village of Garolá contains 413 houses and 1,018 inhabitants. It is of tolerable size, and contains a small fort and the remains of several old buildings. The whole is surrounded by a stone wall. To the east of the village there is a large lake of seventy-six acres in extent. The soil about is very fertile, and

rice is largely produced close to the lake. Mangoes and plantains also flourish here. There is a government school for boys in the village.

GAUR—A river rising in the Mandla district and emptying itself into the Narbadá near Silwá. It has in the Jabalpúr district a westerly course.

GAURJHA'MAR—A large village in the Ságar district, about twenty-seven miles to the south of Ságar, and nine miles to the south-west of Rehlí. The road from the latter place lies through dense jungle. This is an ancient village, and is said to have been established by the Gonds, who once held Deorí and the Panj-Mahál. There are excellent government schools here for boys and girls, and a good encamping-ground in a grove of mango trees.

GEWARDA'—A chiefship in the Chándá district, situated fifteen miles north-north-east of Wairágarh, and attached to the Wairágarh pargana. It nominally contains fifty-six villages, but a large number of these are waste. It is of comparatively modern origin, being a Maráthá grant.

GHANSOR—A village in the Seoní district, some sixty-four miles to the north-east of Seoní, on the direct road *from Bargí and Khalautá*. Here are the remains of some forty or fifty temples, very elaborately ornamented with sculptures carved in a beautiful sandstone. The Nágpúr *museum possesses* specimens representing the incarnations of Vishnu. The village is now quite insignificant. There is a police post here.

GHA'TKU'L—The southern pargana of the Múl tahsíl in the Chándá district, is bounded on the north by the Hawelí and Rájgarh parganas, on the east by the Waingangá, and on the south and west by the Wardhá. It contains an area of about 368 square miles, and has eighty-one villages. The western half is very hilly, and the north, west, and centre are covered with heavy forest, the cultivated tracts being chiefly along the Waingangá. In the vicinity of the rivers the soil is mostly black loam, and in the centre and north red or sandy. Rice, sugarcane, and wheat are the chief products. The people are principally Telingas, but in most cases speak Maráthí or Hindí in addition to their own tongue. The chief places are Dábhá, Talodhí, and Tohgáon. This pargana in the beginning of the present century was continually overrun by plunderers from the opposite side of the Wardhá, and numerous villages were in consequence deserted, and have remained desolate to this day.

GHA'TKU'L—A village in the Chándá district, situated at the junction of the Andhárí and Waingangá, twelve miles north-north-east of Dábhá. This was formerly the pargana town, but is now only a moderate-sized village.

GHES—A chiefship attached to the Sambalpúr district, situated some fifty miles west and a little south of the town of Sambalpúr. The area is from ten to twelve square miles, of which about three-fifths are cultivated. It consists of nineteen villages, and the population amounts to 5,333 souls, chiefly of the agricultural classes, such as Koltás, Binjháls, Gonds, and Khonds. Rice is the staple product. The principal village is Ghes, with a population of 652 souls. There is a fine school-house in course of erection here at which some 130 pupils are receiving instruction.

The chief's family are Binjwárs (or Binjáls) and were much mixed up in the Surendra Sái rebellion. Kurgal Singh, uncle of the present chief, remained in outlawry several years after the amnesty had been proclaimed. He was captured in 1865, and was hanged for murder. His father was also transported in 1864, and died while undergoing sentence.

GHISRI'—A river in the Bálághát district. It rises in the hills to the north-east of the Dhansuá pargana, and, flowing due south through the Hattá pargana, empties itself into the Bágh, within five miles of the junction of the latter with the Waingangá.

GHOT—A chiefship in the Chándá district—(see "Ahiri").

GHOT—The principal village of the Arpallí and Ghot pargana, in the Chándá district, is a thriving place, with government schools for boys and girls.

GHUGHRI'—A [illegible] of the Burhner and the Hálon in the Mandla [illegible] ut small, but there is an excellent encamping-g[illegible] under a grove of mango trees. The estate, comprising ninety-eight villages, was given to Lachhmí Parshád, a Bráhman, who behaved very well in the disturbances of 1857-58. He was also presented with a sword of honour.

GHUGUS—A large village in the Chándá district, thirteen miles west of Chándá, with abundant shade, and possessing remains which show it to have been formerly a place of importance. It has three temple-caves, and in their vicinity are some carved stones, apparently meant to represent animals, but so weather-worn that the intention of the sculptor can only be guessed at. Near the village, about the end of the seventeenth century, occurred a battle between the Gond king Rám Sháh and the insurgent princes Bágbá, A'gbá, and Bágbá. A'gbá fell on the field, where his tomb is still to be seen; and in the neighbourhood is the "Ghorá Ghát," so called from Bágbá's fabled leap across the Wardhá. On the bank of this river, between Ghugús and Chándár, a seam of coal thirty-three feet thick crops out on the surface, and a shaft has been sunk, from which coal has been taken out for trial on the railway.

GHUTKU'—A town ten miles north-west of Biláspúr in the Biláspúr district, containing a population of 2,000 souls, chiefly weavers. Cotton and silk cloths are manufactured here to a considerable extent, and the community is in a fairly flourishing condition. Although the town is said to have been established by the Gonds in the remote past, there are no indications of antiquity in the vicinity, nor objects of interest to attract the visitor.

GILGA'ON—A zamíndárí or chiefship attached to the A'mbgáon pargana of the Chándá district. Its extreme dimensions are twenty-six miles by sixteen, but it only contains twelve villages, as most of the area is hill and forest. There is some good timber, mostly sál and bijesál. The tenure is said to be ancient.

GIRAR—A town in the Hinganghát tahsíl of the Wardhá district, thirty-seven miles south-east of Wardhá. It gains much local importance from the shrine of the Musalmán saint, Shekh Khwája Faríd, on the top of the hill close by, which attracts a continual flow of devotees, Hindú as well as Musalmán. The story goes that Khwája Faríd was born in Hindustán, and that after wandering about for some thirty years as a fakír he came and settled on the Girar hill about the year A.D. 1244. Several fantastic legends have grown up in celebration of the power which he gained by his devotions, but the only one worth mention is that by which the zeolitic concretions on the Girar hill are accounted for. These are said to be the petrified cocoanuts and other articles of merchandise belonging to two travelling traders who mocked the saint, on which he turned their whole stock-in-trade into stones as a punishment. They

implored his pardon, and he created a fresh stock for them from dry leaves, on which they were so struck by his power that they attached themselves permanently to his service; and two graves on the hill are said to be theirs. The hill bears the appearance of having once been fortified, and indeed a solitary hill of this description, rising like a truncated cone from the plain around, is well fitted for a stronghold. Local tradition says that the walls were built by a worshipper at the shrine, in fulfilment of a vow that he would do so if God granted him a son. But this is probably a mere fable to increase the honour of the saint, for the remains of the fortification seem older than the shrine. The shrine of Girar absorbs the revenues of five villages; in Marathá times it also received considerable grants of money. Girar itself, however, is not among the number. It is a small municipality, with a population of 1,836 souls; and has a police outpost, a good village school, and a weekly market.

GIROD—A small and insignificant village in the Biláspúr district, containing some sixty huts, with a population of 200 or 300 souls. It is situated fifty miles south-east of Biláspúr, on the south bank of the Mahánadí and on the borders of the Sonákhán estate. The spot itself has no peculiar attraction, but here originated the religious reformation of the Chamárs of Chhattísgarh—(see "Chhattísgarh" and "Biláspúr").

GODA'VARI'—Of the whole course of this river, which is some 900 miles in length, about 150 miles border the Central Provinces to the south-west. Regarding the earlier part of the river's course it will be sufficient here to say that it rises near Násik, on the eastern declivity of the western gháts, and flows south-east and east for some 650 miles through the Bombay presidency and the Nizám's territories, until it is joined by the Pranhítá at Sironchá, in the Upper Godávarí district. The portion of it touching on these provinces has been thus described by Sir. R. Temple, whose account, it should be premised, commences from the highest point of the projected navigation system, viz. at the Falls of the river Wardhá:—

> "Starting then from the Falls of the Wardhá near Hinganghát the voyager would see on the right hand the wild hilly country of the Nizám's dominions, and on the left, or British side, a broad level valley covered with cultivation. Further down the river, past the junction of the Paingangá, as the third or upper barrier is approached, the rich valley on the left becomes narrower and narrower, more and more trenched upon by hill and forest, till it is restricted to a fringe of cultivation along the river's bank; while on the right hand the country somewhat improves, and, though still hilly, is more open. The junction of the Waingangá is hidden from view by the hills. The barrier itself lies closed in by rocky hills and dense forests, a narrow strip being left on the right bank, along which the tram-road or the canal is to pass. Below the barrier the river is called the Pranhítá. On the left, or British side, the hills at first arrange themselves in picturesque groups, one of which has been compared by some to the group of Seven Mountains (Sieben Gebirge) on the Rhine, and after that continue for many miles almost to overhang the river, sometimes displaying the fine foliage and blossoms of the teak tree down to the water's edge. On the opposite or Nizám's bank the most noticeable feature is the mouth of the Bibriá stream, justly noted for its beauty. Further down, on the British side, the only point of note is Sironchá, with its old fort overlooking the water; the country continuing to be hilly or jungly with patches of

cultivation [illegible] side the junction of the Godávarí Prope[illegible] [illegible] which are [illegible] cover by such [illegible] Mantání, Mahádeopúr, and the sacred Káleswar. Then the hills of [illegible] variety and beauty, cluster thick round the second or middle barrier. This junction of the Indrávatí also is concealed from view by the hills. Below this, on the British side, long ranges of hills, rising one above the other, run almost parallel with the river, till the junction of the Tál is reached. On the opposite or Nizám's side again the country is [illegible] cultivated and open, and marked by the towns of Nagaram and Mangalli [illegible] hill of [illegible] the British bank, where the [illegible] re established. Proceeding downwards at the first or lower barrier, the country is comparatively level on both sides, and this barrier is far less formidable than the two preceding ones. Below the barrier, down to the junction of the Sabarí, the prominent object on the British side consists of the small hills of Bhadráchallam, crowned with cupolas, cones, and spires of Hindu temples. On the opposite or Nizam's side is that Tank region already mentioned, which extending inland some 250 miles to beyond Warangal, the capital of ancient Telingana, is marked by the remains of countless works of agricultural improvement, attesting a wisdom in the past not known to the Native dynasties of the present.

"Near the junction of the Sabarí the Godávarí river scenery begins to assume an imposing appearance. Hitherto as it passed each barrier, and gained the successive stages of its course, the river has been increasing in width, generally being about a mile broad, and sometimes over 2½ miles. Here also the whole range of the eastern gháts comes fully into view, some 2,500 feet high, bounding the whole horizon, and [illegible] the lesser and detached hills first flank the river. Passing the [illegible] junction the Godávarí becomes more and more contracted and [illegible] either side by the spurs of the main range, till at length it [illegible] between them, [illegible] by an almost precipitous gorge [illegible] heart of the mountains that mark the frontier of the [illegible] It is at this gorge that the scenery of this river has been [illegible] to that of the [illegible] some twenty miles [illegible] the river flows in a narrow, [illegible] deep channel, [illegible] sometimes [illegible] [illegible]

[illegible]

GODÁVARÍ [illegible]

Upper Godávarí [illegible]

[illegible]

G[illegible]

implored his pardon, and he created a fresh stock for them from dry leaves, on which they were so struck by his power that they attached themselves permanently to his service; and two graves on the hill are said to be theirs. The hill bears the appearance of having once been fortified, and indeed a solitary hill of this description, rising like a truncated cone from the plain around, is well fitted for a stronghold. Local tradition says that the walls were built by a worshipper at the shrine, in fulfilment of a vow that he would do so if God granted him a son. But this is probably a mere fable to increase the honour of the saint, for the remains of the fortification seem older than the shrine. The shrine of Girar absorbs the revenues of five villages; in Marathá times it also received considerable grants of money. Girar itself, however, is not among the number. It is a small municipality, with a population of 1,836 souls; and has a police outpost, a good village school, and a weekly market.

GIROD—A small and insignificant village in the Biláspúr district, containing some sixty huts, with a population of 200 or 300 souls. It is situated fifty miles south-east of Biláspúr, on the south bank of the Mahánadí and on the borders of the Sonákhán estate. The spot itself has no peculiar attraction, but here originated the religious reformation of the Chamárs of Chhattísgarh—(see "Chhattísgarh" and "Biláspúr").

GODA'VARI'—Of the whole course of this river, which is some 900 miles in length, about 150 miles border the Central Provinces to the south-west. Regarding the earlier part of the river's course it will be sufficient here to say that it rises near Násik, on the eastern declivity of the western gháts, and flows south-east and east for some 650 miles through the Bombay presidency and the Nizám's territories, until it is joined by the Pranhítá at Sironchá, in the Upper Godávarí district. The portion of it touching on these provinces has been thus described by Sir. R. Temple, whose account, it should be premised, commences from the highest point of the projected navigation system, viz. at the Falls of the river Wardhá:—

> "Starting then from the Falls of the Wardhá near Hinganghát the voyager would see on the right hand the wild hilly country of the Nizám's dominions, and on the left, or British side, a broad level valley covered with cultivation. Further down the river, past the junction of the Paingangá, as the third or upper barrier is approached, the rich valley on the left becomes narrower and narrower, more and more trenched upon by hill and forest, till it is restricted to a fringe of cultivation along the river's bank; while on the right hand the country somewhat improves, and, though still hilly, is more open. The junction of the Waingangá is hidden from view by the hills. The barrier itself lies closed in by rocky hills and dense forests, a narrow strip being left on the right bank, along which the tram-road or the canal is to pass. Below the barrier the river is called the Pranhítá. On the left, or British side, the hills at first arrange themselves in picturesque groups, one of which has been compared by some to the group of Seven Mountains (Sieben Gebirge) on the Rhine, and after that continue for many miles almost to overhang the river, sometimes displaying the fine foliage and blossoms of the teak tree down to the water's edge. On the opposite or Nizám's bank the most noticeable feature is the mouth of the Bibriá stream, justly noted for its beauty. Further down, on the British side, the only point of note is Sironchá, with its old fort overlooking the water; the country continuing to be hilly or jungly with patches of

cultivation. But on the opposite or foreign side the junction of the Godávarí Proper causes great tongues of land and broad basins to be formed, all which are partially cultivated, and are dotted over by such towns as Chinúr, Mantání, Mahádeopúr, and the sacred Káleswar. Then the hills, of some variety and beauty, cluster thick round the second or middle barrier. The junction of the Indrávatí also is concealed from view by the hills. Below this, on the British side, long ranges of hills, rising one above the other, run almost parallel with the river, till the junction of the Tál is reached. On the opposite or Nizám's side again the country is more cultivated and open, and marked by the towns of Nagaram and Mangampeth. Below the latter place again the sacred hill of Kutab Guttá rises into view, immediately opposite to Dumagudem, on the British bank, where the head-quarters of the navigation department are established. Proceeding downwards at the first or lower barrier, the country is comparatively level on both sides, and this barrier is far less formidable than the two preceding ones. Below the barrier, down to the junction of the Sabarí, the prominent object on the British side consists of the small hills of Bhadráchallam, crowned with cupolas, cones, and spires of Hindú temples. On the opposite or Nizam's side is that Tank [illegible] extending inland some 250 miles to beyond [illegible] Telingana, is marked by the remains of [illegible] improvement, attesting a wisdom in the past not known to the Native dynasties of the present.

"Near the junction of the Sabarí the Godávarí river scenery begins to assume an imposing appearance. Hitherto as it passed each barrier, and gained the successive steps in its course, the river has been increasing in width, generally being about a mile broad, and sometimes even 2½ miles. Here also the whole range of the eastern ghâts comes fully into view, some 2,500 feet high, bounding the whole horizon, and towering over all the lesser and detached hills that flank the river. Passing the Sabarí junction the Godávarí becomes more and more contracted and pressed on either side by the spurs of the main range, till at length it forces a passage between them, penetrating, by an almost precipitous gorge, through the heart of the mountains that mark the frontier of the Central Provinces. It is at this gorge that the scenery of this river has been justly compared to that of the Rhine. Imprisoned for some twenty miles between the [illegible] the river flows in a narrow, but very deep channel, with a current that sometimes lashes itself into boiling whirlpools. Then escaping from [illegible] imprisonment, the mass of water spreads itself over a broad smooth [illegible] resembling a lake surrounded with hills and dotted with islands [illegible] of which are surmounted with Hindú temples. Then finally emerg[illegible] from the hills it forms itself into one mighty stream [illegible] cultivated banks, till passing by the Madras station of R[illegible] approaching the Great Dhawaleswaram Anicut, it breaks [illegible] numerous channels which permeate the Delta. At D[illegible] commences that network of canals which not only irrigate the [illegible] also afford perfect navigation to the seaport of Cocanada."

GOLLAGUDEM.—A small village on the bank of the [illegible] Upper Godávarí district, twenty miles below Dumagudem [illegible] being the point at which the steamers and boats b[illegible] Godávarí navigation works take in and deliver cargo. [illegible]

inspection bungalow here, belonging to the public works department, which travellers are allowed to occupy.

GOND-UMRI'—An estate in the Bhandára district, consisting of ten villages, situated from five to ten miles north-east of Sángarhí, and containing much jungle and waste land. The area is 17,715 acres, of which 2,862 only are cultivated. The population numbers 2,282 souls, chiefly Gonds and Dhers. The present chief is a Bráhman. Gond-Umrí is the only large village, and possesses an indigenous school. Near the village of Kokna on this estate there is a baniún tree in full vigour, and of remarkable size, being capable of sheltering at least one hundred and fifty men. The forests generally are of little value.

GOSALPU'R—An ancient and considerable village in the Jabalpúr district, on the road to Mirzápúr, about 19 miles N.E. from Jabalpúr. There are a government school and police post here. On the high downs surrounding the village a house has been erected, which is much used by the European residents of Jabalpúr for change of air. Gosalpúr is mentioned in an old narrative of 1790 "as a large and clean place," and it still maintains its reputation.

GUMGA'ON—A small town in the Nágpúr district, on the left bank of the Waná river, twelve miles south of Nágpúr. Its population amounts to 3,342 souls, and is mostly employed in agriculture, though a considerable quantity of cotton-cloth is manufactured by the Koshtís. The municipal funds have been spent by the town committee in making a street through the town, in building and supporting a school, and in improving the bázárs. Near the police quarters, in a commanding position overhanging the river, are the remains of a very considerable Maráthá fort, and near this is a fine temple of Ganpatí, with strongly-built walls of basalt facing the river. Both fort and temple were erected by Chimá Báí, wife of Rájá Raghojí II., who may be said to have founded the town, and since whose time this estate has continued in the direct possession of the Bhonslá family.

GUNDARDEHI'—A chiefship attached to the Ráípúr district, containing fifty-two villages, which cover an area of about eighty or ninety square miles. It lies in the northern portion of the Bálod pargana, and is surrounded on all sides by khálsa villages. It contains no jungle, and is generally well cultivated, the population and crops being similar to those in the cultivated portion of the district. The estate has been in the possession of the present chief's family for three hundred years. He is by caste a Ráj-Kanwar.

GUNJEWA'HI'—A large village in the Chándá district, twenty-six miles south of Brahmapurí, possessing a fine tank. The inhabitants are almost wholly Telingas. It has a police outpost, and government schools for boys and girls. About two miles from Gunjewáhí is the Tátolí hill—a long low ridge from which iron-ore is quarried.

GUNJI'—A hill near Saktí, in the Biláspúr district, of local interest and sacredness.

GURAYYA'—A river which forms part of the boundary between the Damoh and Jabalpúr districts. It rises at Katangí in the Jabalpúr district, and after a devious course of about thirty miles flows into the Bairmá.

GWA'RI'GHA'T—In the Jabalpúr district. Here the Narbadá is crossed on the main road between Jabalpúr and Nágpúr about five miles from the former. The river is fordable during part of the cold weather, and all the hot season,

but in the rains it is a rapid torrent more than fifty feet in depth. Here there is a post for collecting duties on timber, which is floated down from the Mandla forests.

H

HA'LON—A river which rises about eight or ten miles to the south of the Chilpíghát in the Maikal range, and after a northerly course of some sixty [illegible] cts flows into the Burhnér. The [illegible] feet. It is not to be confounded [illegible] the Alon.

HA'MP—A stream in the Biláspúr district, having its rise in the Pandariá hills. It flows south and east through the Pandariá chiefship and the Mungelí pargana, and then forms for several miles the boundary line between Ráípúr and Biláspúr, finally falling into the Seonáth near Nándghát.

HANDIA'—An old Mohammadan town in the Hoshangábád district, formerly the head-quarters of a sarkár or district under Akbar's rule. It had a handsome stone fort on the river, said to have been built by Hoshang Sháh Ghorí of Málwá, but now dismantled. Handiá was on the old highroad from the Deccan to A'gra, and was once a large and flourishing place, of which the extent may still be traced by the ruins scattered for some distance along the bank of the Narbadá. On the withdrawal of the Moghal officials, about A.D. 1700, and the construction of a straighter and better road across the Vindhya hills *viá* Indore, it fell into ruin, and its present population is only 1,992 souls. There were here once a large number of Juláhás, or Mohammadan weavers, but they have all emigrated. The place was given up to the British by the Maráthás in 1817.

HARAI'—This is the most important of the hill chiefships or zamíndárís, in the north of the Chhindwárá district. It lies mainly in the mountainous tract to the north of Amarwárá, but a portion lies below the gháts leading into the valley of the Narbadá. The chief's residence is a moderate-sized masonry fort in the lowland tract. The estate comprises ninety-one villages, of which eighty-six are inhabited. The chief, who is a Gond, receives an allowance of Rs. 6,000 per annum from Government, in commutation of certain privileges formerly enjoyed by him.

HA'RAT—A village in the Damoh district. It was a place of some importance under the Bandelás, but is now only noticeable for some Mohammadan tombs, and a waterfall of the Sunár, on the left bank of which the village stands. It is three miles south-west of Hattá, and about twenty miles north of Damoh.

HARDA'—The western revenue subdivision or tahsíl in the Hoshangábád district, having an area of 2,001 square miles, with 409 villages, and a population of 120,516 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 1,29,761-0-3.

HARDA'—The chief town in the subdivision of the same name in the Hoshangábád district. It is on the highroad to Bombay, and has risen on the ruins of Handiá, which is twelve miles off. Under the Maráthá government Hardá was the residence of an ámil or governor, and on the opening of the campaign in 1817 Sir John Malcolm established here the head-quarters of the

army under his command. Since the cession in 1814 a resident assistant commissioner has held special charge of the subdivision, aided by a tahsíldár holding subordinate criminal, civil, and revenue jurisdiction. This was already a thriving place when the country was ceded, and since then a good deal has been done for its improvement. Its principal street is broad and well built, and a handsome market-place has been laid out, surrounded by substantial houses. In 1864 a dam was thrown across the river close by, which secured a good and convenient water-supply to the people. These and many other improvements were carried out by Mr. J. F. Beddy, who resided as assistant commissioner at Hardá for several years, and to whose activity and practical resources the town owes very much of its prosperity. There is a railway station here. The principal trade is in the export of grain and oil-seeds. The population amounts to 7,499 souls.

HASDU'—A stream which, rising amid the hills of Mátín, flows nearly due south till it joins the Mahánadí, eight miles east of Seorínaráin, in the Biláspúr district. Owing to many barriers in its course this river is very rarely navigable. In high floods boats of fair size can ascend from the Mahánadí fifteen or twenty miles, but as the country in the vicinity of the river is wild and sparsely populated, boats laden with merchandise rarely ascend. In the hot and cold weather months Hasdú is a very insignificant stream.

HATHIBA'RI'—A state forest of about fifteen square miles in extent, in the Biláspúr district, lying along the Jonk river, twenty miles from Seorínaráin. There is some fine teak still remaining here, and a plantation of teak lately formed gives very fair promise of success.

HATTA'—A chiefship in the Bálághát district, originally part of the Kánthá chiefship, which was bestowed upon a Kunbí family about A.D. 1750, and on their rebellion in 1818 was granted to the Lodhí family in whose possession it now is. The prosperity of the Hattá chiefship is entirely due to the grantee, who is still alive, and though more than one hundred years old, retains his faculties to an extraordinary extent. The estate covers an area of 134 square miles, of which sixty-six are under cultivation; and contains seventy-five villages.

HATTA'—A town in the Bálághát district, well situated on a piece of high ground studded with mango-groves, about eighty miles to the north-east of Bhandára, and eight miles to the east of the Waingangá. The fort, which now encircles the residence of the zamíndár, is a relic of the Gond days, when the surrounding plains, now well cultivated, were covered with thick jungle. The present zamíndár, Ganpat Ráo, who was created an honorary magistrate in 1865, has done much for the town. In the centre he has erected a good school-house, and contiguous to it a spacious dispensary; he has also improved the town roads, and keeps up a regular conservancy establishment. Close to the entrance of the fort is a remarkably fine baolí (a well with sloping descent to the water), which was constructed by the former Kunbí zamíndár, Chimná Patel. At the last census the inhabitants numbered 2,655 souls. There is no trade peculiar to Hattá, the inhabitants being chiefly agriculturists of the Kunbí, Lodhí, Goárá, and Rangárí castes.

HATTA'—The northern revenue subdivision or tahsíl in the Damoh district, having an area of 1,007 square miles, with 546 villages, and a population of 115,118 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 1,20,107.

HATTA'—The head-quarters of the subdivision of the same name in the Damoh district. It has always been a place of some importance. The Gonds had a fort here, near the north gate, of which scarcely anything now remains. A second and larger fort was erected here in the seventeenth century by the Bundelás, who then ruled in this part of the country, and was afterwards enlarged by the Maráthás. When the district was ceded to the British in 1818 the head-quarters were established here, and were not removed until 1835. The public buildings are a tahsílí or sub-collector's office, a police station, a dispensary, a saráí, and a fine government school-house. There is a market twice a week, and a considerable trade in red cloth, which is manufactured for export to Bundelkhand and elsewhere. The population amounts to 7,100 souls. Hattá is situated on the right bank of the Sunár, twenty-four miles north of Damoh, one hundred and seventy miles south-west of Allahábád, and sixty-one north-east of Ságar. Latitude 24° 8′ north, longitude 79° 40′ east.

HAWELI'—Is the western pargana of the Múl tahsíl, in the Chándá district, and is bounded on the north by the Bhándak and Garhborí parganas, on the east by the Rájgarh an [illegible] river, and on the west by the [illegible] about 448 square miles; and [illegible] east the country is hilly, and [illegible] covered with dense jungle. [illegible] the Andhárí flows in a south-easterly direction along its eastern boundary. The soil in the vicinity of the Wardhá is black loam, and in other parts sandy and somewhat stony. The language spoken is chiefly Maráthí. Dhanájí Kunbís form the largest agricultural class. Chándá is the only large town in the pargana.

HINAUTA'—A large market-village in the Damoh district, thirty miles north-east of Damoh and ten miles from Hattá, on the highroad to Nágod. It contains 389 houses, with a population of 1,154 souls, and has a considerable grain-trade with Bundelkhand. There are here a government school and an encamping-ground for troops.

HINDORIA'—The third town in importance in the Damoh district, situated nine miles north-east of Damoh. It is held in ubárí (or quit-rent tenure) by Umráo Singh, a Bundelá. During the mutiny of 1857 the inhabitants of this village rose in rebellion, and burnt all the records and public offices in Damoh. The place was reduced by a small body of troops from Ságar; and the fort, then in a good state of preservation, was demolished. The town contains 1,135 houses, and a population of 3,000 souls. The inhabitants, who are mainly Lodhís by caste, still maintain the bad reputation acquired by them in 1857. A very fine description of betel leaf, called "desú banglá," is here cultivated by Mochís. A weekly market is held on Tuesdays. There are here a police station and a government school.

HINGANGHAT—The south-eastern revenue subdivision of the Wardhá district, having an area of 722 square miles, with 415 villages, and a population of 93,680 according to the census of 1866. The land revenue of the tahsíl for 1869-70 is Rs. 1,45,057.

HINGANGHAT—A large trading town in the Wardhá district, situated twenty-one miles south-east of Wardhá. The following table shows the Imports and Exports of the town for 1868-69 :—

		Cotton.	Saccharine produce.	Grain.	Country Cloth.	English Piece-goods.	Spices and Cloves.	Ghee and Oil.	Oil Seeds.	Tobacco.	Grand Total.
Imports	Maunds...	89,218	9,145	52,595	3,889	402	5,646	480	15,553	1,271	1,90,399
	Value, Rs.	18,80,175	63,166	2,17,797	2,59,706	44,613	65,042	12,137	61,226	15,564	28,84,882
Exports.	Maunds...	65,393	2,752	7,102	2,503	62	1,868	64	1,253	555	97,602
	Value, Rs.	11,48,940	22,755	22,633	1,77,114	3,217	26,161	1,782	4,924	9,432	14,61,912

Hinganghát cotton has established for itself a name in the mercantile world, and is admittedly one of the best staples indigenous to India. It is properly speaking the produce of the rich Wardhá valley, brought for sale to the Hinganghát market; but a good deal of the cotton known in Bombay as Hinganghát is not really produced in the neighbourhood of the town, but is grown elsewhere, and attracted to Hinganghát by the ready market there found: thus some inferior stuff goes into the market as Hinganghát. The best foreign cotton is that brought from Edalábád in the Haidarábád territory, where the growth of the Paingangá valley is collected. This cotton is reckoned quite as good as the Hinganghát staple, and is eagerly sought after. Messrs. Warwick & Co. have established an agency here, with capacious iron-roofed warehouses, and a stock of full and half-presses; and they press for shipment direct to England. The principal native traders are Márwárís, many of whom have large transactions, and export to Bombay and elsewhere on their own account. But the greater number merely act as middlemen between the cultivators and the large merchants, buying up the cotton at the villages and smaller marts, and introducing it on speculation into the Hinganghát market. The municipal committee have opened a large gravelled market-place and storage-yard for general use, with raised platforms, and scales for weighing the cotton. Round this yard are ranged the ginning-sheds and private cotton-enclosures of the native traders, but these at present are mere temporary structures of bamboo-work. The committee contemplate erecting permanent structures of safer materials, and letting them to the traders. Meanwhile the latter are obliged to provide small reservoirs for water in their enclosures, and these are kept full from funds provided by the cotton department. The municipal committee have further erected two half-presses in the cotton-yard; but the natives, rather than take the trouble of entertaining pressmen and finding their own ropes and gunnies, prefer to make over their cotton to Messrs. Warwick & Co. to be full or half-pressed for them, at so much a bale.

The chief native resident of Hinganghát is the khilátkár, Rám Ráo. He traces his origin to Puna, where, about ninety years ago, his ancestors were attached to the court of the Peshwá, their service being "mánkarí," or personal attendance on the Peshwá. They were summoned thence by Rájá Raghojí Bhonslá of Nágpúr, and after holding various offices, obtained one-fourth of these town lands, which they had reclaimed from the jungle. Their descendants now hold several villages and a cash pension. The population of Hinganghát amounts to 8,500 souls, chiefly traders of all kinds or their servants, weavers, and day-labourers. The octroi collections for the three years 1865-66, 1866-67,

and 1867-68 let respectively for Rs. 61,600, Rs. 45,000, and Rs. 45,100. The last-mentioned farm was only for eleven months. The money has been
frontages for New
town, liable to be
town has been laid
d parallel streets,
marking off rectangular blocks. Of the total population, about three-fifths, including all the principal traders and more respectable residents, live in the new city, while the remainder cling to the old town. One main reason of this is the difficulty of procuring water in New Hinganghát. Springs have, however, recently been struck to the west of the new town, and there is now every prospect of a good water-supply throughout the year. The people in New Hinganghát are fast becoming attached to the place, which, with its broad clean streets and rising avenues, begi
zilá (or chief) school of the
Vernacular are taught up
so been opened here, but has not as yet met with much success. Hinganghát contains a tahsíl office, a furnished travellers' bungalow, a large saráí, with several good rooms in it reserved for Europeans, where travellers may halt three days free of charge, and a dispensary, with a range of hospital buildings after the standard plan.

HINGNI'—A town in the Huzúr tahsíl of the Wardhá district, about sixteen miles to the north-east of Wardhá, founded about 150 years ago by Ragheunáth Pant Súbadar, grandfather of the present málguzár. A large masonry fort, two temples, two large houses, twenty-one wells, and three hundred fine mango and tamarind trees, remain to attest the energy of the founder. In the time of the Píndhárí disturbances the then málguzár held the fort with two hundred of his own followers. The population of Hingní is 3,061, of whom about a fourth are cultivators and another fourth weavers. An annual fair is held here on the second day of the Holí, and the weekly market on Fridays is well attended. A government village school has been established here.

HIRAN—A small but deep and rapid river, rising in latitude 23° 30′ and longitude 80° 26′. After a course of more than one hundred miles it falls into the Narbadá at Sánkal, in latitude 23° 4′ and longitude 79° 26′. Its general course is south-west.

HI'RA'PU'R—A village in the extreme north-east of the Ságar district,
encamping-ground
ourhood; and the
the village.

HIRDENAGAR—A large and populous village in the Mandla district. It was founded by the Rájá Hirde Shah about A.D. 1614. An annual fair is held here on the banks of the Banjar, at which there was an attendance in 1868 of 25,000 persons. The value of the merchandise exposed for sale was estimated at Rs. 1,14,250, and the value of that sold at Rs. 79,524.

HOSHANGABAD—

CONTENTS.

General description.

A district forming a portion of the Narbadá valley, lying entirely on the left bank of the river, and including some large tracts in the Sátpurá hills. It is bounded on the north by the territories of Bhopál, Sindiá, and Holkar, from which it is separated by the Narbadá. On the east the Dudhí river divides it from the Narsinghpúr district. On the west it adjoins the Nimár district, the boundary being the Chhotá Tawá river, which flows into the Narbadá—a stream called the Gulí, which flows into the Taptí,—and an imaginary line across the hill joining the sources of those two streams. On the south lie the districts of Western Berár, Betúl, and Chhindwárá. The boundary line on this side is very uncertain and arbitrary. For many miles it lies along the foot of the hills, or includes only the outer spurs and low hills which fringe the Sátpurá range. But in four places it makes a great sweep to the south, and brings in four large hill tracts known as the Mahádeo hills, and the tálukas Máliní, Rájáborárí, and Kálíbhít respectively. The boundary line includes Kálíbhít by following the river where it flows out of the Rájáborárí hills to the Taptí; it marches with the Taptí for sixteen miles until it meets the Nimár frontier, and turns northward again along the little stream called the Gulí. The district may be generally described as a long valley of varying breadth, running for 150 miles between the Narbadá and the Sátpurá range. The soil consists in the main of the well-known black basaltic alluvium, often more than twenty feet deep; but there are submontane tracts of red soil and rock, with low hills of various formations. From Lokhartalai (near Seoní) eastward to the extremity of the district these are almost invariably of the Mahádeo sandstone, its line "faulted" or broken here and there by the intrusion of other rocks, notably at Patrotá, where the road from Hoshangábád towards Betúl strikes the base of the Sátpurás, and "passes close under two high pointed hills, which are formed of nearly vertical beds of schistoze quartzite."* It is to the east of the glen of the Tawá river that the district boundary takes its southern sweep, which brings in the Máliní forests and the Mahádeo hills. Below the northern base of the Mahádeo hills lies an inner valley shut out from the main Narbadá valley by an irregular chain of low hills, and drained by the Denwá river. A little beyond Fatehpúr, which stands in the gorge through which the Denwá valley is entered from the plains, the boundary line of the district turns north to the Narbadá. All down along the Narbadá, as far westward as Handiá, the champaign country is only broken by a few isolated rocks, but to the west of Handiá the plain is crossed and cut up by low stony hills and broad-backed ridges. Here the Vindhyas throw out jutting spurs, which occupy a large area, and are known as the Bairí hills; and from the southwest the Sátpurás push up similar branches, which almost touch the Vindhya outposts.

Geology.

The following extracts from the Memoirs of the Geological Survey of India will give an idea of the geology of Hoshangábád. The hills which bound it on the south belong

* Memoirs of the Geological Survey of India, vol. ii. p. 231.

mainly to the series classed as "Mahádeva" and "Lower Damúdá," but in places basaltic, metamorphic, and crystalline rocks occur. The Mahádeva group is thus described by Mr. J. G. Medlicott*:—

"The range of hills which forms the south side of the Narbadá valley is formed of these; and along much of that part of the valley which extends from Jabalpúr to Handiá and Seoní they form a series of escarpments quite as remarkable, and more picturesque, since less regular, than do those of the Vindhyan range on the north. In the central portion of this range they attain their greatest development, and form the fine masses of the Pachmarhí or Mahádeva hills, from which their name has been taken. Here they present a thickness of at least 2,000 feet, and many miles away from this central culminating mass they still attain very considerable development.

* * * * * * *

Lithologically considered, the Mahádeva group consists of sandstones and grits, with a few exceptions hereafter to be described. In their typical localities these grits (thick and thin bedded) make up the whole thickness of the formation as seen in the Mahádeva hills, and are characterised throughout, but more especially near the top, by hard earthy ferruginous partings. A very prominent characteristic of the Mahádeva area is the way in which these great sandstone masses are disposed: vertical escarpments, with clear rock faces many hundred feet high, are constantly met, and this remarkable feature is presented wherever these rocks are (in this district) found."

The lower Damúdá (including the Tálchír groups) are described† as ascending from "obscurely bedded or unbedded masses of green mud" into shales, flags, and coarse sandstones. The occurrence of these rocks in the Hoshangábád district is thus‡ mentioned.—

"The Moran river exposes some beds of the Lower Damúdá series: shales, flags and sandstones, and a bed of poor coal § come to the surface. The beds have been considerably disturbed, and the massive thick sandstones of the Mahádeva group (see below) rest unconformably on them.

Moran river beds.

"The Damúdá beds are found only at the bottom of the Moran glen, and only a very small patch of them can be seen. Both sides of the glen are formed of Mahádeva sandstone (as stated above), and on the west these are almost immediately covered up by trap.

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* Memoirs of the Geological Survey of India, vol ii. part 2, pp 183, 184.
† Ditto ditto ditto p 148.
‡ [illegible]

[illegible]

west of this place, and the position of the outcrop gives it many advantages over [illegible], which is, next to this, the most westerly coal of the district. From that [illegible] of coal was taken to Bombay some years since under the auspices of [illegible] Situated on the level of the Narbadá valley, and many miles to the [illegible] outcrop, this locality will doubtless receive a trial whenever a [illegible] within a distance sufficiently short to admit of its being [illegible] transport has been paid."

"Proceeding hence towards the east the Damúdá and Tálchír beds will be seen to occupy a large area in the valley of the Tawá. The Tawá is a considerable stream confluent with the Narbadá, a little above Hoshangábád, and issues from the hills on the south side of the valley through a gorge, at the entrance of which the old fort of Bágrá stands. It drains a very large area within the range to the south; its numerous tributaries reach many miles to the east and west among the hills, and itself flows across a wide plain surrounded almost on all sides by the high ground. All the low ground of this plain, and of many of the glens which open into it, is occupied by the rocks under consideration, and many fine sections of them are exposed.

Tawá valley.

"The green muds and boulder bed are occasionally met with in almost every part of this area, but they are far more largely developed towards the south of it, and it is there that they may be best studied.

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"Leaving the Tawá valley and proceeding up the Narbadá valley for about thirty-five miles (in a *straight* line) the hill district may be again entered through a gorge, at the mouth of which the fortified village of Fatehpúr stands. Within and south of the narrow glens which connect it with the Narbadá valley lies a wide spread of flat country.

"The flat ground is occupied by the Tálchír and Lower Damúdá beds; it is drained by the Denwá river, which, passing from here to the west among the hills, joins the Tawá just above Bágrá. This may be called the Lower Denwá valley, and if we follow that stream up its course, it will be found to wind through deep glens and between high vertical scarps as it works its way from south to north among the eastern and lower spurs of the Pachmarí hills; again to the south of these its valley becomes once more wide and flat. The stream itself, and its tributaries, draining the country under the southern face of the great Mahádeva sandstones of the Pachmarí, expose many fine sections of the rocks of the Lower Damúdá series, similar to those seen in the Tawá valley. Similar to these in texture and structure we have fossiliferous shales, flags, and seams of impure coal, and like them in habit we find an irregular and sometimes inverted dip, faults, and trap dykes. * * * * * * * *

Denwá Valley.

"As in the valley of the Tawá, we here find the rocks of the Tálchír and Lower Damúdá groups presenting a flat or gently undulating surface, from which the massive vertical scarps of the Mahádeva sandstone rise."

Upper Denwá valley.

The type of the granitic rocks, which occur in one or two places only in this part of the valley, is thus* described:—

"Below Hoshangábád much granite is exposed in the banks of the Narbadá, and here also it is mostly either this syenitic porphyry with pink felspar, or a pink felspar granite; this latter is the rock seen at Handiá. A similar red felspar granite forms a range of hills in the southern portion of the country surveyed, and is also well seen in the Chítá Rewá section near Berkherá."

* Memoirs of the Geological Survey of India, vol. ii. part 2, pp. 122, 123.

Westward of Hoshangábád the following account is given * of the district by Mr. W. T. Blanford:—

"This tract, from Hoshangábád to Hardá, consists of a gently undulating plain of cotton soil. No rocks appear in general even in the streams, although outcrops would probably be met with here and there, in the deeper ravines, if the place were thoroughly searched. About Hardá rock begins to appear more generally in the streams, and occasionally at the surface of the ground, and farther west trap to the south, and metamorphic rocks to the north are largely exposed. This is especially the case in the neighbourhood of the Narbadá, which runs through a rocky bed between low hills of Bijáwars and gneiss. To the south is the western extension of the Pachmarí and other hills, much diminished in height, and gradually sinking more and more towards the plain. It is chiefly composed of trap. Mr. Medlicott's map comprises the only portion of the range consisting of older rocks, with the exception of a small patch of Mahádeva beds in the Ganjál river, the existence of which is proved by pebbles brought down by the stream, but which was not reached.† It is far within the hills, and is evidently of small extent. The section of Mahádeva rocks at the Moran river has already been referred to in the chapter devoted to those rocks in general. For about two miles south of Lokhartalai trap is seen in the river, then from beneath the trap coarse conglomerates crop out, dipping at about 10° to west, 20° north. These conglomerates contain pebbles of various kinds, some of metamorphic rocks, amongst which quartzite predominates, others of the peculiar purplish quartzite sandstone of the Vindhyans; a few are of red jasper, and mixed with the mass are blocks, frequently two or three feet across, of soft felspathic sandstone, evidently derived from the Damúdás, which are in place close by. Below the coarse conglomerate is brown sandstone, slightly conglomeritic. This rests on felspathic sandstone, succeeded by flaggy beds and carbonaceous shale, the latter clearly belonging to the Damúdá series. Despite the unconformity between the two series shown by the Damúdá detritus contained in the Mahádeva conglomerate, it was impossible precisely to determine the line of separation. It is clear, however, that the Mahádevas do not, at this spot, exceed two hundred feet in thickness, and probably half that amount is nearer the truth. Up the Moran river the Damúdás soon turn over to the south, and disappear again below the traps. The Mahádevas appear to be wanting. They are, however, much thicker in the hills east of the Moran than in the river. No good sections are seen. The hills further west, about Makráí, are composed of bedded trap, either dipping at low angles to the south or horizontal. Some intertrappeans occur in the upper part of the Agní stream, west-south-west of Kálíbhít. South of Hardá, towards Chárwá, there is a great bay of the alluvium stretching further to the west than is the case near the river. This larger quantity of surface-deposit away from the river appears to indicate a former distribution of the rivers throughout this country different from [illegible]
connexion with the great b
the valleys of the Taptí

* Memoirs of the Geological Survey of India, vol. vi, part 3, pp. 83—[illegible].

† "Its existence was only discovered just before leaving the field. I had no map of the country, and could not spare the three or four days it might have [illegible] and survey it."

notice, and the neighbourhood of the Narbadá west of Hardá received so very hurried an examination that but little of importance can be stated concerning it.* The rocks consist principally of metamorphics and Bijáwars, overlying trap occurring here and there. On the Narbadá a range of hills formed of quartzite rises from the alluvial plain about two miles west of Handiá. This range stretches along the river for some distance to the westward. Similar quartzite occurs, as already mentioned, at Nimáwar, north of the river, opposite Handiá.† About Hardá syenitic and granitic rocks occur. Much alluvial cotton soil covers the surface, but it is often very thin. Thus in one place, a few miles west of the town, on the road to Khandwá, although no rock whatever was visible on the surface, blocks of granite for the railway works were being quarried from a depth of only six or eight feet. In the Máchak river trap is found about Danwárá. In the upper part of this stream no rock is met with as a rule, although trap is exposed near Mohanpúr and Gáhál. About half a mile below Danwárá coarsely crystalised pegmatite (or rather protogene), containing a chlorite-like mineral, is met with, and forms the bed of the stream for a considerable distance. At Devápúr there is metamorphic limestone. The rocks are extensively metamorphosed, and no foliation can be recognised. In the country between the Máchak and the Tawá large outliers of traps overlie the metamorphic rocks. The same is the case north of the Máchak, but to a smaller extent. No attempt has been made to ascertain precisely the boundaries of these numerous little patches. The larger areas have been roughly surveyed so as to indicate the general mode of occurrence. Most of the patches are oval or oblong, their larger axis corresponding with the general strike of the metamorphic rocks, or about east 20°, 30° north, and it is evident that they are due to the traps having overflowed the irregular surface of the underlying formations, in which, as at the present day, ridges of the harder beds, chiefly quartzite or compact granitoid gneiss, stood up above the general level of country. Where denudation has so far removed the traps that the old surface is once more visible, the hard ridges again protrude, while some trap yet remains in the hollows between them. Trap dykes occasionally occur in the metamorphics. They were especially observed in the jungles north-east of Punghát. They appeared at that place to have two principal directions, south-east and east-20°-north, the latter coinciding with the lamination of the metamorphics. A very interesting section occurs in the Tawá river ‡ near its junction with the Narbadá. At the mouth of the Tawá the Bijáwar limestone is seen presenting a peculiar concentric structure; the alternating bands of siliceous and calcareous minerals, instead of being plane, are concentric around nuclei of quartz. Many of these concentric masses are of great size. A little further south there is an immense mass of hard quartzose breccia similar to that seen north of the river north-west of Chándgarh, composed of purplish jasper-like rock, with enclosed angular fragments of quartzite; upon this rest Vindhyan shales, sandy as usual, and passing upwards into the typical quartzite sandstone, which forms hills west of the stream. It is difficult to say what

* "It has since, like the neighbouring country north of the river, been examined by Mr. Mallet, who will probably describe it in greater detail."

† "This quartzite has been shown by Mr. Mallet to belong to the Bijáwars."

‡ "This is the smaller Tawá, called the Chhotá Tawá or Suktawá river."

is the position of th
occurrence of simil
the Narbadá close
The shaley beds
breccia upon the Bijáwar limestone, but neither unconformity is very clearly made out, and apparent unconformities of breccia or quartzite beds resting upon Bijáwars must be regarded with suspicion on account of the predominance of cleavage foliation in some of the beds of that series, and its absence in the hornstones and quartzites. Higher up in the Tawá trap comes in, and further on still there is a patch of metamorphic rocks. It is of no great extent. The rock is granitoid."

Forests and rivers.

The finest forests are the two reserved tracts which were made over to this district from Chhindwárá in 1865—the Borí and Denwá reserves; but throughout the woodland country the teak is very common, and the saplings thrive well where they are protected. There are some such tracts on the Narbadá, and a good deal of forest lies west of Handiá. Of jungle, scrub, or brushwood, there is more or less throughout the valley, but least in the eastern and most in the western parganás. To the east of Seoní the jungle has been only allowed to remain in the poor sandy soil, which is not worth cultivation. Strips of wood run down along the sandy banks of the streams which cross the flat plain from the hills. But in Chárwá there is an extensive tract of dense low forest.

The chief rivers are the Anjan, Tawá, Háthir, Denwá, Ganjál, Moran, and Dudhí, besides the great boundary streams of the Narbadá and Taptí. The district is, however, throughout intersected by innumerable little streams, many of them perennial, which run down from the hills to the Narbadá.

Communications.

The best road in the district is now the line from Hoshangábád by Itársí towards Betúl. It is already partly metalled, bridged, and embanked, and work on the remainder is in active progress. It passes the railroad at the Itársí station, eleven miles from Hoshangábád. The highroad to Bombay, which runs right through the district from east to west, is only aligned in parts, and nowhere well embanked or drained. Bridges have been built over a few of the streams, and causeways thrown across others. The road from Hardá to Handiá—the old highroad in the days of the Moghals from the Deccan to A'gra—is a wide track, well defined, but not metalled, and out of repair. All other roads in the district are merely fair-weather routes, which are being gradually demarcated and drained. The roads from Seoní and Hardá towards Betúl are pretty good, except in the rainy months. The Great Indian Peninsula Railroad (expected to be completed to Jabalpúr in 1870) now intersects the whole district from west to east, with stations at Bágrá, Hardá, Seoní, Itársí, Sohágpúr, and Bankherí. It crosses the Tawá by a viaduct at the opening of the gorge through which the river issues from the Sátpurás, and it is carried by a short tunnel under an interposing projection of the hill close by. A system of railway feeders has for some time been under the consideration of the local Government, and is gradually being carried out.

* "This was pointed out by Mr Mallet."

Climate and rainfall.

The temperature is said to be higher than that of Narsinghpúr or Jabalpúr, but it is of a very medium character, free from excess of heat and cold. The direct rays of the sun are very powerful; but hot winds are the exception, and are seldom very violent, while the nights in the hot weather and rains are always cool. The thermometer seldom rises above 100° in the shade; the average maximum of July, August, and September 1864 was 91° in the shade, the average minimum was 73°. The cold weather is seldom bitter, and often hardly bracing, though frosts of one or two nights' duration are not uncommon. The rainfall is exceedingly variable, ranging between the limits of forty and sixty inches in the year. The winter rains are very regular, insomuch that it is a local proverb that there have been famines from too much rain, but never any from drought. From the position of the district, as a long valley or gorge between the two great ranges of the Sátpurá and Vindhya hills, it is subject to violent atmospheric changes, and the harvest is seldom gathered without hailstorms and thunder-showers; dust-storms, however, are unknown. On the whole, considering that the district is within the tropics, and not raised above the ordinary level of Indian plains, it may be considered fortunate in having a climate which is decidedly better than might have been expected. Hoshangábád itself is about 1,000 feet above the sea; but as the fall of the valley is twenty feet in seven miles, the eastern end of the district is about four hundred feet higher than the western end. An east wind blows often in the cold weather, and is rather bitter and piercing.

Agriculture.

From the thinness of the population and the plentifulness of waste land all round, it naturally follows that the cultivation is not laborious, nor of a high order. Cereals are raised entirely without manure and irrigation, and the rich black soil of the valley is almost independent of any system of rotation, and produces fine crops of wheat without change or fallow for thirty or forty years. Only garden crops and sugarcane are manured and watered. The total cultivated area of the district in the year 1868 was 891,587 acres, and the principal crops grown are cotton, gram, wheat, jawárí, and til; since 1864 a great quantity of the land formerly under gram, jawárí, and til has been given up to cotton. But the great flatness of the land is against the cultivation of cotton, and is the chief cause why kharíf (or rain) crops bear so small a proportion to rabí (or cold weather) crops. The black soil will only grow rain crops when it is thoroughly well drained, and in default of a good system of subsoil draining, this amounts to saying that rain-crops will only grow in ground which slopes considerably, and which is generally light and stony. The black soil, when supplied with unlimited moisture and heat, throws up a crop of weeds which choke whatever is sown, and which, from the deep muddy nature of the soil, cannot be hoed up till dry weather comes; consequently this soil, which is the prevailing one, will only grow rabí crops, and is devoted almost entirely to wheat. In 1860, before the American war, the cotton-growing area was calculated at 24,000 acres, producing 40 lbs. to the acre. In 1864 the extent of area had doubled; but the cotton is never, or very seldom, grown on what is called the "black cotton soil"; it is confined to the lighter or inferior soils. The Government waste lands are chiefly hilly tracts, only useful for pasturage, or fit for growing teak or other timber. But at the western extremity of the district, in the Chárwá pargana, there are some very fine waste lands, which would well repay the expense of cultivation. South of the highroad to Bombay there are about two hundred square

miles of such land, interspersed only with three or four villages. Low ranges of stony hills run through the tract, covered with low scrub. In the valleys between, which are often of considerable depth, the soil is of very fine quality.

Minerals, forest products, and cattle.

Coal is found in small quantities in the bed of almost every stream which cuts through the Mahádeo sandstone range, notably in the bed of the Tawá; but no coal mines of any value have yet been worked in this district. Ironstone occurs in several places, especially in the low hills near Hardá, and is roughly smelted by the hill tribes. Fruits, drugs, dyes, and tanning-barks are brought down from the hills, a little tasar silk is produced and some lac is collected, but not in any large quantities. There are a few good brood-mares in the district; most of them belong to substantial Gujar Málguzárs, who breed in a small way; and the better class of farmers from Hindustán seem always to have kept horses for riding. But horses and ponies are by no means so common as in Upper India. Two fine stallions have been procured by the Government for improving the district stock. The cattle belong mostly to the Málwá and up-country breeds, the Málwá stock being in highest favour. The oxen are stout beasts, useful for heavy draught and for ploughing the deep black soil, but much inferior in pace and activity to the small Berár bullocks. Of late years there have been very large importations of high-priced cattle [illegible]
prosperous agriculturists of this v[illegible]
large extent; the supply is from [illegible]

Administration.

At Hoshangábád are the courts, civil and criminal, of the Deputy Commissioner and of his assistants. Here also is the office of the collector of customs, and of a patrol. The district has four administrative subdivisions, under tahsíldárs, who have their head-quarters at Hoshangábád, Sohágpúr, Seoní, and Hardá respectively, and who exercise judicial and fiscal authority. There are police stations at all the four places above mentioned, also at Bankherí and Chárwá near the eastern and western extremities of the district. Several outposts of police are stationed at various intermediate points. The police force is 429 strong, including all ranks. An Assistant Commissioner resides and holds court at Hardá.

The imperial revenues of the district for 1868-69 are—

Land	Rs.	4,37,694
Excise	,,	53,818
Stamps	,,	95,280
Forests	,,	65,866
Customs	,,	1,06,151
Assessed taxes	,,	15,277
Total	Rs.	7,74,086

Area and population.

The area of the district is 4,300 square miles. Of this 2,300 square miles are contained in the fertile valley of the Narbadá, and the hill tracts are estimated to cover about 2,000 square miles. The population, according to the census of November 1866, amounts to 440,433 souls, giving an average of 102 to the square mile. Of this 47 per cent are returned as females. [illegible]
and artisan population as 100 to 114.
is very small as compared with the [illegible]

traders in the towns are Márwárís. There are also the usual classes of petty shopkeepers; and there are large colonies of weavers, Mahárs, Kolís, Chamárs, and Koshtís. The principal agricultural classes are, in the east, Kirárs, Gujars, and Raghubansís, emigrants from Bundelkhand and from Oudh. Westward, Gújars, Játs, Rájputs, and Bishnoís from Márwár and Málwá, Kurmís and Menos from Nimár and Khándesh. There are also a large number of Gonds and Kurkús—aboriginal hill tribes—with non-Aryan languages and non-Aryan habits of their own. In the valley they are considered too improvident to be good cultivators, but they are hardworking and trustworthy farm-servants. In the hill tracts they form the sole population, Gonds and Kurkús alone inhabiting the eastern tracts of Pachmarí and Máliní; Kurkús, with an admixture of Gonds, occupying Rájáborárí and Kálíbhít. They are chiefly remarkable for their truthfulness, inoffensiveness, and shyness, and it is hard to believe that only fifty years ago they were the most reckless and daring of robbers, and that their depredations filled the whole valley with terror, and gave to Máliní its title of Chormáliní, or "Robber Máliní." There has probably never been a stronger instance of the character of a whole race being completely changed in a generation by peaceful government. The subjoined figures, which are understood to be rather under the mark, show that the population is most numerous in the eastern parganas, and decreases rapidly from pargana to pargana going towards the west:—

	Persons.	
Rájwárá	166	per square mile.
Sohágpúr	165	
Hoshangábád	146	
Seoní	130	
Hardá	123	

Tenures.

In this district, as throughout the Narbadá valley, there are some estates which have for generations belonged to petty chiefs or heads of families, who have been strong enough to keep their lands together, and to pay only tribute or feudal service to the ruling power. Such have been the Rájás of Fatehpúr and the Rájás of Sobhápúr, who held their fiefs originally from the princes of Mandla, and who have contrived to retain the bulk of their ancestral estates through the changes of times and dynasties up to the present date. With these also may be classed, but at a long distance below them, the Tálukadárs of Bábai, and one or two other small proprietors, who hold at a quit-rent some half-cultivated tracts of Hardá. These families were undoubtedly lords of their domains, and their proprietary right as *tálukadárs* or quit-rent holders has been recognised in the recent settlement of land revenue. In some cases, where long hereditary occupancy appeared to give some prescriptive title to the farmers of villages on these tálukadárí estates, or where the farmers have sunk capital in the land, a sub-settlement has been made recognising their possession of inferior proprietary rights, and protecting them from being ejected at the pleasure of their landlord. The status of the petty hill chiefs in the Mahádeo hills also deserves special mention. For many generations their ancestors held the difficult and unproductive country, on and around the Pachmarhí plateau, under a sort of feudal subjection to the rulers of Deogarh and Nágpúr, but were never entirely subdued until 1818. They sheltered and supported A'pá Sáhib when he escaped into their fastnesses; they raised their clans in his favour; and were thoroughly put down by the British troops sent to expel him. But the British agents

adopted the policy of maintaining these tálukadárs in their rights, continuing the same system of receiving nominal tribute from some, while others received stipends from the state. Upon the recommendation of Sir R. Temple, late chief commissioner, the Government formally confirmed in this position all of these jágírdárs, except the Zamíndár of Ráíkherí, who rebelled in 1858, and whose lands were confiscated. Of these jágírdárs or zamíndárs those of Almod, Pachmarhí, and Pagárá are the most important.

Manufactures and trade.

There are no manufactures of any note, and few handicrafts, except the ordinary leather-curing, weaving, and the like. The workers in brass have a good name in the country round. The local weaving trade was flourishing until the enormous demand for cotton in 1863-64 raised the price of raw material beyond their means. Cotton was then exported, and English piece-goods were imported. These disadvantages, with the high price of day-labour, stopped a large number of looms; but the trade has by no means succumbed yet, and will probably continue for some time to supply the coarser and stouter fabrics in which the outdoor working-man clothes himself and family. The export trade is almost entirely composed of agricultural produce. It is a very large and increasing trade, affording employment to a great deal of capital and a large number of merchants, and pouring an immense quantity of silver into the district. It has received a great stimulus of late by the high prices which have prevailed in Málwá and Berár, in consequence of bad seasons, increased consumption, and other causes. The value of wheat exported has been roughly calculated at four lákhs of rupees (£40,000) annually. Besides wheat, the export of gram, oil-seeds, and cotton is considerable. In return, English piece-goods, spices, and cocoanuts are the principal imports from the west, salt from Bhopál, sugar by way of Mirzápúr from the east. But the gradual approach of the open railway from the west increases every year the tendency of the district trade in that direction. When the line is completed it is most probable that this part of the Narbadá country will deal almost entirely with Bombay. It has been roughly reckoned that five lákhs of rupees (£50,000) worth of English piece-goods are imported every year.

History.

Little is known of the ancient history of the district before the Maráthá invasion. The eastern portion, or the Rájwárá *pargana*, is owned by four Gond Rájás,* who [illegible] of the district was subject [illegible] or indirectly through his [illegible] In the extreme west the [illegible] an extensive independent jurisdiction. But there are hardly any writings or traditions belonging to this period. In Akbar's time Handiá was the head-quarters of a sarkár, and was occupied by a faujdár and díwán, and by Moghal troops; Seoní was attached to a province of Bhopál; and [illegible] reasons concur to give probabili[illegible] was never conquered by Delhi [illegible] wrest from the Gonds who occ[illegible] Bhopál family, took Hoshangábád itself, and annexed a considerable territory with it, from Seoní to the Tawá, or to Soh[á]gpúr, as some say. From the dates of sanads now existing he must have done this about the year A.D. 1720.

* The Rájá of Sobhápúr and the three Rájás of Fatehpúr mentioned before.

In A.D. 1742 the Peshwá, Báláji Bájí Ráo, passed up the valley on his way to attack Mandla; but he seems to have kept permanent possession of the Handiá parganas only. In 1750-51 Rájá Raghojí Bhonslá of Nágpúr overran the whole range of hill from Gáwalgarh to Mahádeo, and reduced the country east of Handiá and south of the Narbadá, except the portion held by Bhopál. The Rájwárá Gond rájás seem to have retained their independence until A.D. 1775, and we hear of no hostilities between Bhopál and Nágpúr about this time. But in A.D. 1795 an officer of Raghojí's attacked and took Hoshangábád. In A.D. 1802 Wazír Mohammad, the ruler of Bhopál, retook it; he also occupied Seoní, thirty miles to the west of Hoshangábád, and made an unsuccessful attack on Sohágpúr. The Bhopál chief held the country round Hoshangábád, until he was driven across the Narbadá by the Nágpúr troops in 1807. During the war which followed between Nágpúr and Bhopál, Wazír Mohammad called in the Pindhárís to his help, and till they were finally extirpated in 1817 the whole of this fertile valley was a prey to their insatiable thirst for plunder and disregard of life. Large tracts of country were laid entirely waste, and the accumulated wealth of the district was effectively dispersed. In 1818 that part of the district which was owned by Nágpúr was ceded under the agreement of that year,* confirmed by the treaty of 1826.† In 1844 the district of Hardá Handiá was made over by Sindiá at an estimated value of Rs. 1,40,000, in part payment of the Gwalior contingent, and by the treaty of 1860 it was permanently transferred, and became British territory. The mutiny of 1857 disturbed the district very little. There was some trouble with the police at Hardá: a petty chief rebelled in the Mahádeo hills, and Tátiá Topiá crossed the valley in 1858. But the authority of the British officers was at no time seriously shaken.

HOSHANGA'BA'D—The north-eastern revenue subdivision or tahsíl in the district of the same name, having an area of 987 square miles, with 392 villages, and a population of 136,178 souls according to the census of 1866. The land revenue for 1869-70 is Rs. 1,47,479-3-7.

HOSHANGA'BA'D—The head-quarters of the district of the same name; is situated in latitude 20° 40′ north, and longitude 77° 51′ east, on the south side of the Narbadá, which is here 700 yards wide from bank to bank, though in the hot weather the stream is not more than 300 yards across, and is fordable both above and below the town. The road from Bhopál to Betúl and Nágpúr passes through it, as also the highroad to Bombay, although the greater part of the through traffic cuts off the angle made here, and passes about five miles to the south. The town is supposed to have been founded by Hoshang Sháh, the second of the Ghorí kings of Málwá, who reigned about A.D. 1405 (according to Prinsep's genealogical tables). It is said that he died and was buried here, but that his bones were removed to Mándú and buried again there. The town, however, remained very small till the Bhopál conquest, about A.D. 1720, when the fort was either built or enlarged, and a trading population began to collect round it. The fort was a very massive stone building of irregular shape, with its base on the river commanding the road to Bhopál. It has now been mostly removed piecemeal. It was attacked in A.D. 1795 by Beni Singh Súbadár, an officer of the Rájá of Nágpúr, and after a two months' siege was evacuated by the Bhopál troops. In A.D. 1802 the kiládár or governor of the fort was a Maráthá Bráhman, a man of peace, and his fears were so

* Aitchison's "Treaties," vol. iii. p. 109.
† Do. do. do. p. 113.

worked on by men under the Bhopál influence, that he gave it up without a blow, and it was immediately reoccupied by Wazír Mohammad, then the virtual ruler of Bhopál. This success added so much to his prestige and military strength that he overran all the Sohágpúr pargana and besieged the fort of Sohágpúr, but before he could take it the siege was raised by the arrival of a force from Seoní Chhapárá, which defeated him with heavy loss. He was hotly pursued into Hoshangábád, and making a stand outside the town his horse was killed under him. A rude stone figure of a horse still marks the spot. He mounted his celebrated tail-less horse Pankhráj (which gave him the title of Bándá Ghoreká Sawár), and escaped only by leaping him over the battlement of the fort. The Nágpúr army besieged the fort for some time, and, being unable to take it, contented themselves with burning the town, and departed. In 1809 Hoshangábád was again attacked by a Nágpúr force, and after a siege of three months, when their communications with Bhopál were cut off, and a battery had been erected on the north side of the river against them, the garrison surrendered. In 1817 General Adams occupied the town, and threw up some earthworks outside it, to protect it against an enemy coming from the south and east. From A.D. 1818 it has been the residence of the chief British official in charge of the district, and lately it has been made the head-quarters of the Narbadá division. A church has just been built, and a central jail is under construction. There is a dispensary, and there are one or two well-filled school-houses. It is also occupied by the wing of a Native regiment. It is the head-quarters of the English piece-goods trade of the district, and a good deal is done in cotton, grain, and bills of exchange. The bázár is a good one, with some petty shops at which European articles are sold. The railway passes about eleven miles off. The nearest station is Itársí on the Betúl road. The population of the town is 8,032 souls.

I

INDRA'NA'—A village in the Jabalpúr district, picturesquely situated near the Hiran river; latitude 23° 24′ 2″, longitude 79° 56′ 22″. It is said to have been founded by Rájá Nizám Sháh of Mandla; and a garden laid out and a well dug by Pandit Bálájí Súba, under the Ságar rájá's administration, still exist. There is a mud fort here belonging to the petty chief who owns the surrounding estate. On the south of the town runs the Hiran, which is here two hundred feet broad. The place is noted for dyeing cloths. The country round abounds in game, and there is good fishing in the river.

INDRA'VATI'—A river which rises in the highlands of Thuamúl, in the eastern gháts, and after a course of about 250 miles becomes the boundary between a portion of the Upper Godávarí district and the Bastar dependency for a distance of about twenty-five miles, and then falls into the Godávarí, about thirty miles below its confluence with the Pranhítá. Its bed is full of rocks, and is a succession of rapids.

INDUPU'R—The ancient name of Chándá in the pre-historic age.

ITA'WA'—An estate in the Ságar district, about thirty-eight miles north-west of Ságar. It contains forty-four villages, with a total area of seventy-seven square miles. At the cession of Ságar to the British Government by the Maráthás in A.D. 1818, this tract, which then consisted of forty-six villages, yielding a yearly rental of Rs. 8,964, was assigned rent-free for life to a Maráthá pandit, by name Rám Bháú, in lieu of Malhárgarh and Kanjíá, the former

being an estate situated to the extreme north-west of the Ságar district on the other side of the river Betwá, which he held under the Maráthás on the same tenure, and which was made over by the Government to Sindiá. At the late settlement sixteen villages were given to the tálukadár in proprietary right, and in twenty-eight the superior proprietary right only was given to him. The village itself is of tolerable size and importance. It contains 371 houses, with a population of 1,402. It is supposed to have been founded about 325 years ago by a Bundelá officer of Akbar named Indrajít. From the Mohammadans the country appears to have passed into the hands of a race called Gaulís, who were succeeded about the beginning of the eighteenth century by Díwán Anup Singh, rájá of Panná, then in possession of Khimlásá and the surrounding country. The small fort now standing was built by him about that time, and large improvements and additions were made to the town. In A.D. 1751 he made over the place to the Peshwá in return for assistance sent him by the latter against the Bundelás. The Maráthás improved the fort and town, and enlarged the latter considerably. There are some fine buildings in and close to the town, the stone-work and carving in which are really remarkable, especially in an unfinished temple now under construction. A market is held here every Friday, the chief sales at which consist of corn and native cloths. There is no trade worth mentioning. A boys' school has been lately established here.

J

JABALPU'R (JUBBULPORE)—

CONTENTS.

One of the largest and most populous districts in the Central Provinces, bounded on the north by Panná and Maihír; on the east by Rewá; on the south by Mandla, Seoní, and Narsinghpúr; and on the west by Damoh. It lies between latitude 22° 40′ and 24° 8′ north, and between 81° 6′ and 79° 35′ east longitude; and contains an area of 4,261 square miles.

General description.

The main body of the district is a large plain of rich soil watered by the Narbadá, the Paret, and the Hiran, extending from Sihorá on the north to the Bherá and Lametá gháts of the Narbadá on the south, and from Kumbhí on the east to Sánkal, where the Hiran unites with the Narbadá, on the west. It is surrounded by spurs of the Gondwáná range on the south, by the Bhánrer and Kaimúr hills on the north and west, and by the Bhitrígarh hills on the east. These hill-ranges break the monotony of the prospect in the plain, in every part of which the horizon is marked in more than one direction by high ground, and give a very diversified character to the scenery of the borders of the district, where hill and valley, forest and stream, succeed each other in rapid variety.

Watersheds and rivers.

There are two principal watersheds in the district. The one is a curved irregular line, with a general north-easterly and south-westerly direction, and lies to the north of the Bhánrer and Kaimúr ranges, by which it is *formed*. Rivers to the north of

this watershed are affluents of the Jamná. The second commences in the Bhitrígarh range of hills, and crossing the Great Northern Road between Sleemanábád and Sihorá passes to the north of the latter place. In this watershed the Katní (sometimes called Katná) river takes its rise, and after a circuitous course crosses the Great Northern Road near Murwárá, and falls into the Mahánadí, an affluent of the Son, which debouches into the Ganges, and finally unites its waters with the Bay of Bengal. Thus travellers from Jabalpúr to Mirzápúr pass over the great watershed between the Gulf of Cambay and the Bay of Bengal. Water falling to the north and east of them pours into affluents either of the Ganges or Jamná, whilst that shed to the south or west unites with the rapid stream of the Narbadá. The principal rivers are the Mahánadí, which, rising in [illegible] l in the Bijerághogarh [illegible] he Son; the Gurayyá, [illegible] of Panná and Jabalpúr; and the Hiran, which flows into the Narbadá at Sánkal. The affluents of the Mahánadí are the Sákan river, a very small portion of whose course lies in the Jabalpúr district, the Katní, and other smaller streams. The principal affluents of the Hiran are the Ker, the Bilorá, and the Lamberá, the whole of whose course is within the Jabalpúr district. The above join the Hiran on its right bank, whilst the Paret is the principal affluent on the left bank. The Narbadá also flows through the district for about seventy miles from east to west. On its right bank is the Gaur, and on the left bank the Tímar.

Geological formation and minerals.

The geological aspect of the Jabalpúr district proper may be thus generally described from the map attached to the [illegible]

plain running north-east and [illegible] from the Narbadá valley. To the north-west it is bounded by the Bhánrer hills, which belong to the Vindhyan sandstone series, though the Kalumbar hill to the north-west of Katangí is trappean. To the south-east the boundary line is a thin irregular strip, consisting chiefly of rocks of the Upper Damúdá and Mahádeo series, interspersed in places with metamorphic and crystalline rocks. The plain itself is covered in its western and southern portions by a rich alluvial deposit of the black cotton soil class, while to the north-east it merges into an undulating tract of metamorphic and lateritic formation. The country from Pánágar on the south to Gosalpúr on the north, and Majhgawán on the west, is also metamorphic, thus breaking to some extent the continuity of the central plain. The southern and eastern portions of the district, lying parallel with the black soil plain, belong to the great trappean area of Central India and the Deccan. In the north-eastern part of the district, rocks of the Lower Damúdá series occur, intermingled with kindred formations. The granitic rocks are thus mentioned * by Mr. J. G. Medlicott :—

"Rocks of granitic type, although often seen at the surface, do not occupy large areas in this portion of Central India; the largest of these areas is found near Jabalpúr, where the granite forms a range of low hills running from Lametá Ghát on the Narbadá in a north-east direction.

* Memoirs of the Geological Survey of India, vol. ii, part 2, pp. [illegible]

"Near where the old town of Garhá stands the hilly area of the granite is about two miles wide, and a building now in ruins, called the Madan Mahal, stands on the highest point of this part of the range. * * * From this place the granite may be followed for many miles to the north-east, forming a narrow irregular band among the metamorphic rocks; it is not even quite continuous, but sometimes thins out and disappears for a short space, coming to the surface again in the same general direction. This line of the granite is approximately parallel to the strike of the metamorphic rocks, though not absolutely so. Whenever we find the igneous rocks near to the altered bedded formations, their relations seem equivocal; a definite line can rarely be drawn between the two, and the transition from the one to the other is often imperceptibly graduated.

"*Lithology of the Granitic Rocks.*—The mineral characters of rocks included under this head are in our area very various. That variety which is most widely spread, and occupies the greatest extent of surface, is a porphyritic syenite, whose matrix is a mixture of glassy quartz with pale pink or pale green felspar, along with a small proportion of hornblende, and which contains embedded crystals of dull lead grey felspar (adularia), about one-third of an inch long, and in great number, frequently forming a large proportion of the mass. A rock answering more or less closely to this description forms the Garhá hills, much local variation in the composition of the mass obtains, and this sometimes to the extent of totally altering the general aspect of the rock. Thus the adularia crystals are sometimes altogether absent; elsewhere they become so numerous as to constitute of themselves two-thirds of the rock mass; again, minute crystals of black mica are found replacing the hornblende, and were in one case noticed along with it in a hand specimen; sometimes the rock becomes fine-grained syenite without any detached crystals, and with very little quartz. A good case of this occurs at the second bridge from Jabalpúr on the road thence to Sohágpúr, where the hornblende is in unusually large proportion."

The most remarkable of the metamorphic rocks are thus described*:—

"The saccharine limestone shows, save only in a few of its massive beds, a more or less distinctly observable laminated structure; the lines of lamination are sometimes marked by variations of colour and texture, evidently due to the presence of new ingredients, and the shading off above spoken of is effected by a gradual increase in the frequency of the recurrence of such indications, and by the intermixture of these argillaceous and arenaceous partings becoming a more and more prominent ingredient in the mass, until, from being impurities in a calcareous schist, they come to constitute the rock, an argillaceous, or siliceous schist, with layers, bands, and veins of carbonate of lime scattered through it.

* * * * * * * *

"About nine miles from Jabalpúr, on the south-west, a considerable extent of tolerably pure and beautifully saccharine white limestone is seen; the river cuts a deep channel through the mass of this rock, exposing sheer vertical surfaces of the white limestone, in places 120 feet high; it is scarcely possible to exaggerate the picturesque effect of the varied outline and colour of the whole. The locality is well known as the 'Marble Rocks.'"

* Memoirs of the Geological Survey of India, vol. ii. part 2, pp. 134—136.

Coal is found at Rámghát, Lametághát, Bherághát, and near Singápúr on the Mahánadí. The latter seam is eighteen inches thick, and is said to be "poor and unworkable." The Lametághát coal, for long thought useless, has again attracted attention, and now promises well. Iron is found in more than a hundred places, of which the principal are Simrá, Gogrí, Boliá, Agariá, Dalrorá, Jautí, Pánágar, and Lametá. The iron is worked entirely by native processes. The ores of the Narbadá valley have been classed as follows :—

1. The detrital ores.

2. The iron clay sands of the Damúdá and Mahádeo sandstone, sometimes, though rarely, smelted.

3. The ores extracted from the beds of the crystalline rocks, which are interstratified with the quartzite.

4. The ores which are accumulated along fault lines.

To this last class the mines of Dabwárá, Agariá, and Jautí belong. They are by far the most productive mines. "The ore is chemically hydrous peroxide." No. 3 is that next in importance commercially, and includes Lametá, Pánágar, and other mines. Near all of the above mines limestone is believed to be abundantly obtainable. But perhaps the most important iron mines in the Jabalpúr district are those of the Kumbhí pargana, about twenty or thirty miles to the north-east of Jabalpúr, which belong to the second class. The ore occurs in the form of a black iron sand, which is an article of extensive traffic. It is known by the name of "Dháo," and having been smelted, is made up into all kinds of utensils at Pánágar. The iron trade of the Jabalpúr district is considerable; but it would be fallacious to quote the returns here, unless iron imported for railway purposes could be separated from that produced from native ore. The limestone of the hills at Bherághát is celebrated; and at Murwárá is said to exist a limestone suited for "lithographic purposes." The limestone of the marble rocks is adolomite; and sandstone of every variety abounds. Clay suitable for bricks is found everywhere, and for pottery in some parts. Roofing-slate is found near Sihorá at Kuán, about thirty miles north of Jabalpúr. The collection of agates in the Nágpúr museum from this district is worthy of remark.

At Jabalpúr itself, where the cantonment is built, the soil is sandy, and water is found very near the surface. Thus the roads of this station are probably superior to those of any other in the Central Provinces. There is also a freshness and greenness even in the hot season which is not observable in stations situated on basaltic soil. To the north-east, north, and west opens out the plain of the Narbadá and Hiran, which has been already described. It includes the parganas of Garhá, Sihorá, and some portion of Kumbhí. In some places the soil of this plain is "black soil," whilst in others there is a thick deposit of pale, brownish-coloured alluvium; and again in other localities the "regar" has been entirely removed by causes now in action, and its place is occupied by deposits of silt brought down by the Narbadá. This silt is said to be highly productive. Beyond the limits of the parganas named above the soil is sandy, and all the small ranges of hills are of sandstone.

Climate.

The climate is salubrious. The rainfall ordinarily exceeds forty inches. The temperature is extremely moderate.* In the cold weather the thermometer on the ground in the neighbourhood of Kundam has been recorded as low as 26° Fahr. There

are only two months of hot weather, and, except immediately before the rains, no great heat is experienced. The rains commence early in June and last until late in September. The prevailing winds are westerly. In the rains the wind varies a few points to the south, and in the hot weather as much to the north. The coldest wind is from the north and north-east; westerly winds in the cold weather usually bring clouds and increased temperature. A south-east wind is rather uncommon, north-westerly winds are rare. Hailstorms occur in February and March, and sometimes occasion great damage to the rabí crops. Annexed is a register of the thermometer kept for a single year by the late Dr. Spilsbury, from whose records the above account of the climate is taken. The average temperature has not varied much since 1840, when the register was kept:—

Months.		Coldest day.	Hottest day.	Medium.	Remarks.
January	minimum	40	61	50½	
	maximum	67	83	75	
February	minimum	40	58	40	
	maximum	68	89	78½	
March	minimum	52	72	62	
	maximum	72	100	86	
April	minimum	58	82	70	
	maximum	91	105	88	
May	minimum	76	88	82	
	maximum	99	110	104½	
June	minimum	72	90	81	
	maximum	74	107	90½	
July	minimum	72	76	74	
	maximum	77	90	83½	
August	minimum	71	77	74	
	maximum	79	92	85½	
September	minimum	71	76	73½	
	maximum	82	93	87½	
October	minimum	54	75	84½	
	maximum	78	92	85	
November	minimum	42	63½	52½	
	maximum	77	84	80½	
December	minimum	39	39	48	
	maximum	68	80	74	
Average minimum		67½	Average maximum.	83⅜	

The principal complaints are fevers and dysentery. The former prevail from the setting in of the rains to the end of November. The epidemics are cholera, influenza, and small-pox.

Forests.

The plain country is well wooded, and the hills are covered with forests. Formerly these forests suffered great loss from the annual burnings by the hill tribes and others, or by accidental conflagration of the grass of the previous year's growth. In

many places a spectator might pitch his tent in an amphitheatre of hills, enjoy the beautiful scenery by day, and, as night advanced, watch the hills glowing with fire. The Forest department now use every effort to prevent these extensive fires, which do not usually kill outright, but scar the bark of the young teak tree. The most useful kinds of indigenous timber are the teak (*tectona grandis*), sáj (*pentaptera glabra*), kawá (*pentaptera arjuna*), hardú (*nauclea cordifolia*), kem (*nauclea parvifolia*), tendú (*dyospyrus melanoxylon*), bábúl (*acacia arabica*), and bamboo (*bambusa*). The mhowa (*bassia latifolia*), chironjiá (*buchanania latifolia*), jámun (*syzygium jambolanum*), guava, mango, ber (*zizyphus jujuba*), mulberry, and tamarind trees abound. Amongst the ornamental trees may be noticed the pípal (*ficus religiosa*), the banian (*ficus indica*), the kachnár (*bauhinia variegata*). Besides the ordinary Indian fruits, such as plantains and cape gooseberries, peaches, pineapples, and strawberries will grow, as also very excellent potatoes and other garden produce. Tracts of forest land in the Sangrámpúr valley, and on the west banks of the Mahánadí in Bijerághogarh, have been marked off as State reserves.

The forests produce lac and the tasar moth, from the cocoon of whose worm a valuable silk is manufactured. There are also gum-bearing trees; their gums are used in preparing sweetmeats, and some are said to possess medicinal properties. Besides these fruits and products already enumerated may be mentioned mamphal (*vanguieria spinosa*), eaten as a vegetable when green, and when dry used as a medicine, and in some parts of India as a narcotic; honey and wax; roots of various kinds, as kulú-kand, bichandí, dardí kand, and ghatálú; tíkhúr, or the wild arrowroot; the khájúr, or date palm, used in making mats and brooms; the hará dhaurí, and baherá (*belleric myrobolan*), used as dyes; and the barks of the rínjá, babúl, and sáj, used for tanning. Corn is grown from the "bearded wheat" known as dáúdí; sugar, pán (betel), maize, tobacco, red pepper, linseed, sesamum, safflower, sarson (*sinapis dichotoma*), the castor-oil plant, bájrá (*holcus spicatus*), jawárí (*sorghum vulgare*), gram (*cicer arietinum*), peas, and various kinds of dál and rice, are all produced.

Manufactures and trade.

The chief manufactures are iron, cotton-cloth, and brass utensils of various kinds. The chief seat of the iron manufacture is Pánágar. At Katangí and Barelá gun-barrels are made. Tents and carpets are made at Jabalpúr, both in the School of Industry and by private persons. At Jaberá knives are manufactured, and there are in the district many excellent workers in leather.

The trade, as will have been seen from the list of productions, is of considerable importance. In 1868-69 the imports through Mirzápúr and from Central India amounted to 645,998 maunds, and were valued at Rs. 1,09,35,260, whilst the exports to the above localities were 163,111 maunds, valued at Rs. 26,97,793. The export of manufactured lac-dye from Jabalpúr during 1868-69 amounted to 53,468 maunds, which may be valued at five lákhs of rupees.

Communications.

A railway connects Jabalpúr with Mirzápúr on the north, and another will shortly be opened to Bombay, *viá* Narsinghpúr and Hoshangábád, on the west. The line will cross the Narbadá near Jhánsíghát by a viaduct 371 yards long, which is to cost nearly £120,000. The bed of the river is rock. There is an excellent

road to Mirzápúr, which is one long avenue of trees, and also to Seoní on the south. These two lines are bridged and metalled. There are fair-weather roads to Ságar and to Narsinghpúr, a track to Mandla, and a partially made road to Sháhpurá in the east, and to Pátan in the west. These are all the roads of any importance.

The stages on the Ságar road are—

Bel Khárú,	10	miles.	
Katangí,	$11\frac{1}{2}$	„	
Sangrámpúr,	$8\frac{1}{2}$	„	Travellers' bungalow.
Jaberá,	9	„	

The stages on the Narsinghpúr road are Mírganj, nine miles, and Sháhpúr, four miles; beyond is Jhánsíghát on the Narbadá. The first halting-place on the Seoní road is at Nigrí, which is about ten miles from Jabalpúr on the south side of the Narbadá; the next is at Sukrí, where supplies are procurable. This place is ten miles from Nigrí. The road after leaving Sukrí enters the Seoní district before the next encamping-ground is reached. On the Mandla road the first station is at Mohgáon, eight miles from Jabalpúr. Here supplies are procurable. The second encamping-ground is at Danolí, fourteen miles from the former station. At Naráinganj, nearly eleven miles from Danolí, a travellers' bungalow is about to be built. As far as this place the road is good, but hilly and stony in places, and it passes through thick scrub jungle. The road all the way to Mandla is practicable for lightly laden small country carts.

Administration.

The district is comprised within the commissionership or division of the same name. It is administered by a Deputy Commissioner, who is assisted by four or five Assistant and Extra-Assistant Commissioners. For revenue and police purposes Jabalpúr is divided into three tahsíls—Jabalpúr, Sihorá, and Murwárá. The area of the district is 4,261 square miles, of which 884,740 acres are under cultivation, and of this not a hundred and seventy-seventh part is irrigated. The barren waste amounts to 513,766 acres. The remainder of the land is either fallow or fit for cultivation. About one-fifth of the cultivated area is cultivated by proprietors, two-fifths by hereditary cultivators, and the remainder by tenants-at-will. The number of villages in these tahsíls is 2,707, of houses 163,094, of wells in use 5,515, and of ploughs 61,803. The revenue amounts to Rs. 8,45,452, of which Rs. 7,93,886 are imperial, and Rs. 51,566 are local. The land revenue for 1868-69 was Rs. 5,70,434, which is a tax of ten annas per acre on the cultivated area. The other imperial revenues were as follows :—

Assessed taxes	Rs.	41,599
Excise	„	49,423
Stamps	„	73,838
Forests..	„	56,240
Miscellaneous	„	2,352

Population and languages.

The population of the district amounts to 620,201 souls, or about 145 per square mile. The non-agriculturists exceed the agriculturists by about 35,000. The people are for the most part Gonds, Gond-Rájputs, Lodhís, Ponwárs, Kurmís, Kahárs, Dhímars, Dhers, and Chamárs. There are also Bráhmans, both from the Maháráshtra and from Mathurá, Káyaths from Farukhábád and elsewhere, and Musalmáns. There are now no Gond landholders of any importance, but there are some,

Lodhí chiefs who once possessed a local celebrity. Under the Maráthá rule all Kahárs and Chamárs were required to pay a portion of their earnings to the state; and Kurmís and Lodhís were not allowed to marry a second time without paying a fine. The Gonds were probably the indigenous inhabitants of Jabalpúr. The Lodhís and Káyaths appear to have settled in Jabalpúr when Bakht Buland was rájá of Deogarh, that is in the time of Aurangzeb. Concerning this immigration Sir R. Jenkins remarks*:—"He employed indiscriminately Musalmáns and Hindús of ability. Industrious settlers from all quarters were attracted to Gondwána; many towns and villages were founded; and agriculture, manufactures, and even commerce, made considerable advances." He appears to have made considerable conquests from Mandla, and although Jabalpúr never formed part of his kingdom, yet we may conclude that the Lodhís first settled in the district about the time of his reign. The language spoken is a dialect of the Hindí. Urdú is commonly understood, and is the language of the courts. The Hindí dialect is commonly known as the Baghelí. Its peculiarities that particularly attract the attention of a stranger from Northern India are the elision of nearly all short vowels, and the substitution of ब for व and स for श.

History. The early history of Jabalpúr is obscure. It probably belonged to the Vallabhí, and perhaps subsequently to the Pramára kingdom of Central India, for the first centuries of our era, but in the 11th and 12th centuries we find in inscriptions evidence of a local line of princes of that Haihaya race, which has at different times been so largely connected with the history of Gondwána. In the 16th century the Gond† rájá of Garhá Mandla (Sangrám Sá) extended his power over fifty-two districts, including the present Jabalpúr. In the minority of his grandson, Prem Náráin, permission was obtained by A'saf Khán, the viceroy of Kara Mánikpúr on the Ganges, to conquer the Garhá principality, which he did after a battle fought under the castle of Singaurgarh, in which the Gond queen Durgávatí committed suicide to avoid the disgrace of defeat. Garhá was held some time independently by A'saf Khán, who, however, eventually submitted himself to the Emperor Akbar and resigned his pretensions to sovereignty. In the list of Akbar's dominions given in the A'ín-i-Akbarí, Garhá is included as a division of the government of Málwá, but the Mohammadan power seems to have been faintly felt there, at any rate after Akbar's death, for the princes of Garhá Mandla carried on their affairs in almost entire independence until their subjugation by the governors of Ságar in 1781. In 1798 the Bhonslá rulers of Nágpúr obtained a grant of Mandla and the Narbadá valley from the Peshwá, and the Jabalpúr district remained under them until it was occupied by the British after an engagement on the 19th December 1817. Immediately after the occupation of Jabalpúr a provisional government was formed, the president of which was Major O'Brien. Their proceedings throw a curious light upon the government which they succeeded. Immediately after their assumption of office they appointed Raghunáth Rao, rájá of Inghá, acting súbadár. That officer presented a petition, asking whether certain rules and regulations enforced by the Maráthás should be continued. Among these rules were the following:—

1. All widows to be sold, and the purchase-money to be paid into the treasury.

* Report on Nágpúr by Sir R. Jenkins, Edition Nágpúr Antiquarian Society, p. 97.
† Journal of the Asiatic Society of Bengal, vol. vi, pp. 611—616.

2. All persons receiving any sum through an order, or the interference or interposition, of any person in office or authority, to pay one-fourth of the sum recovered to the state.

3. Any person selling his daughter, to pay one-fourth of the purchase-money to the state.

4. One-fourth of the purchase-money of all houses to be paid into the treasury.

These rules at the time of the British assumption of authority were by no means obsolete. At a meeting of the same provisional government we find the government ordering the release of a woman, by name Pursiá, who had been sold by auction a few days before for seventeen rupees. Slavery undoubtedly existed in a certain modified form under the Maráthás, and it is reported commonly amongst the people of Jabalpúr that under the Gond rule human sacrifices were not unknown.

When the provisional government was abolished, the Ságar and Narbadá territories were for a time governed by a Commissioner, who was subject to the Resident at Nágpúr. Subsequently these districts were separated from the Nágpúr agency, and in 1843 Lord Ellenborough recast the whole system of administration. The superintendence of the departments of civil and criminal judicature was separated from that of revenue and police, and the latter was entrusted to the Commissioner and his staff; while for the former a Civil and Sessions Judge was appointed, with two superior and sixteen inferior Native Judges. The system here sketched lasted until November 1861, when the Ságar and Narbadá territories became part of the Central Provinces, and were placed under the control of a Chief Commissioner, resident at Nágpúr.

JABALPU'R—The southern revenue subdivision or tahsíl in the district of the same name, having an area of 1,540 square miles, with 1,186 villages, and a population of 276,229 according to the census of 1866. The land revenue for the year 1869-70 is Rs. 3,08,739.

JABALPU'R—The head-quarters of the district of the same name. It is situated in East longitude 79° 59′ 43″, and in North latitude 23° 9′ 31″. Its elevation above the sea has been variously computed, but is believed to be about 1,458 feet. It is 165 miles N.E. from Nágpúr, 108 miles S.E. from Ságar, and 221 miles S.W. from Allahábád. The name has been derived from the Arabic word for peak (جبل); but though this derivation derives a certain plausibility from the situation of the town in a rocky basin, it is incorrect, as in an old inscription, now in the Nágpúr museum, the original name of Jabalpúr is given as Jávalí-pattana. The facilities for damming up water, afforded by the numerous gorges and declivities of the surrounding rocks, have been taken advantage of so as to surround the town with a series of lakes and reservoirs, which, shaded by the fine trees which are here so numerous, and bordered by fantastic rocks and massy boulders, give a very diversified character to the environs. The town itself is modern, and contains no monumental buildings, but it is well laid out, and bears every evidence of progress and prosperity. The principal streets are wide and regular, and contain numerous dwellings, suited to an affluent middle class. There are several fine *pláces* in which markets are held, and the public buildings, though not large or magnificent, are well situated, and generally constructed with some taste. At the entrance to the town is a prettily laid-out public garden, and near its centre is a fine tank, surrounded by groups of temples. Altogether Jabalpúr will well repay a visit, though it must be regarded for the present as in a state of transition. The

completion of the two railway systems, connecting the Eastern and Western capitals of India *viâ* Jabalpúr, can hardly fail to raise the commercial importance of the latter, already considerable. The population is almost entirely Hindú, not more than five per cent. being Mohammadans. All trades are followed, but the principal traffic is an exchange of grain and forest produce against piece-goods and salt. The manufactures are insignificant, and the community may be regarded as essentially a trading one. The town trade for 1868-69 is given below :—

Name of Article.	Imports.		Exports.	
	Quantity.	Value.	Quantity	Value.
	Maunds.	Rupees.	Maunds.	Rupees.
Cotton	8,470	1,87,547	3,784	79,894
Sugar and gur	69,021	5,67,124	11,965	1,01,314
Salt	33,157	2,65,336	5,995	47,960
Wheat	198,498	5,69,219	1,905	5,715
Rice	72,796	3,30,167	3,649	15,342
Other edible grains	92,577	2,46,280	3,396	9,422
Oil-seeds of all descriptions	30,144	90,090	2,024	6,072
Metals and hardware	5,945	2,28,416	1,281	39,113
English piece-goods	4,864	4,86,800	1,249	1,24,900
Miscellaneous European goods	6,736	3,16,809	1,114	55,700
Country cloth	2,680	1,60,800	585	35,100
Lac	9,548	84,052	7,824	74,896
Tobacco	10,437	94,758	2,937	26,924
Spices	14,327	2,24,276	3,912	61,554
Country stationery	969	15,504	53	848
Silk and silk cocoons	7	11,200	2	3,200
Dyes	1,448	45,450	235	7,690
Hides and horns	1,020	16,320	575	9,200
Opium	39	24,960	......	......
Wool	327	6,540	1	20
Timber and wood	56,574	28,287	100	50
Ghee and oil	901	1,80,574	1,769	35,340
Cocoanuts	2,819	56,616	1,128	21,636
Miscellaneous	46,167	2,77,002	6,681	40,086
Total	669,501	45,14,757	62,214	8,01,996
	No.			
Sheep	38,923	1,16,754	......	......
Horses	1,120	10,458	......	......
Total	40,043	1,27,212	......	......
Grand Total	......	46,41,969	......	8,01,996

The civil station and cantonment are divided from the city by a sm stream called the Umtí. Although the site is regarded as unhealthy f Europeans, owing to the existence of a swampy hollow below the high grou on which their houses are built, the mildness of the climate and the variety the scenery render the station attractive, and, combined with its situation, ha raised the question whether the Capital of India might not suitably be locat here. It may be hoped that the measures now in progress for draining t swamp will effectually remove the unhealthiness which is now the only dra back to Jabalpúr. The regular civil community comprises a Divisional Co missioner and his office, the ordinary district staff, the supervisors of the Th school of industry and of a central jail, a branch of the Church of England M sion, who have good schools here, some mercantile residents, and a large bo of railway officials. The Bank of Bengal has a branch here. There is alrea a church, and a larger one is being built. The garrison consists of a battery artillery, the head-quarters and six companies of a regiment of Europe infantry, a regiment of Native infantry, and a squadron of Native cavalry. T school of industry, where Thug and Dacoit approvers and their families a employed in one of the largest manufactories of tents and carpets in India, worth visiting.

JABERA'—A village in the Jabalpúr district, on the road to Ságar, thirt nine miles north-west of Jabalpúr. The population is chiefly agricultural, b knives are to some extent manufactured. The government school here is we attended.

JAGDALPUR—The principal town of Bastar, and the residence of the rá and the chief people of the dependency. It is distant about one hundred ar eighty miles east from Sironchá. The place is small for the capital of a sta like Bastar, and is a mere collection of grass huts, surrounded by a mud wall an deep ditch, one face of which is on the Indrávatí river, here a small stream abo one hundred yards wide. There are no temples or buildings of any size c pretensions. Outside the walls are the suburbs, where the Mohammadans chiefl reside. A large tank lies close to the town. The country is open, well culti vated, and dotted with villages and groves. Jagdalpúr is only forty miles fro Jaipúr, the capital of the Jaipúr state, where there is an assistant agent subo dinate to Vizagapatam, a police officer, and a strong police force.

JAGMANDAL—A hilly forest tract in the Mandla district, having an are of about fifty-three square miles. Teak is found growing here along the rang of hills separating the valleys of the Hálon and the Burhner from that of th Motiárí, but the forest has been much exhausted, and will require long rest.

JAISINGHNAGAR—The principal place in a tract of the same name in th Ságar district, about twenty-one miles south-west of Ságar. It contains 60 houses and 2,555 inhabitants, and is said to have been founded by one Ráj Jai Singh, the ruler of Garh Pihrá or Old Ságar, about 180 years ago. He buil a fort, which may be seen still, for the protection of the surrounding countr from the small predatory chiefs, who then existed in large numbers. At th cession of Ságar to the British in 1818 this tract formed part of the territor made over, and in 1826 was assigned as a residence for Rukmá Báí, one of th widows of A'pá Sáhib, the last Maráthá ruler of Ságar. The village is tolerabl prosperous and flourishing, and though no trade of any importance is carried o in it, it has two weekly markets—on Mondays and Fridays. The sales consis of grain, cloths, and provisions of various kinds. Two village schools have bee established here—one for boys, and the other for girls.

JALA'LKHERA'—A town in the Nágpúr district, situated about fourteen miles west of Kátol, near where the Jám joins the Wardhá, here about one hundred yards wide. The population numbers 3,396 persons, mostly cultivators. Here are the remains of a large fort to which tradition assigns a Gaulí origin, and for nearly two square miles around the present village are to be found traces of the old town. It is said that at one time this place had 30,000 inhabitants, but that it was ruined by the ravages of a band of lawless Patháns, who were but nominally subject to the Nizám. It is probable that Jalálkherá with A'mner on the right or Berár bank of the river, once formed a single large city.

JALGA'ON—A fine agricultural village in the Wardhá district, six miles north-west of A'rví, and forty miles distant from Wardhá, containing 2,000 inhabitants, and paying a land revenue of Rs. 4,000. The inhabitants are chiefly cultivators, with a few weavers. The lands are well watered from over ninety wells, and the village contains pán and other gardens. A market is held here twice a week—on Tuesdays and Sundays, and there is a village school.

JA'M—A river in the Chhindwárá district. It rises amongst the hills which separate the Chhindwárá and Betúl districts, about four miles from Segáon, and runs directly to the east, passing the town of Pándhurná; thence it winds itself among the hills between that and Mohgáon and falls into the Kanhán, of which it is one of the chief tributaries, near the town of Lodhíkherá.

JA'MBULGHA'TA'—A village in the Chándá district, situated seven miles north-east of Chimúr. The largest market in the district is held here every Tuesday and Wednesday, and is numerously attended by traders from the surrounding districts. The chief Chándá products sold are cotton-cloths and iron. About a mile from the village are extensive quarries of soapstone, which have been worked rather more than a hundred years. They are at present in the hands of three families of stone-cutters, who employ hired labour to aid in digging; and about fifty cart-loads of stone are annually quarried and fashioned into bowls and platters. Close to these quarries are others of a very fine black serpentine. They were worked for three years by Raghojí III, who employed on them, for eight months out of twelve, on fixed wages, about 250 persons, the stone being principally used in the construction of a temple at Nágpúr. On Raghojí's death the establishment was discharged; and *the quarries have subsequently fallen in.* [illegible]
oval of about thirty-eight feet by sixty feet [illegible]
debris is roughly estimated at Rs. 5,000. [illegible]
sandy, with a considerable quantity of quartz cropping up, and some little laterite. Octroi is levied here, and with the funds thus raised a fine well, having an excellent spring, has been constructed; and a market-place will shortly be commenced. A police outpost is stationed at the village.

JA'MNI'—A village in the Chándá district, situated thirty-two miles north of Chándá, under the eastern slopes of the Chimúr hills, and on the brink of a large artificial lake. Dense forest shuts in both lake and village, rendering the spot as picturesque as it is unhealthy for strangers. The Chándá and Chimúr road passes by Jámní, and a police outpost is located here for the protection of travellers.

JA'MRI'—A small zamíndárí or chiefship in the Bhandára district, north of the Great Eastern Road, and close to Sákolí. It consists of four villages, with an aggregate area of 9,811 acres, of which only 707 are cultivated. The chief is a Gond, and the inhabitants belong chiefly to that class. All the

villages are small, and the cultivation is very imperfect. There is some fine timber of the unreserved kind, from the sale of which the owner obtains a moderate income.

JA'NA'LA'—A village situated eight miles south-west of Múl, in the Chándá district, under a spur of the Múl hills. It possesses a magnificent tank, the water of which, however, is deleterious to strangers.

JA'NJGI'R—A small town in the Biláspúr district, thirty miles north-east of Biláspúr, and formerly a favourite resort of the Ratanpúr court. A handsome temple, built by one of the Ratanpúr rájás about five hundred years ago, still stands in a remarkably complete condition. It is perhaps the best specimen of ancient architecture in the district, and the minute and quaintly sculptured images which crowd its base possess considerable interest. In its vicinity is an immense tank.

JHA'RA'PA'PRA'—A chiefship in the Chándá district, forty-four miles north-east of Wairágarh. It contains thirty-three villages.

JHARPAT—A broad, shallow stream in the Chándá district, which rises a few miles north-east of Chándá, and falls into the Viraí opposite the Patháupurá gate at Chándá.

JHILMILA'—A village in the Jabalpúr district, about nine miles to the north of Kundam. In the neighbourhood are a number of iron furnaces, and the jungle has been entirely destroyed by the charcoal-burners. The country between Jhilmilá and Kundam is wild and picturesque, but there is no valuable timber in it.

JIGARGUNDA'—The chief village of the Chintalnár estate of Bastar. The zamíndár resides here. It is distant about sixty miles from Dumagudem, on the route from that place to Bastar. The population consists of Koís and Telingas, and is estimated at about three hundred souls.

JOGA' or JOGI'GARH—Thirteen miles west of Handiá in the Hoshangábád district. Here is a Pathán fort in perfect condition, very picturesquely situated upon an island in the stream of the Narbadá. It probably dates from the time of A'lamgír.

JONK—A stream which, taking its rise in Khariár, flows northward through Borásámbar and Phuljhar, forms the boundary on the west between Phuljhar and Ráípúr, and falls into the Mahánadí near Seorínaráin.

JU'JHA'R—An old village which formerly gave its name to a pargana in the Damoh district. It is prettily situated on the left bank of the Bairmá, about twelve miles east of Damoh. The country in the neighbourhood is undulating, and there is a small waterfall near the village.

JUNONA'—A village in the Chándá district, situated seven miles east of Chándá and six miles north of Ballálpúr, with which latter place it is supposed to have been connected during its occupation as the capital of the Chándá kingdom. It possesses a very fine tank, on the stone embankment of which stand the remains of an ancient palace, and in its rear are traces of a wall four miles in length. In communication with the tank is an elaborate system of under-channels, some of which have evidently been injured, as a large volume of water now escapes by them.

K

KAIMU'R—A detached portion of the Vindhyan range, commencing near Katangí in the Jabalpúr district, and running parallel with the Bhánrer hills for a distance of more than a hundred miles. After forming the south-eastern boundary of the Maihír valley it takes a turn to the east, compelling the river Son to a similar course. In places this range almost disappears, being only marked by a low rocky chain, and it never rises in these provinces many hundred feet above the plain.

KAIMU'RI'—A large village in the Jabalpúr district. It is situated on the Hiran, five miles from Katangí, nine miles from Pátan, and nineteen miles to the north-west of Jabalpúr. The village belongs to an Ahír chief, who owns a good deal of land hereabouts, and is tenth in descent from Chúráman, the founder of the family. The river is fordable here.

KA'LI'BHI'T Táluka—A hilly tract in the Hoshangábád district, about eighty miles in length by twenty in breadth. A portion of it has been reserved by the Forest department; but although the wood is plentiful, it is at present of small scantling.

KA'LI'BHI'T—A state forest of some thirty square miles in extent, about fifteen miles south of Hardá, and extending from the Ganjál to the Gulí river in the Hoshangábád district.

KALLER—A village in the Upper Godávarí district, situated on the left bank of the Sabarí, twenty-four miles above its confluence with the Godávarí. The population consists of Koís and Telingas. The Sabarí is navigable by boats from this point downwards, and there is some traffic in lac, honey, wax, galls, and timber by this route.

KALMESWAR—A flourishing town in the Nágpúr district, fourteen miles west of Nágpúr. It is built on a plain of black soil lying low, with a bad natural drainage. The country to the north and west is very fertile, but towards Nágpúr it is sterile and stony. In the gardens west of the town opium, sugarcane, and tobacco are raised. There is a very considerable trade in grain, oil-seeds, and country cloth. The pressing of oil-seeds is also carried on to a great extent, as many as eighty mills being kept continually at work. Cloth is the staple manufacture; it is of medium quality, and is mostly sent to be sold at Kaundanpúr and other places in Berár. The imports of agricultural and manufactured products for the year 1868-69 amounted in value to Rs. 10,27,146, and the exports to Rs. 2,56,753. The proceeds of the octroi duties have been laid out to great advantage. The committee have made a handsome and commodious market-place, and from this have opened wide metalled roads towards [illegible] Mohpá. Facing the market-place on one side [illegible] ol-house, and a saráí is to be added. On the other side are excellent shops belonging to the wealthier traders.

In the centre of the town, on elevated ground, is the old fortress, now the residence of the village proprietor. It is said to have been built by a Hindú family from Delhi, which in the time of Bakht Buland, the Gond rájá of Deogarh, maintained, for the royal service, a force of four hundred infantry and one hundred cavalry. Family quarrels and Pindhárí raids reduced them from the dignified position which they had continued to maintain, even after the accession of the Maráthás, and the village has now passed into the hands of a Kunbí family.

KALUMBE or KALU'MAR—The highest peak in the Bhánrer range of hills in the Jabalpúr district. It is in the neighbourhood of Katangí. Altitude 2,544 feet; latitude 23° 27′ 53″; longitude 79° 46′ 51″.

KA'MEN—A stream in the Chándá district, which rises near the Ránjí hills, and after a generally westerly course of twenty-five miles falls into the Waingangá a little above Garhchirolí.

KAMTARA' NA'LA'—A state forest of about twenty-five square miles in area, in the Ráipúr district, on the banks of an affluent of the Jonk river. It is heavily wooded with sál. It is proposed to add to it by lease two adjoining tracts of similar character, which belong to the Deorí and Kauriá chiefships.

KA'MTHA'—An estate in the Bhandára district, consisting of 207 villages, with an extent of about 503 square miles, two-fifths of which are under cultivation. It was originally conferred, more than a century ago, on a Kunbí family. They rebelled against the Rájá of Nágpúr in 1818, on which their lands were confiscated, and granted to the ancestor of the present chief, a Lodhí, whose family, by payment of heavy fines, have since acquired the privilege of holding in zamíadárí tenure or chiefship. There is only one town on the estate, that of Kámthá, but there are several large and flourishing villages tenanted by cultivators, chiefly of the Lodhí and Ponwár castes. The estate is a rich one, and the quit-rent payable to Government amounts to Rs. 46,799. The chief has considerable local influence.

KA'MTHA'—A town in the Bhandára district, about sixty miles to the north-east of Bhandára. The population amounts to 2,661 souls, mostly agriculturists, as there is little or no Trade. The zamíndár or chief has a handsome residence here, surrounded by a wall and moat. The conservancy of the town is provided for by him, and a large dispensary has been built at his sole expense. The government buildings are a good school-house, a district post-office, and a police station-house.

KA'MTHI' (KAMPTEE)—A large town and cantonment in the Nágpúr district, nine miles north-east of Nágpúr, on the right bank of the river Kanhán, immediately below the junction of that river with the Pench and the Kolár. The cantonment proper, that is to say the military lines and bázárs, extends in one long narrow line along the river, and is laid out on the principle of a camp, except that the cavalry are on the extreme left instead of on the right. The town is a little distance south-east of the cantonment, and separated from it by an extensive parade-ground. The whole cantonment—which, besides the military lines and the town, includes a considerable area of cultivated land—is in the shape of a trapezium, having for its longest side the river bank. The total area is 4,598 acres, or about seven square miles. Both cantonment and town present a remarkably neat and tidy appearance. The roads are particularly well kept. The main thoroughfare through the cantonment is a handsome broad line of road, extending from the artillery lines on the extreme right up to the cavalry lines on the left, about four miles long. The appearance of the cantonment is rendered agreeable and cheerful by the avenues lining the roads, and by the neatly-kept gardens and compounds surrounding each bungalow. The bungalows themselves are generally thatched, and poor in appearance, though there are some good houses. During the monsoon fine views are to be obtained of the reaches up and down the river. The town is well laid out, and built in regular streets at right angles to each other. The streets are broader and better drained than is usual in this part of the country. The total number of houses is

8,129, of which 1,960 are of stone or brick with flat masonry roofs, and 5,820 are of mud with tiled roofing. The walls of these last are coated with white or coloured plastering. The cantonment used to be considered unhealthy. This reputation, however, probably resulted from the mortality amongst the troops in by-gone times, before the late improvements in barrack accommodation and in sanitary arrangements had been attempted. Of late years the death-rate has very greatly decreased. The supply of water is chiefly from the Kanhán, but there are besides a large artificial tank and 360 wells.

Municipal affairs are managed by two separate committees, each of which has its separate functions. The committees consist of non-official Native, as well as of ex-officio English members. The president is the Brigadier-General commanding the force. Municipal improvement of all sorts has been continuously maintained for many years past. Great attention has always been paid to the roads. The most recent improvements are an excellent masonry tank, constructed partially at the expense of *Bansílál Abírchand Rái Bahádur*, the most influential native resident of Kámthí; the Temple Gardens—a place of public recreation, tastefully laid out; an excellent saráí for travellers, and a large central market-place. The town has its dispensary, its schools, and its dharmsálás for travellers. In the cantonment there is a large public building used for municipal meetings, station theatre, public receptions, &c. The Protestant church (built in 1833) is a commodious structure There is a Roman Catholic establishment of the order of St. Francis de Sales, with its convent and large church. There are five Mohammadan mosques and seventy Hindú temples. The total population, inclusive of military, is as follows:—

Adult males	20,382
Do. females	14,818
Male infants	8,317
Female do.	7,413
Total	50,930

Of these, 2,011 are Europeans or Eurasians.

The Brigadier-General commanding the force is the chief civil executive as well as military authority in the cantonment. The Cantonment Magistrate is the civil judge as well as magistrate.

The present military force, which is a first class brigade command belonging to the Madras establishment, consists of three batteries of artillery, a regiment of Madras cavalry, a regiment of European infantry, and a regiment and a half of Madras Native infantry.

The trade of the town is large and flourishing, though there are no manufactures save a little coarse cloth. The greatest amount of business done is in grain and oil-seeds of all sorts, country cloth, salt, European piece and miscellaneous goods. There are also a considerable trade in cattle, and a brisk traffic in wood, which is floated down the rivers Kanhán, Pench, and Kolár, and sold here. The trade of the town has been registered for some years. In the year 1868-69 the declared value of the imports of Kámthí was Rs. 59,50,830; of its exports Rs. 18,76,060. It will be obvious that so large a trade as this does not depend on the supplies for troops alone. The fact is that during the Maráthá rule traders flocked to Kámthí on account of the immunity which they

enjoyed within the cantonment from the taxation to which they would have been subjected anywhere else in the Nágpúr province. The grain trade is almost entirely in the hands of the Márwárís.

The history of the place dates only from the establishment of the cantonment under Brigadier-General Adams in 1821. Previous to that year there were no habitations here, except one or two hamlets on the banks of the river. But on the other side of the river, where the village of old Kámthí now stands, there are some ruins indicating the former existence of a small town.

KANDELI'—A town in the Narsinghpúr district, situated one mile from Narsinghpúr, on the east bank of the Singrí nálá, which divides the two towns. The government offices and houses of the European community are in Kandelí, but the head-quarters station is commonly known by the name of Narsinghpúr. Under the Gond rule Kandelí was a little village belonging to the Singhpúr subdivision, where the subordinate governing authority resided. Now, having become the head-quarters of the district, it is a rising town, with a population, apart from Narsinghpúr, of nearly 5,000 souls. The Railway will have a station here, which will add to its importance and commerce. The only manufacture is that of common native cloth.

KANHA'N—A river rising in the Sátpurá hills in the Chhindwárá district. Taking a south-easterly direction it winds through a series of small hills in the Ghargajgarh forests, and after passing close to the old Deogarh fort, now in ruins, it continues the same course until it reaches Rámákoná on the road to Nágpúr, where it takes a turn more directly south, until near Lodhíkherá it resumes its south-easterly course. Just below Lodhíkherá it is joined by the Jám—a large stream emerging from the Chhindwárá district into the highly cultivated plain of Nágpúr, and joining the Pench a little above the military cantonment of Kámthí, the united streams flow on until they fall into the Waingangá below Bhandára. A magnificent stone bridge is now being constructed over the Kanhán at Kámthí, at a cost of about £80,000. The length of the river from its source to the junction of the united streams with the Waingangá may be about 140 miles.

KANHARGA'ON—A small estate in the Bhandára district, which, though consisting of one village only, ranks as a chiefship. The area amounts to 1,404 acres, but very little is cultivated. Around the former village site are very fine trees—mango, pípal, tamarind, and date palm—including a magnificent banyan of great age, and covering a considerable surface. The chief is a Rájput.

KANHERI'—A hill in the Bhandára district, about eighteen miles to the south-east of Bhandára. It is some three hundred feet above the level of the plain, and quite barren. It yields some good building stone, and in portions of it hone-stones and white soft stone for pottery are found.

KA'NHI'WA'RA'—A considerable village in the Seoní district, situated sixteen miles to the east of Seoní on the road to Mandla. A good deal of pottery is made here.

KANJIA'—The principal place of a tract of the same name on the northern frontier of the Ságar district, sixty-nine miles north-west of Ságar. It is supposed to be very old, but the first of its rulers of which anything is now known was a Bundelá chief named Debí Singh. To his son Sháhjí is attributed the fort, which is still standing on an eminence to the south of the village.

His descendants remained undisturbed till A.D. 1726 when one, by name Vikramájit, was attacked and defeated by Hasan-ulla Khán, nawáb of Kurwáí, a neighbouring state. Vikramájit fled to Piprásí, a small village situated on the extreme northern boundary of the tract under mention, where a descendant of his, by name Amrit Singh, is still living on a rent-free estate of five villages. In the year 1758 the Peshwá's army defeated the Nawáb of Kurwáí and drove him out of Kanjiá. The Peshwá then conferred the tract on one of his officers, by name Khanderáo Trimbak. His successor, Rámchandra Ballál (otherwise Rám Bháú), in A.D. 1818, when Ságar was ceded to Government by the Peshwá, at once gave up Kanjiá and Malhárgarh, a neighbouring tract, and in return the tract of Itáwá was bestowed on him (see "Itáwá"). In the same year Kanjiá was made over by Government to Sindiá, under whom it remained till [illegible]ted, and it was [illegible] utiny in 1857 [illegible] upon Kanjiá, [illegible] Amrit Singh as their ruler. He, however, only remained in that position a few days, and was glad to get away from his dangerous elevation. The Bundelás plundered the town and laid waste the country, but after remaining about eight months, decamped on hearing of the advance of Sir Hugh Rose from Ráhatgarh.

Although this tract bears evidence of possessing great capabilities, yet its present condition is anything but satisfactory. The inhabitants were greatly over-taxed under Native rule, it being well known that in several instances officers considered deserving of reward were sent for a short term to Kanjiá, with liberty to get whatever they could from the inhabitants, paying only the fixed revenue to the government. The greater part of the town is now in ruins, chiefly owing to the visit of the Bundelás mentioned above. Its condition has, however, begun to improve since the new settlement of the land revenue, and much further development may be looked for. A weekly market is held on Tuesdays; to which nothing, however, but the necessaries of life are brought for sale. The fort stands on a considerable eminence to the south of the town. It is square, with a tower at each corner, and encloses a space of about two acres, covered for the most part with ruined buildings. A boys' school has been established here.

KA'NKER—A chiefship situated to the south of the Ráipúr district, bounded on the north by the "khálsa" pargana of Dhamtarí, on the east by that of Sehówá, on the south by the feudatory state of Bastar, and on the west by the Pánábáras zamíndárí belonging to the Chándá district, by that of Lohárá belonging to Ráipúr, and by the khálsa pargana of Bálod. The whole of it is more or less hilly, and except in the eastern portion, along the valley of the Mahánadí, there are few fertile plains of any extent, and even in the latter valley a large portion of the soil is shallow, and a considerable area is occupied by outcropping masses of rock and scattered boulders. It is divided into eleven tálukas, and contains 414 villages. Except in the Kánker táluka, which comprises the whole of the Mahánadí valley, the prosperous villages are few and far between, and the habits of the population are shown by the state of the jungles, which are almost ruined by dáhya cultivation, large tracts of country being entirely denuded of all vegetation, except under-sized stunted trees, while the soil is for the most part so poor as to render continuous cultivation unprofitable, if not impossible. The total area of the estate is about

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1,000 square miles, perhaps rather more than less, of which about one-third is cultivated; and the total population amounts to 36,144 souls, at the rate of about thirty-six per square mile. Of these some 21,176 are Gonds.

The zamíndár belongs to a very old Rájput family, and according to tradition his ancestors were raised to the throne by a vote of the people. During the reign of the Haihai Bansí dynasty in Chhattísgarh the Kánker zamíndárs seem to have been both prosperous and powerful, as in the old Haihai Bansí records Kánker is reckoned among the feudatory dependencies, such as Bastar, Sambalpúr, &c., while at the same time the rájás held the large and fertile khálsa pargana of Dhamtarí.

The total revenue of the estate (1868) is as follows:—

Land revenue..................	Rs. 6,213
Cesses and excise	,, 2,726
Forest revenue	,, 1,021
Total	Rs. 9,960

KA'RANJA'—A small octroí town in the A'rví tahsíl of the Wardhá district, forty-one miles north-west of Wardhá. It was founded some 260 years ago by Nawáb Mohammad Khán Niází of A'shtí. The site is on high land surrounded by hills, but in the valleys between are some fine gardens where opium and sugar are grown. A market-place in the centre of the town, a new school-house, and a good road connecting the town with the highroad from Nágpúr to Amráotí, are the principal works carried out from the municipal funds. Káranjá contains about 3,000 inhabitants—cultivators, traders, and weavers.

KARARGA'ON—A small estate in the extreme south of the Bhandára district, which, though ranking as a zamíndárí or chiefship, only consists of one village. The area is 1,208 acres, of which one-tenth only is under cultivation. The owners are a poor Mohammadan family.

KA'ROND or KA'LA'HANDI'—A feudatory chiefship attached to the Sambalpúr district, and lying between 19° 5′ and 20° 30′ of north latitude, and 82° 40′ and 83° 50′ of east longitude. It is bounded on the north by the Pátná state, on the east by the Jaipúr state and the Vizagapatam district, on the south by Jaipúr, and on the west by Jaipúr, Bindrá Nawágarh, and Khariár. The country is thus described by Colonel (then Captain) Elliot in a report submitted in 1856, which will be found printed in No. XXX of the Selections from the Records of the Government of India in the Foreign Department:—

General description.

"The general appearance of the Kárond country answers more nearly to the character given of it in Sir Richard Jenkins' report than what has there been said regarding Bastar, though there is a greater extent of plain than might be supposed on reading his remarks. The country is high, lying near the foot of the main line of the eastern gháts, and partaking of the watersheds both of the Mahánadí and Indrávatí, which last, with several tributaries and sub-tributaries of the first, rise within its limits; it is well supplied with water, and in some parts (as Thuámúl, &c.) the soil is enabled to yield two crops of rice within the year. The hills are chiefly plutonic, and independently

of two or three considerable ranges hereafter to be noticed, detached hills of greater or less size are interspersed throughout the dependency; the light alluvial soil washed from their slopes is rich, fertile, and easily worked, yielding heavy crops of almost every description. Further in the open country the soil approaches more to the character of black cotton soil, mixed with lime nodules, and occasionally alternating with red gravel, but all appears capable of cultivation, and likely to give good returns for labour well expended. The population is thinly distributed however, and the tracts of waste land are extensive, as are also those of land once cultivated but now abandoned. At the same time the villages are numerous and small, and the people appear to be well cared for, though, as in Bastar, and partly for the same reasons, there is no stimulus for them to exert themselves. Their case, however, is better than in Bastar: they are evidently more contented and numerous, and less apprehensive of intercourse. The drawbacks here appear to be, in addition to the universal fault of the cultivator being unable to reap the fruits of his labour, or rest his claims on any stated share of the common property, that, although there are several large villages and many small ones, their communication one with another is exceedingly limited and unfrequent; there are no periodical bázárs, and the produce of one village finds its way with difficulty to the next. These causes are the source of stagnation, and much retard the development of the resources of this rich tract. The disposition of the people however, an[illegible]
every hope that these hindrances wil[illegible]
and the country be made to assum[illegible]
perity which it is naturally, from r[illegible]
taining. The hills are well wooded [illegible]
has not cleared the way for cultivation In some parts, as Thuámúl, clearing has taken place to some considerable extent, principally by the hill Khonds, whose fields occupy the slopes and tops of the hills, but which latterly and gradually they appear to be leaving for the plains. This disposition will doubtless increase as they gain confidence in the dwellers in the low country, and be much fostered and encouraged by the establishment of bázárs in the various large villages in their neighbourhood, which the rájá has at my suggestion proposed to give immediate attention to. The trees most commonly met with in the dependency are in the southern parts; the sarai, so common in Bastar, yielding large quantities of a very useful dammer or resin, and the wood of which possesses the property of not rotting when immersed in water or inserted in the ground, the pillar commonly seen in the middle of tanks in this country being generally of sarai wood; and several kinds of hard woods useful for building purposes, but of no great size. The orange, though not indigenous, is here cultivated in considerable quantities, and produces very fine fruit. I cannot learn from whence it has been introduced; those whom I have asked say from Jaipúr and Naurangpúr, but I am not aware that the tree is originally a native of those parts, or that the vegetation there differs materially from that of this dependency.

Hills.

"The principal range of hills in the Kárond dependency, which is considerable, is contributed by the Eastern Gháts, and, though in some places disconnected, runs from north to south, and rather west through Madanpúr, Kárond,

and Lánjígarh, in the south of which last zamíndárí the range divides, the main branch proceeding south through Jaipúr to Gunapúr; and the other, broad and mountainous, winds towards the west through Korlápát and Thuámúl; again dividing, one branch running west into Nawágarh Bhendrí, and the other south to join the original range. It receives names at different points from the villages near its base, the highest part being perhaps that called Nayangiri, near Lánjígarh. Small hills are also interspersed throughout the dependency.

Rivers.

"The rivers in this dependency are for the most part small, and all tributaries of larger rivers. Those most deserving of notice are the Indrávatí, a tributary of the Godávarí; the Tel, a tributary of the Mahánadí; and the Hattí, which falls into the Tel. * * * *

Towns.

"The villages of Kárond are more numerous, and very much exceed in size and condition those of Bastar. The principal town of the dependency, Junágarh, is situated on the banks of the Hattí river, distant from Ráípúr about 210 miles south-east. It contains nearly five hundred houses, principally of thatch and bamboos; the streets are irregular, each house being separate, with a small enclosure or piece of ground attached; the prevailing system of arrangement tending both to insecurity and the accumulation of dirt. The rájá's house is built of brick and mortar, and in one part consists of two stories with a terraced roof. The town of Bhundesar, the temporary residence of the rájá, in consequence of the cholera having carried off his younger brother about seven years since, is situated about twenty miles to the north-east of Junágarh, and contains about two hundred houses. Next in size and importance to Junágarh, however, is the town of Dádpúr, about thirty miles to the north-east of it. It contains upwards of four hundred houses of the same construction, the walls being formed of wattled bamboo, plastered on both sides with mud, and the roof thatched with grass. The houses are generally broad and of convenient size, and the material forms a comfortable and substantial habitation. Asurgarh, on a tributary of the Tel river, about fifty miles north-east of Junágarh, contains about one hundred houses. Lánjígarh, about forty-two miles south-east of Junágarh, at the foot of the Nayangiri hills, is the principal town of the zamíndárí of that name, and contains about 150 houses. Kásípúr, one of the principal towns of the Thuámúl zamíndárí, situated sixty miles to the south and rather east of Junágarh, contains about one hundred houses. Besides these the towns named below are not unworthy of mention:—

	No. of houses about
Khairípodar	200
Mahálpátná	100
Dáspúr	100
Chichyá	100
Sosiá	80
Kanat	80
Kuksará	60
Medinpúr	60
Chilchilá	60
Dohgáon	50

Population. "The bulk of the population belongs to the hill tribe called Khonds, whose restless disposition seldom allows them to remain long in the same spot, and the greater part of whom pay nothing to Government, and have but little intercourse with its officers.

Productions. "The productions of the Kárond dependency, though various, are none of them of a very superior quality, or in such quantities as to admit of exportation, the greater part of them being consumed within the limits of the estate. They may be thus enumerated:—Rice, kutkí, manduá, kodo, gurjí, mung, urad, kandol, kulthí, sarson, til, erandí, sugarcane, cotton, and tobacco. Wheat and several kinds of pulse, common in other parts, are not cultivated here, though the soil is admirably adapted for them, and gram is produced to a very limited extent. There appears to be no obstacle to their introduction, further than that they do not form articles of consumption by the inhabitants. Turmeric, fenugreek (methí), and most of the vegetables used by the natives are cultivated in abundance. The imports from the west consist of wheat, gram, &c.; from the east, tobacco, salt, cloths, and condiments, as pepper, ginger, assafœtida, &c. Trade is principally carried on by barter, the rupee being the only current coin.

Climate. "The climate of Kárond is in general good, and presents no peculiarities. Being near the ghâts, the rains are regular and abundant, during which season fever prevails, particularly amongst new arrivals and those unaccustomed to the climate and food of the country. The water, however, is good, at least that of the rivers and wells, for a custom obtains here which pollutes the water of the tanks, and renders it unfit for drinking purposes. Universally throughout the dependency the people are in the habit of anointing their bodies with oil and turmeric as a prophylactic against cold and fever, and from washing in the tanks the water becomes so much defiled that persons making use of it for any length of time are very liable to fall sick, as was exemplified in the cases of some of my camp. Though cholera is not unknown, its visits are not frequent, nor its ravages great."

But few changes have taken place since this report was written in 1856. The chief, a Rájput, has a high character, and administers his state well and successfully.

KA'RU'N—A river which rises in the territory of the chief of Kánker, and passing the town of Ráípúr joins the Seo not far from Simgá. It is navigable during the rains, and stores from Calcutta have been landed three miles west of Ráípúr by it. This, however, is practicable only in times of extraordinarily high floods, as the river, as a general rule, is shallow, with a rocky bottom.

KATANGI'—The southern revenue subdivision or tahsíl in the Seoní district, having an area of 899 square miles, with 332 villages, and a population of 134,511 according to the census of 1866. The land revenue for the year 1869-70 is Rs. 86,855. It is remarkable for its rice cultivation, and from its proximity to the large commercial centres of Kámthí and Nágpúr, finds a good market for its produce.

KATANGI'—A small chiefship in the Biláspúr district, containing thirty-eight villages, and covering an area of fifty-seven square miles. It adjoins

Biláigarh, and is wedged in on one side by the Mahánadí, on the other by the Sonákhán hills. The tract on the whole is fairly level and open, and contains average soil. The cultivated area amounts to 10,814 acres, and the culturable waste to about 15,000 acres. The population is 9,407, or at the rate of 165 per square mile. The chief is a Gond.

KATANGI'—The head-quarters of a small chiefship of the same name in the Biláspúr district, is situated on the Jonk near its junction with the Mahánadí. The town contains a small and flourishing community of traders and weavers, and a weekly market is held to which all the villagers in the vicinity resort.

KATANGI'—A state forest of about 170 square miles extent in the Betúl district. Commencing from the village of Katangá on the Taptí it extends westwards to the river Ganjál. The chief product is teak, which in many parts grows luxuriantly.

KATANGI'—A large but decaying village in the Jabalpúr district, situated at the foot of the Bhánrer hills, twenty-two miles to the north-west of Jabalpúr, on the north side of the Hiran, and on the road to Ságar. Here are a large tank and the remains of some mosques. Many of the inhabitants are Mohammadans, and are said to be the descendants of the soldiers of Akbar and Aurangzeb, both of whom encamped near this place. Katangí used to be famous for the manufacture of gun-barrels, which were, Thornton says, "largely exported." The place has now 348 houses, and an agricultural population numbering 2,947 souls. There is a government school here.

KA'TOL—The north-western revenue subdivision or tahsíl in the Nágpúr district, covering an area of 803 square miles, with 498 villages, and a population of 133,798 according to the census of 1866. The land revenue of the tahsíl for 1869-70 is Rs. 2,26,536.

KA'TOL—A town in the Nágpúr district, ten miles north-west of Kondhálí and forty miles from Nágpúr, on the left bank of the Jám, a tributary of the Wardhá. The population amounts to 4,116 persons, most of whom are agriculturists. A new school building and a market-place have lately been constructed by the local committee. Some attempts too have been made to open out the town by new streets, but the site on which it is built is extremely uneven, and intersected by ravines. Almost all the houses are thatched, and the general aspect of the place is mean. The remains of an old fort are still to be seen overhanging the river banks. There is a curious temple here of very early date, built entirely of layers of sandstone, which must have been quarried many miles off. No mortar is used about it, and the stones have many grotesque carvings. It is called the house of "Bhawání," but is without any image, and without any legend, save that of an undefined miraculous origin. Here are the head-quarters of a tahsíl subdivision.

KA'TOL—A village in the Chándá district, situated fourteen miles east-south-east of Segáon, and possessing a very fine irrigation-reservoir.

KAURIA'—A chiefship attached to the Ráípúr district, consisting of 152 villages. A good deal of the land is poor and uncultivated, and the quit-rent is merely nominal. The zamíndár is a Gond by caste. Kauriá lies about eighty miles to the east of Ráípúr on the Sambalpúr road.

KAURIA'—A village five miles to the west of Sleemanábád, in the Jabalpúr district. It now contains 226 houses and 1,262 inhabitants. The tank to the north of the village is said to be very ancient.

KAURIÁ.—A large village in the Narsinghpúr district, containing 651 houses, with a population of 3,158 souls. *It is on the highroad between Jabal-*

the Rájá of Gangai.

KAWARDÁ.—The largest feudatoryship in the Biláspúr district. It contains an area of 912 square miles; the western half is a network of hills locally known as the Chilpí range, and at their base is situated the cultivated portion of the estate. There are altogether 321 villages, many of which are surrounded by unbroken sheets of cultivation, and contain comfortable and thriving communities. Much of the soil is of first class quality, and cotton is the chief product. The cultivated area is 112,785 acres, and the land fit for cultivation is estimated at 176,000 acres. The population is 69,077, or at the rate of 73 to the square mile. If the plain and hill portions be taken separately, the rate for the former rises to 227 persons per square mile, while the hilly area has only 10. Altogether the estate is in a flourishing condition, and possesses marked capabilities of future development. The chief is a Ráj-Gond.

KAWARDÁ.—The head-quarters of the chiefship of the same name in the Biláspúr district, is situated at the foot of the Sálétekrí range sixty miles west of Biláspúr, and has within the last few years risen into a town, with a population exceeding 5,000 souls, and including many traders and agents for the purchase of lac and cotton from Mirzápúr and Jabalpúr firms. The houses are generally

there stand prominently

most conspicuous of these

-storied blocks, from the

The present high priest of

attracts devotees from all

parts of India.

KELJHAR—A town in the Huzúr tahsíl of the Wardhá district, situated about sixteen miles to the N.E. of Wardhá on the old Nágpúr and Bombay highroad. It is said to occupy the site of an ancient city called Chakranagar, an account of which, and of the demon which preyed on it, is contained in the Hindú sacred book called Bhárat. The place contains the remains of a well-built fort, in the gateway of which is a famous idol of Ganpati, in whose honour an annual fair is held on the fifth of Mágha Suddha, the month which corresponds with the latter half of January and the first half of February.

KELOD—A town in the Nágpúr district, about seven miles north of Sáoner on the main road to Chhindwárá. It is situated at the foot of the Sátpurá hills, and has a population numbering 4,303 persons. The municipal funds have been employed in the construction of roads, drains, school and police buildings, and a market square. There are several old-established firms of Márwárí money-dealers here, but the business they carry on is mostly local. The chief branch of industry is the manufacture of brass and copper vessels of a good description, which are exported to places as distant as Amráoti and Ráípúr. Besides this, the only manufacture is that of rough glass ornaments. Kelod is said to have been founded fourteen generations ago by

KHA'JRI'—A small estate in the Bhandára district, which, though consisting of two villages only, ranks as a zamíndárí or chiefship. The area is 4,359 acres, of which 1,600 are cultivated. The zamíndár is a Halbá, and the cultivators are Halbás and Gonds. Khajrí is situated about six miles north of Arjuní, on the Great Eastern Road.

KHALA'RI'—A village situated in the centre of an estate of the same name, in the Ráípúr district, about 13 miles from Ráípúr. Here are four very ancient temples, which tradition attributes to giants of former ages; they are small, but of peculiar construction, and are probably of Jain origin. The stones with which they are built are uncemented, but their disposition is so accurate that the structures have withstood the wear of ages. Khalárí has an annual religious fair at the Chaitra Punava, or about the end of March, at which some 3,000 persons attend for the worship of Khalárí Deví, to whom is dedicated a small chabútrá at the top of the adjacent hill. The hill is of considerable height, and the extreme summit is crowned by huge granite boulders, which render access to the very top a work of toil; but the trouble is repaid by the extensive view of the surrounding country. It is at the base of these boulders, or on the first plateau, that the fair is held. There is a deep hole in the rock resembling an artificial cistern, which is said to contain a spring, though the appearance of the water is much against this. Khalárí was the seat of a kamávisdár, or revenue manager, in the Maráthá times.

KHAMARIA'—An ancient village in the Ságar district, only remarkable as having been the first settlement of the Baladeos—a shepherd race who afterwards settled at Rehlí, one mile to the south. Very little is now known about them.

KHAMA'RPA'NI'—A village in the Chhindwárá district, thirty-six miles south-east of Chhindwárá. It has a police station-house. It is entirely shut in by thick forests, abounding in teakwood, and is said to be most unhealthy.

KHANDWA'—The eastern revenue subdivision or tahsíl in the Nimár district, having an area of 1,425 square miles, with 377 villages, and a population of 102,568 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 82,416.

KHANDWA'—The head-quarters and civil station of the district of Nimár. It contains 1,219 houses and 9,708 inhabitants. It has a station on the Great Indian Peninsula Railway, and here the whole traffic of Central India towards Bombay meets the line. The town is rapidly increasing in importance. The city of Burhánpúr, which used to be the centre of trade between Málwá, the Narbadá valley, and the Deccan, is now quite superseded in that position by Khandwá, and many of the merchants have already transferred their places of business to the latter. There are here a good travellers' bungalow, and a spacious new saráí, close to the railway station. An extensive range of barracks has also been built as a rest-house for the numerous troops which pass through in the cold season.

Khandwá is a place of considerable antiquity. It is mentioned by the Arabian geographer Al Birúní, who wrote early in the eleventh century. In the twelfth century (and probably earlier) it was a great seat of Jain worship, and the modern town is built on a mound which is full of remains of old Jain buildings. Most of the more modern stone-work about the place is built of the hewn blocks dug out of this mound. Many finely carved pillars, cornices, &c.

may still be seen lying about, or built into Bráhmanical temples, the walls of the Maráthá fort, and other structures. There are four "*kunds*" or water reservoirs, one on each side of the town, surrounded by Sivite temples, all of which are composed of the old Jain stones and carvings. The date A.D. 1132 has been found on those of the Padma Kunda, west of the town. Khandwá is also mentioned by the historian Farishta as the seat of a local governor of the Ghorí kingdom of Málwá in A.D. 1516. It was burnt by Yaswant Ráo Holkar in A.D. 1802, and again partially by Tatiá Topiá in 1858.

The civil station, two miles east of the town, contains a fine court-house, circuit house, and church, and is the residence of a Deputy Commissioner and the usual civil staff. Travellers for Málwá and Central India leave the Great Indian Peninsula Railway here. The road to Indore is now in good repair. The means of transit are either the government mail cart, which runs daily, and carries one passenger and a little luggage, or if a special cart be engaged—which is permitted at all times except when the overland mail is being conveyed—two passengers and a good quantity of personal baggage can be taken. The latter plan has the advantage of allowing the traveller to halt where he likes on the road. The journey to Indore occupies about ten hours. Bullock carts may be hired from Kalyánjí Seojí, with relays along the road, and baggage can be sent in the same way. There are no horsed conveyances on the road except the mail cart above mentioned.

KHA'PA'—A town in the Nágpúr district, situated on the right bank of the Kanhán river, twenty miles north of Nágpúr, with which it is connected by the Chhindwárá road as far as Pátansáongí (fourteen miles), and thence by a main district road (six miles). The total population is 7,876; and the number of houses is 2,471, of which 2,155 are tiled, and the rest thatched. This town, which is one of the most thriving and wealthy in the district, is built on a site high above the river and immediately overhanging it, while on the land side it is completely shut in by fine groves. The late municipal improvements have been extensive. Not to speak of small works, four good metalled roads, drained with masonry channels, converge in the "Chauk," or central market-place, which is lined on all four sides by good substantial buildings, erected by the traders. The dispensary, the school, and police buildings, and a saráí are also among recent municipal erections. The town is well kept, and its general appearance is now suitable to its wealth and population. The school (where English forms one of the branches of study) has at present 122 pupils. The site is healthy, and well supplied with water, both from the river and from numerous wells. Melons are cultivated to a considerable extent on the sand-banks in the bed of the river. The great manufacture of Khápá is its cotton cloth, which is of good quality and strength, though inferior in texture and dye to that of Nágpúr and Umrer. The exports consist chiefly of country cloth; the imports are cotton, wool, and cotton yarn, grain, European goods and hardware, and silk thread. There are several firms here which have large transactions in bills with Puna and other distant cities. The town is said to be ancient, but there is no known event of interest connected with its history.

KHARIA'R—A chiefship attached to the Ráípúr district. It is said to have been formed many generations ago out of the Pátná state, having been given as a dowry by the Pátná chief to his daughter. It is bounded on the north and south by Chhattísgarh Proper, on the east by Borásámbar and Pátná, and on the west by Bindrá Nawágarh. It is fifty-three miles from north to

south, and thirty-two from east to west. Nearly half of the area is under cultivation. The chief is a Chauhán by caste.

KHAROD—An important town in the Biláspúr district, about forty miles east of Biláspúr, containing a population of 3,000 inhabitants. There are residents here of all trades; and a weekly market is held, which is largely resorted to by the people of the neighbourhood. The origin of the town is unascertainable, but an inscription on an old tablet indicates its existence as long ago as Samvat 902 (A.D. 845). The remains of ancient earthworks, over portions of which the plough has long travelled, show that it was once strongly fortified.

KHAROND—A stream in the Biláspúr district, which rises in Láphá, flows east of Ratanpúr, and after a short career of twenty miles through the Biláspúr pargana is absorbed in the Arpá. Except during sudden floods the Kharond is a very insignificant stream.

KHARSAL—A chiefship attached to the Sambalpúr district, the nucleus of which was first formed in the reign of Baliár Singh, rájá of Sambalpúr, some three hundred years ago, by the grant of the village of Kharsal to one Udam Gond in reward for services rendered. What with subsequent accessions of territory by gift, and with clearing away forest, the chiefship now consists of eighteen villages great and small, with an area of about twelve square miles. It is situated about thirty miles west of the town of Sambalpúr. The population by the census of 1866 is computed at 4,298 souls, and is entirely agricultural, belonging chiefly to the Koltá, Gond, Saurá, and Binjál (Binjwár) castes. Kharsal, the principal village, is very ... only 530. It has, however, a good school, at ... receiving instruction. The present chief, M... outh. His father, Dayál Sardár, was hanged in 1860 for having taken an active part in the Surendra Sái rebellion.

KHA'TORA'—A village in the Chándá district, situated twenty-six miles north of Chándá. It was formerly a large town, giving its name to the pargana, but is now a mere cluster of Gond huts in a wide forest. For a considerable distance round Khátorá are reaches of grass unbroken by trees, showing where cultivated ground existed at no remote period; and there are the remains of a considerable stone fort with a moat, and double lines of defences. Near one of the bastions is the tomb of Chánd Khán, who is much venerated by the Musalmáns of the district. The water used here is that of a hill spring, and is most deleterious to strangers.

KHERI'—An ancient village in the immediate neighbourhood of Mandla. It was here that the Gond rájás formerly stationed the small band of cavalry which they kept in their pay. There is a tank here which was constructed in A.D. 1690.

KHIMLA'SA'—A town in the Ságar district, about forty-two miles north-west of Ságar, fifty miles south-west of Tehrí, and one hundred and seventy north-east of Oojein. It is a large place, surrounded by a stone wall twenty feet or more in height, with a fort in the centre, but it is ill laid-out, with narrow streets, and the population is only 2,461. It originally belonged to a dependent ...
On the dea...
country we...

sixty-four villages, and covers 159 square miles, partly above the hills and partly below. The head-quarters village, Kinhí, is twenty-five miles S.E. of Búrhá.

KIOLA'RI'—A large market village in the Seoní district, situated in an extensive plain not far from the right bank of the Bángangá (Waingangá) at the point where it receives the Ságar. Both these rivers are subject to sudden floods, and the village is sometimes submerged. There are here a police station-house and a village school, and the highroad from Seoní to Mandla passes through the village. The population amounts to 1,018 souls.

KIRNAPU'R—An estate in the Bálághát district, consisting of twenty-five villages, with an area of forty square miles. It was bestowed upon Chimná Patel, the once powerful possessor of the Kámthá and surrounding tálukas, in 1828, and now forms his sole possession. The population numbers 21,251 souls.

KIRNAPU'R—A town in the Bálághát district, the residence of the zamíndár of Kirnápúr. It is situated on high ground, about sixteen miles to the south-east of Búrhá. The old temples which are to be found at various parts of the town denote that it is a place of some antiquity. There is a good government school and a police outpost here, and the district post to Lánjí passes daily.

KISANGANJ—A village in the Damoh district, about ten miles to the north-west of Damoh, containing 407 houses and a population of 1,100 souls. The holder, who pays no revenue to government, is bound to distribute the income of the village to Gosáíns and other religious mendicants. There is a government village school here.

KODA[illegible] of the river [illegible] agricultural, [illegible] river, and around it are fine groves of mango and tamarind trees, and good gardens. The houses are particularly neat and well-kept for so small a place. The more recent municipal erections are a good school-house, police outpost, saráí, and market-place; and a broad street has also recently been made right through the centre of the town. Some coarse cloth is manufactured, which employs about forty looms. The "gur" made here is believed to be the best in the district. The town is said to have been founded by one Jamál Khán, a Patán, a retainer of the Gond prince Bakht Buland, about the year A.D. 1710. But no trace of Jamál Khán's family is now to be found. The lands passed many years ago into the possession of near relatives of the late reigning family, and now belong to one of the lineal descendants of that house. A very large cattle and grain market is held here.

KOLA'BIRA'—A chiefship now attached to the Sambalpúr district, and created in the reign of Jeth Singh, rájá of Sambalpúr, about A.D. 1760. It is situated twenty-five miles north of Sambalpúr, and consists of some sixty villages, with an area of 140 square miles, about two-thirds of which are cultivated. The population is computed at 17,191, chiefly belonging to the agricultural classes, viz. Gonds, Borís, Koltás, [illegible], [illegible], and [illegible]. The agricultural products are rice, the pulses, oil-seeds, sugarcane, and cotton. The principal villages are Kolábírá and [illegible], the former having a population of 611 souls, and the latter of 1,0[illegible]. There is a good school-house [illegible]

Kolábirá, where some thirty pupils are receiving instruction. There are also several other schools distributed among the villages. The present chief, Ghanasyám, is about thirty years of age; he is the fifth of his line. His grandfather was hanged during the rebellion, and his father died an outlaw. The chiefship was restored to the family after the amnesty.

KONDHA'LI'—A little town in the Nágpúr district, with a population of 3,128 persons. It is ten miles west of Bázárgáon and thirty-five miles from Nágpúr, on the Bisnúr road. After the cotton-gathering season the market held here is brisk. The town has its newly laid-out streets, its school, and police buildings, market square, and travellers' rest-house. The hills around are wild and wooded, and much infested with tigers and bears. The original settlers came from Berár about 250 years ago.

KONTA'—An old town in the Damoh district, about twenty-two miles north-east of Damoh, on the right bank of the Bairmá. A good deal of grain is exported hence to Bundelkhand. The place has diminished in size and importance since the cession of the country by the Maráthás, and now has only 667 inhabitants.

KORA'BAGA'—A small chiefship attached to the Sambalpúr district, and situated about thirty miles north-west of Sambalpúr. It consists of eighteen petty villages, with an area of ten or twelve square miles, and a population, chiefly agricultural, of 2,336 souls according to the census of 1866. Rice is the staple produce, but the cultivation is poor and slovenly. About one-half of the area is still covered with jungle. Korábagá is the largest village, but *its population is under three hundred souls. There is, however, a school there.* The family was formerly very lawless, and took an active part in the rebellion under Surendra Sá in 1857 and the subsequent years.

KORA'CHA'—A zamíndárí or chiefship on the extreme east of the Chándá district, forty miles east of Wairágarh. It contains seventy-five villages, the largest of which is Mánpúr. Through this place great numbers of Chhattísgarh Banjárás pass to and from the Eastern Coast with grain.

KORBA'—A chiefship in the north of the Biláspúr district, containing 232 villages, and covering an area of 823 square miles. It has a scattered population of 27,464 souls, being only 33 to the square mile. The estate is partly in the hills and partly in the plains, and is mostly wild and poorly cultivated, but possesses both timber and coal, and would be valuable if means of communication were facilitated. The only export now is silk. The chief is of the Kanwar caste. The principal village, Korbá, is on the river Hasdú, forty miles east of Biláspúr.

KOSGA'I'—A sacred hill near Chhúrí in the Bilúspúr district.

KOTA'PALLI'—A subdivision of the Bastar dependency, with an area of four hundred square miles, and containing sixty villages. It is noted for its teak forests, which were once very valuable, but which have been overworked. The timber is felled and dragged a short distance to the banks of the Tál, and is then floated down the Godávarí. The population consists of Koís, Máriás, and Telingas. The chief villages are Pámar and Teklet.

KOTGAL—A small chiefship, consisting of eighteen villages, situated seventy miles north-east of Wairágarh in the Chándá district. The area is very hilly. Among these hills rises the Seonáth, which is the principal tributary of the Mahánadí.

KOTI′—A large village in the Jabalpúr district, about fifteen miles east by north of Murwárá. Here is a fine stone tank, and iron abounds in the neighbourhood.

KUHI′—A poor town in the Nágpúr district, with a population of 3,305 persons. It is situated twenty-two miles south-east of Nágpúr, in the midst of very fine groves of fruit trees, and has some large tanks from which rice-lands are irrigated. There are here a police outpost and a new school-building.

KUMBHI′—The chief village of the pargana of the same name in the Jabalpúr district, about ten miles east by south of Sihorá, and twelve miles south of Sleemanábád. It is situated on a rising ground on the banks of the Hiran, and contains several temples. The place was once of importance, and a large fair was formerly held here. The surrounding country produces a good deal of iron-ore.

KUMHA′RI′—A village on the road between Damoh and Allahábád, in the Damoh district, thirty miles from Damoh. The forest in the neighbourhood is very dense, and the road from here to Jújhár, distant twenty-four miles, is a mere jungle track. Here are an encamping-ground, a police-station, and a saráí.

KUNDALPU′R—A village in the Damoh district, situated at the foot of the Bundelá hills, twenty-one miles from Damoh. It is celebrated for its fair, which is held in March and lasts for a fortnight, and for the Jain temples on the surrounding hills.

KUNDAM—A village in the Jabalpúr district on the road to Sháhpurá, lying about twenty-seven miles due east from Jabalpúr. About half a mile to the south-east is a small tank, which is said to be the source of the Hiran river.

KUNGHA′RA′—A flourishing village of four hundred houses, situated ten miles north-east of Chámursí, in the Chándá district. It possesses a fine tank.

KURA′ BANGOLI′—A small village, situated fourteen miles to the north-west of Ráípúr, in the Ráípúr district. It is known for its annual fair in January, which is usually visited by some 20,000 persons, and at which a good deal of traffic is done in cloth, English and Native hardware, spices, and live stock. In the centre of the village is a chabútrá, or platform, under a tree, which is the monument to one Ghásí Dás, a saint among the Kabír Panthís. An agent from Kawardá—the head-quarter of the Kabír Panthís—ordinarily lives here to take care of the monument, and to receive the offerings of sugar, cocoanuts, money, &c. which are made at it.

KURAI′—The north-western revenue subdivision or tahsíl in the Ságar district, having an area of 921 square miles, with 516 villages, and a population of 105,517 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 1,00,243.

KURAI′—A town in the Ságar district, about thirty-two miles to the north-west of Ságar, in latitude 24° 1′, and longitude 78° 22′. Here are the head-quarters of a tahsíl or revenue subdivision. Kuraí is supposed to have

been occupied very early by the Gaulís, from whom it passed to the Mohammadan rulers of Delhi. Aurangzeb united the pargana of Kuraí with that of Garolá, and gave them in jágír to a Dángí chief, who built the fort.

In the year 1753 Govind Pandit, as the representative of the Peshwá, took possession of Kuraí also, and appointed a subordinate to its charge. He altered and enlarged the fort, and built a temple on the south-west side of it. This he isolated with water, supplied from a lake on the south side of the fort, which he had previously excavated. The temple is still in good preservation. He also built the present tahsíl court-house, dug a large well for a garden inside the fort, and improved the town generally. In the year 1818 Kuraí formed part of the country ceded to the British by the Peshwá. In the beginning of the Mutiny, viz. in July 1857, the Rájá of Bhánpúr invested Kuraí, on which the Government tahsíldár, Ahmad Bakhsh, gave up the town and fort, and joined the rebels himself. They placed officers in charge on their own account, who remained till February 1858, when the Rájá of Bhánpúr and his army were beaten at Barodiá Naunagar by Sir Hugh Rose, and fled, taking with them all the officers they had posted at Kuraí, Kimlásá, &c.

The town of Kuraí is remarkably well built, with wide streets and substantially-constructed houses. On the north side of the fort there are several handsome and solid Hindú temples. The principal streets as they now stand were built in the year 1852. The chief trade is in cattle of all sorts. These are brought to the weekly markets, not so much from the adjoining country comprised within the Ságar district, as from the native states of Gwalior, Kurwái, &c., and especially from the former. The whole of the meat supplied by the commissariat for the use of the European troops at Ságar, Jabalpúr, and Naugáon comes from here. The country around Kuraí was for some time much depressed, partly from alleged inequalities in the land-tax, but mainly from the ravages of the rebels in 1857. Since the new land-revenue settlement there has been marked improvement, and further development may be looked for. The bulk of the population consists of a class of agricultural Rájputs, called Dángís. Next to them the lower castes, such as Káchhís and Chamárs, preponderate. Town duties have been collected in Kuraí since the year 1855, and from the funds thus raised the town police and conservancy establishment are supported. The tahsíl is held in an old Maráthá building inside the fort, which is in tolerable repair, and of considerable strength. Like most native structures of the kind, it consists of round towers connected with curtain walls. It encloses a space of eleven acres, and is situated on the north bank of a large lake. There are here also a police station-house, a post-office, and three schools, one for boys and two for girls.

KURAI'—A small village in the Seoní district, on the road to Nágpúr, twenty miles south of Seoní. Here the Northern Road descends the gháts, which are about seven hundred feet above the plain below. The road falls two hundred feet at the Lálghát, and 430 feet at the Kuraíghát. The village itself is below the gháts. There are here a travellers' bungalow, a road bungalow, an encamping-ground, and a police outpost. The place is said to be very unhealthy, and the water unwholesome.

KURU'L—A river with several branches, rising in the hilly ranges of the A'mbgáon chiefship in the Chándá district. After a very winding course of forty miles it falls into the Waingangá, a little above Chámursí.

KUTRU'—A chiefship of Bastar, with an area of 1,000 square miles and 150 villages. The chief is by caste a Gond. The estate, though it is the largest in Bastar, is exceedingly poor, the villages being far apart, and the forest dense. It is bounded on the north and west by the river Indrávatí.

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LAIRA'—A chiefship attached to the Sambalpúr district. It is situated about seventeen miles north-east of Sambalpúr, and consists of twenty-five villages, with an area of some twenty-six square miles, nearly the whole of which is cultivated. The population is estimated at 4,248 souls, belonging almost entirely to the agricultural classes, and divided among Gonds, Khonds, and Gándás. The agricultural products are rice, the pulses, oil-seeds, and sugar-cane. Iron-ore is found here. The zamíndár is a Gond.

LAKHNA'DON—The northern revenue subdivision or tahsíl in the Seoní district, having an area of 1,399 square miles, with 841 villages, and a population of 120,591 according to the census of 1866. The land revenue for the year 1869-70 is Rs. 52,163.

LAKHNA'DON—A town in the Seoní district, thirty-seven miles to the north of Seoní, with a population of 1,420 souls. Here are the head-quarters of a tahsíl, a school, a dispensary, and a public garden. There are also a travellers' bungalow and an encamping-ground, and supplies are readily obtainable.

LA'LBARA'—A *town in the Seoní district, situated to the east of Seoní,* on the Báiganga (Wainganga). The population amounts to 1,773 souls. There are here a school and a police post, and some cotton-cloth is made.

LAMETA'GHA'T—In the Jabalpúr district, on the Narbadá. Coal has been found in the neighbourhood, and has lately been worked with success.

LA'NJI'—A town in the Bálághát district, badly situated in low ground dotted with tanks, and bounded on the north by dense jungle, about ninety miles north-east of Bhandára and forty miles east of Búrhá. The fort is believed to be the work of the Gonds in the early part of the eighteenth century; it is surrounded by a moat, and was no doubt once a place of much strength, but is now out of repair. There are a good government school and a police station in the town, and the district post connects it with the imperial postal lines. The population at the last census was 2,116. The name of the town is said to be derived from Línjkáí [illegible] temple has been built on the edge of the [illegible] to the north-east of the town, is an o[illegible]nded by what are said to be the remains of the original town.

LA'PHA'—A chiefship in the north of the Biláspúr district, consisting of fifty-five villages, with an area of 272 square miles, of which 11,856 acres are cultivated. The grant is said to date from A.D. 936. The portion to the north is hilly, to the south open and hilly. The chief is of the Kanwar tribe.

LA'PHA'GARH—A hill fortress, twenty-five miles to the north of Biláspúr. The Lápha hill is about 3,500 feet above the sea-level, and has an open area at the top of some three square miles, now mostly overgrown with underwood. The Haihai Bansí rulers of Chhattísgarh had one of their earliest seats here,

but they left it more than a thousand years ago for the open country, in which they established their capital of Ratanpúr. Much of the fort wall is standing, and in remarkable preservation. It is composed of large slabs of well-cut stone. The climate on the plateau is cool and pleasant.

LAUN—A tract of country attached to the Ráípúr district, lying to the east of Simgá, and containing about 423 villages, with an area of some 800 square miles. It is watered by the Seonáth and Mahánadí, and possesses a most fertile soil; but by far the greater portion is covered by scrub jungle, containing but little valuable timber. West of the Mahánadí the country is generally well cultivated, particularly to the south of the pargana. The uncultivated portions bear rich crops of thatching-grass, whence the greater part of the cultivated villages of the district are supplied with that article. To the east of the Mahánadí, with the exception of a portion to the north-east along the river, almost the whole country consists of low hills, covered with bamboos and thatching-grass, while along the extreme eastern boundary there are fine sál forests. The principal crop is rice, which is produced in very large quantities.

LAUN—A large tract of forest land in the subdivision of that name in the Ráípúr district, which has been provisionally reserved from sale under the waste land rules—not so much on account of the value of the timber now on the land, but in order that its general resources may be husbanded to meet the growing wants of Ráípúr and other towns in the neighbourhood.

LINGAGIRI—A small estate in the Bastar feudatoryship, containing ten villages, with an area of about fifty square miles. The population consists entirely of aboriginal Koís and Máriás.

LODHI'KHERA'—A rich trading town in the Chhindwárá district, thirty-eight miles from Chhindwárá, on the Nágpúr road. The river Jám flows by the town. Excellent brass and copper utensils and coarse cotton-cloth are made here. The population according to the census of 1866 amounted to 5,298 souls. Many improvements have been made of late in the way of opening out the town and constructing new streets. There are here a charitable dispensary, a school, and a saráí.

LOHA'RA'—A chiefship attached to Ráípúr, lying to the south-west of the district, between the Bálod and Sanjárí parganas. It is generally hilly and covered with jungle, and to the south the hills reach a considerable height, diminishing in size as they approach the north, till they sink into the plain near the northern boundary. It contains 132 villages, with an area of 375 miles. There is but little cultivated land, and the population is chiefly composed of Gonds, Kaláls, and Halbás. The country is well watered, being bounded respectively on the east and west by the rivers Tendulá and Kharkará, while numerous nálás descend from the hills and water the valleys. The principal hill is the Dallí Pahár; it is from 1,800 to 2,000 feet high, and was formerly covered with teak, as was also a large part of the chiefship; but there are now few valuable trees left. The jungles still contain a good deal of kusam, mhowa, bijesál, and other similar trees, and lac, wax, and honey are yearly produced in very large quantities. Hemp and cotton are also exported by Banjárás, who buy up the supply; and iron is smelted. The zamíndár is a Gond by caste; and the estate was originally granted, in A.D. 1538, in return for military service, by one of the Ratanpúr rájás:

LOHA'RA'—A small village in the Chándá district, twenty miles south-west of Brahmapurí, famous for a hill of iron-ore in its vicinity. From it is obtained a large portion of the iron exported from the district. The view from the summit is worth the ascent.

LOHA'RA' SAHASPU'R—A chiefship of the Ráípúr district, containing eighty-four villages, and situated about sixty miles to the north-west of Ráípúr, and south of the Kawardá chiefship belonging to the Biláspúr district. The greater part of the estate lies below the Sálétekrí hills, and is exceedingly fertile and well cultivated. The portion lying among the hills is almost all covered with jungle. The chief is related to the Kawardá and Pandariá families.

LOI'SINGH—A small chiefship created some two hundred years ago by a former rájá of Sambalpúr, and now attached to the Sambalpúr district. It is situated about twenty miles south-south-east of Sambalpúr, and consists of sixteen villages, with an area of some fifteen square miles, of which scarcely one-third is cultivated. The population is computed at 935 souls—nearly all Gonds and Khonds. The inhabitants of this chiefship, under the guidance of Surendra Sá, gave the greatest trouble during the rebellion of 1857, and as the highroad from Cuttack runs through the estate, they were in a position to do a great deal of mischief. Muddú, the brother of the present chief, was hanged for having taken part in the murder of a European officer—a Dr. Moore—who was proceeding to Sambalpúr *viá* Cuttack. The present chief, Chandru, was restored to the estate after the amnesty.

LOKAPU'R—An ancient name of Chándá.

LORMI'—A táluka or estate in the west of the Bilápúr district, containing 103 villages, with a total area of 58,368 acres, or ninety-two square miles. The cultivation is 30,953 acres, and there remains a culturable area of nearly 20,000 acres. The population is 20,320, falling at the rate of 220 per square mile. This is a valuable property, and is owned by a Bairágí, to whose father it was granted some forty years ago.

LORMI'—In the Bilápúr district, the head-quarters of the estate of the same name, forty miles west of Bilápúr and eight miles south of the Maikal range of hills.

M

MA'CHA' REWA'—The principal affluent of the Sher. It rises in the Seoní district, but its course is chiefly through the Bachaí subdivision of the Narsinghpúr district. Coal is exposed in the river-bed two miles above its junction with the Sher.

MACHH'DA'—A small chiefship attached to the Sambalpúr district. It is situated some twenty-five miles north-west of Sambalpúr, and consists of only five villag[illegible] [illegible] d a population of 539 souls. [illegible] with twenty-seven pupils. T[illegible] about a hundred years ago. They were a very lawless set a few years ago, but, in common with the rest of the turbulent characters of this district, have now completely settled down, and are engaged in harmless and peaceful pursuits.

MACHNA'—A river, which rising in the hills that shut in the rich basin of Betúl, and uniting its waters with the Sámpná at the civil station of Betúl, thence forces its way through the main chain of the Sátpurá hills, and joins the Tawá at Kotmí below Sháhpúr, on the eastern edge of the Betúl district.

MADANPU'R—A small zamíndárí or chiefship in the Biláspúr district. It is properly a mere subdivision of the Mungelí pargana, with the villages of which it is completely mixed up. It contains forty-four well-cultivated villages, with an area of 16,446 acres, or about twenty-five square miles. The soil is of excellent quality. The main crop is rice, but a considerable area is devoted to wheat, gram, and other winter staples. The population is 5,717, giving the high average of 224 per square mile. The chief is a Ráj-Gond; and the grant dates from 1812 only.

MADDER—A village in the Upper Godávarí district, situated twelve miles beyond Bhúpálpatnam, and forty-four miles from Sironchá on the road to Jagdalpúr. The population amounts to four hundred souls.

MADHPURI'—A village which has a high reputation for sanctity, situated about six miles east of Mandla in the Mandla district. It is named after Madhukar Sá who is said to have founded it in A.D. 1000. An annual fair is held here in honour of Mahádeva.

MADNA'GARH—A very fine reservoir in the Chándá district, situated eleven miles east-north-east of Chimúr, under the western slopes of the Perzágarh range. It is filled by means of a long line of embankment, which turns a hill stream into it. At the end of the dam are the remains of a hill-fort. The village is now deserted, but the lands are cultivated by people of the neighbourhood.

MADNI'—One of the smaller towns of the Wardhá district, situated on the right bank of the Dhám, about ten miles to the east of Wardhá. The weekly market held here on Sundays is of considerable importance, and a good deal of cotton changes hands at it. The place contains 920 inhabitants, principally agriculturists. Oil and country-cloth are made here.

MAGARDHA'—An ancient village, about five miles to the north of Balihrí in the Sleemanábád tahsíl of the Jabalpúr district. Here is a Gond fort, or rather the remains of one.

MAHA'DEO PAHA'R—A group of hills in the Hoshangábád district. They are the finest in the whole Sátpurá range, and at one point rise to a height of 4,500 feet above the sea. It is in this cluster that the very remarkable group of rocks known by geologists under the name of the Mahádeo sandstones attains its greatest development.* Here the sandstone mass presents a thickness of 2,000 feet, and the finest of all those striking vertical escarpments which characterise this formation is seen on the south face of the Mahádeo block, where it rises from the flat ground of the Denwá valley. The summits of the Pachmarhí hills, as seen from the Narbadá valley, present a huge grotesque outline, which bears marked contrast with the ordinary contour of the basaltic range. These hills are entirely isolated from the main Sátpurá range by scarps and precipitous ravines, and are almost encircled by the Denwá and Sonbhadra, which rise in the valley to the south of the range, and unite on its north side. The slope of the hills to the north is as gentle and easy as the cliff to the south is steep

* Memoirs of the Geological Survey of India, vol. ii. p. 183.

and abrupt, and laden animals, or even wheeled carts, may soon be able to ascend by the road which is now under construction, and which runs direct to the plateau from the Bankherí railway station, some twenty-two miles distant from the foot of the mountain. The ascent up the hill may be twelve miles long. Nothing can be prettier than the plateau itself, varied like a park with glades and clumps of trees, watered by a stream that runs winding down nearly its whole length, and curiously sheltered from the winds and storms by a rim of low rocks that bound it wherever it borders upon the outer face of the hills.

MAHA'GA'ON—A small chiefship or zamíndárí on the southern boundary of the Bhandára district, consisting of fourteen villages, with an area of thirty-one square miles, of which little more than one-tenth is cultivated. The forests yield a good deal of valuable timber, chiefly teak and sáj, and there is ample pasturage for cattle, which assemble here in the hot months in large numbers. The only large village is Mahágáon itself, where the zamíndár, who is a Rájput, resides. There is a government village school established here, and the remains of an ancient fort are still visible. The famous hill fortress of Pratápgarh overlooks the village of Mahágáon, though beyond its limits.

MAHA'NADI', or "Great River," is one of the largest and most important rivers in the Central Provinces; it rises about twenty-five miles south of Ráípúr, in a mountainous region which bounds the Chhattísgarh plateau on the south and divides it from the Bastar country. This region is probably the wildest of all the wild parts of the Central Provinces. Thence the river flows in a northerly direction past the towns of Dhamtarí Rájím, and A'rang, and so arrives at a point named Seorínaráin. Thus far it has been a comparatively insignificant stream, and it is rarely used for purposes of navigation But near here it is joined by three affluents—the Seonáth or Seo river, the Jonk, and the Hasdú. From the town of Malhár the Mahánadí, considerably increased in [illegible] part of the year, takes an easterly [illegible] drapúr to a point near Padmapúr. [illegible] -the Mánd and the Kelú—running [illegible] these are small streams, yet they would, at certain seasons, carry country boats for at least a short distance above their junction with the Mahánadí The former of these rivers is navigated for a short distance. Near Padmapúr the Mahánadí changes its course to a southerly direction, and enters a series of rocks, which crop up all over its bed, and split it into streamlets for several miles, thereby rendering it, if not unnavigable, at least very difficult of navigation. Then it is joined by the Eb—a stream of similar character, flowing from the north-east, and partially navigable. Then again, struggling through masses of rocks, the Mahánadí flows past Sambalpúr. There its course is less obstructed, but it is occasionally interrupted by mighty rocks—the terror of boatmen—standing up in mid-stream, and realising the exact notion of Scylla and Charybdis. Thence it passes by Binká and Sonpúr, at which latter place it is joined by the Tel.

Below Sonpúr the Mahánadí, taking an easterly course, pursues a tortuous way, cribbed, confined, and tossed about between ridges and ledges, and crags of rocks for many miles, yet still struggling and rushing onwards with some velocity, till passing Bod (the capital of a state of that name) it reaches a place called Dholpú[illegible] the rocks come to an end, an[illegible] straight for the range of the [illegible] mountains by a gorge, about [illegible]r, but equal in

beauty, to the gorge of the Godávarí. There overlooked by hills, and shaded by forests on either side, it flows deep and quiet, navigable at all seasons. Emerging from the hills it expands its bed, and spreads itself over sands, till it reaches Cuttack, where the delta commences by which it emerges into the Bay of Bengal.

MAHA'NADI'—A stream of comparatively small importance, which must not be confounded with the larger river of the same name, that rises in the southern hill-ranges of the Ráípúr district. The Lesser Mahánadí rises in the Mandla district, and flows into the Son after a course of about one hundred miles, during a portion of which it forms the boundary between Rewá and Jabalpúr. Coal is found on its banks near Deorí, where there is also a warm spring. Sál (*shorea robusta*) grows freely on both sides of the river.

MAHA'RA'JPU'R—A large and populous village in the Mandla district, immediately opposite to Mandla, at the confluence of the Narbadá and Banjar. Its ancient name is said to have been Brahmaputra, but in A.D. 1737 Rájá Maháráj Sá founded the present village, and its name was then altered to Mahárájpúr. There is a good school here. An annual fair is held opposite to Mahárájpúr, on the right bank of the Banjar, at its confluence with the Narbadá, at the village of Purwá.

MAIKAL—The name generally given to the range of hills running south-west from Amarkantak for a distance of some seventy miles, whence they are continued by a similar range, locally known as the Sálétekrí hills. The Maikal hills form the eastern scarp or outer range of the great hill system, which traverses India almost from east to west, south of the Narbadá. They do not ordinarily exceed 2,000 feet in height, but the Láphá hill, which is a detached peak belonging to this range, has an elevation of 3,500 feet. The range is best known by the magnificent forests of sál (*shorea robusta*), which still clothe its heights in many places. Measures are now being taken to preserve them from further damage; but they have already suffered considerably through a long succession of years, perhaps centuries, from the wasteful mode of cultivation adopted by the aboriginal tribes, who, instead of ploughing, cut down and burn wood on the hill sides, and sow their hardy crops in the ashes.

MAIKAL—A sál forest of some 2,000 square miles in extent, lying along a range of hills of the some name in the Mandla and Bálághát districts. It has not yet been surveyed or demarcated. The belts of large trees which compose it diverge to considerable distances from the main range, and include open plains and glades spreading over a very considerable extent of country. This is also known as the Toplá forest.

MAJHGAWA'N—A considerable village in the Jabalpúr district, situated thirty miles to the north-east of Jabalpúr. There is a large tank close by, covering 125 acres, and called Srávan Ságar after its excavator. The village is surrounded by beautiful groves of trees, and the soil is fertile. The population amounts to 2,318 souls, and includes a good many iron-workers.

MAKRA'I'—A small independent chiefship in the Hardá subdivision of the Hoshangábád district, containing ninety-two villages, with an area of 215 square miles, and a revenue of Rs. 22,000. The territory was formerly much larger, including Kálíbhít and Chárwá, but most of it was annexed by the Peshwá and Sindiá. The rájá, who is a Gond, in virtue of his position as a feudatory has civil, criminal, and executive jurisdiction in his estate, subject only to the

general control of the British Government. Makráí itself is an insignificant village lying in and round a hill-fort which the rájá inhabits; but there are some rich villages in the valley portion of the estate.

MALHA'R—A village situated twenty miles south-east of Bilάspúr. It is said to be very ancient, and to have been once important. It is now a fair-sized village, with indications of its former extent in the remains of a long earthwork with a surrounding ditch, which probably enclosed the old city. There are the ruins too of some very old temples, which would no doubt be interesting to the archæologist.

MA'LTHON—The principal town of a tract of the same name in the Ságar district, situated about forty miles north of Ságar, on the southern slope of the Narat Ghát or pass. The ascent is gentle, and is commanded by the fort. About A.D. 1748 Prithví Singh of Garhákotá took possession of the village in the name of the Peshwá, and altered its site to where it now stands. He also built the present fort. He died in 1773, and his descendant Rájá Arjun Singh in A.D. 1811 made over Málthon and Garhákotá to Sindiá, in return for assistance given to him by the latter in expelling the army of the Rájá of Nágpúr from Garhákotá (see "Garhákotá"). In A.D. 1820, shortly after the cession of the Ságar district by the Peshwá, Málthon was made over by Sindiá to the British in exchange for some other territory. In July 1857, when the Mutiny commenced, two companies of the 31st Native Infantry were sent from Ságar to Málthon, but on their arrival before the place, as the Rájás of Sháhgarh and Bhánpúr were close by with a large force, they went back to Ságar, and the Sháhgarh Rájá, a descendant of the abovementioned Prithví Singh, took possession of the town and fort, and remained there till January 1858, when he decamped on hearing the news of the defeat of the Bhánpúr Rájá at Barodiá Naunagar.

A weekly market is held here; nothing, however, of much importance is brought for sale. The road from Ságar to Lalatpúr and Jhánsí runs through Málthon, and there is a travellers' bungalow close to the fort. Two schools have been established here—one for boys, and the other for girls,—and a dispensary was set on foot in 1863, at which there is accommodation for in-patients.

MA'NDGA'ON—A small town in the Hinganghát tahsíl of the Wardhá district, situated about nineteen miles S.W.W. of Wardhá, near the river Waná, shortly below its junction with the combined streams of the Dhám and Bor. It contains 3,195 inhabitants, chiefly cultivators, weavers, and oil-pressers. The opening out of a high street and erection of a town-school-house have been the principal works carried out from municipal income. A conservancy establishment and a force of town police are also kept up by the municipality. The weekly market held on Tuesday is well attended, and a good number of cattle are brought to it for sale.

MA'NDHAL—A small town in the Nágpúr district, about fifty miles south-east of Nágpúr, with a population of 2,522 persons. It has a fairly good school, and a small manufacture of plain cotton-cloth.

MA'NDHA'TA'*—An island in the Narbadá belonging to the Nimár district, remakarble as containing numerous temples, ancient and modern, including the great shrine of Omkár, a form of Siva. The island covers an area of about five-sixths of a square mile. Towards the northern branch of the river the slope is not very abrupt in most places, but its southern and eastern faces terminate in bluff

* This article is by Captain J. Forsyth, Deputy Commissioner of Nimár.

precipices 400 or 500 feet in height. It is cleft in two by a deep ravine running nearly north and south, the eastern end containing about one-third of the whole area. The southern bank of the Narbadá opposite Mándhátá (called Godarpurá) is as precipitous as Mándhátá, and between them the river forms an exceedingly deep and silent pool, full of alligators and large fish, many of which are so tame as to take grain off the lower steps of the sacred gháts. The rocks on both sides of the river are of a greenish hue, very boldly stratified, and said to be hornstone slate. The island is said in the Narmadá Khand (professing to be a portion of the Skanda Purána) to have been originally called Baidúrya Mani Parvat, which was changed to Mándhátá as a boon granted by Omkár to the Rájá Mándhátri, seventeenth of the solar race, who had here performed a great sacrifice to the god. Be this as it may, there is no doubt that the worship of Siva was established here at an early age. On Mándhátá the shrine of Omkár, and on the southern bank that of Amareswar (lord of the immortals), are two of the twelve great Lingas which existed in India when Mohammad of Ghazní demolished the temple of Somnáth in A.D. 1024.* The name Omkár is from the syllable *Om*, which, says Professor Wilson†, is a combination of letters invested by Hindú mysticism with peculiar sanctity, employed in the beginning of all prayers. It comprehends all the gods, the Vedas, the three spheres of the world, &c. The Bráhmans who now officiate at the shrine wish to exclude Omkár from the twelve Lingas usually called "A'di" or first, as something above and before them all. The Narmadá Khand supports them in this assertion, but as it contains a prophecy of the time when India shall be ruled by *Mlechhas* (non-Hindús) and other modern allusions, its antiquity is certainly a good deal open to doubt. The evidence of the Kásí Khand and other Sivite writings is against them; and the pilgrims, who have vowed to visit the Bárá Jyotí Lingas, pay their adorations both to Omkár and Amareswar. Regarding the latter they are, however, avowedly left by the Bráhmans under a pious mistake. Amareswár was altogether lost during the wars of the seventeenth and eighteenth centuries, the south banks having been deserted and overgrown with jungle, and when, towards the close of the eighteenth century, the Peshwá desired to rebuild the temple, neither the Linga nor its old temple could be found. The temple was, however, built, together with a group of smaller ones, from slabs brought chiefly from the ruined temples on the island, and some time afterwards in digging for bricks (many of which of an old shape are found all over the neighbourhood), the old Linga was found standing on four *arghás*, one above the other, showing that it had existed through the four ages of the world. It was also pronounced to be the true one by the Benares pundits, in consequence of being situated in a line with Omkár and the Kapila Sangam, where a small stream joins the Narbadá. Ráo Daulat Singh, the last rájá of Mándhátá, built a temple over it; but its honours and name were gone, and it has now been dubbed Viswa Náth, to distinguish it from its fraudulent rival. Indeed it seems very doubtful whether the present Omkár is the real old deity of that name. The temple is evidently of modern construction, and all the really old temples in the place are situated along the banks of the northern branch of the Narbadá, not the southern. Tradition also states that the chief places of worship used to be on that side of the island, and probably at one time it was also the main channel of the river, as indeed it still is during floods. It has now been dubbed the Káverí; and the fiction is that a stream of that name which enters the

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* Professor H. H. Wilson's Essays on the Religion of the Hindús, vol i. p. 223, Edn. 1862.

† Hall's Edition of Wilson's Vishnu Purána, vol. i. part 1, chap. I., p. 1, note 1.

Narbadá about a mile higher up from the south passes unmixed through its waters and again leaves it at Mándhátá, in order to confer additional sanctity on the place by making a double *sangam* or junction of two holy rivers. The Rájá of Mándhátá, who is hereditary custodian of all the modern temples, is a Bhilála, claiming descent from a Chauhán Rájput named Bhárat Singh, who is stated in the family genealogy to have taken Mándhátá from a Bhíl chief in the year A.D. 1165. The genealogy gives twenty-eight generations to the family since then, or twenty-five years to each generation. The Bhilálas of this part of India are all descended from alliances of Rájputs with Bhíls, and take the name of the Rájput clan to which they trace back their origin. The same genealogy affirms that at that time a Gosáin, named Daryáo Náth, was the only worshipper of Omkár on the island, which could not be visited by pilgrims for fear of a terrible god, called Kál Bhairava, and his consort, Kálí Deví, who regularly fed on human flesh. Daryáo Náth, however, by his austerities shut up the latter in a subterranean cave (the mouth of which may still be seen), appeasing her by erecting an image outside to receive worship, and arranged with Kál Bhairava that for the future he should receive human sacrifices at regular intervals; and accordingly thereafter devotees were induced to precipitate themselves over the Bírkhalá rocks, at the eastern end of the island, on to the rocks by the river brink, where the terrible deity resided—a practice which continued till 1824, in which year the British officer in charge of Nimár witnessed the last offering of the sort made to Kál Bhairava. The Chauhán Bhárat Singh is related to have been invited by Daryáo Náth to kill Nathú Bhíl, which he did; but it is more likely that he only married his daughter, and thus founded the present family, as Nathú's descendants are still the hereditary custodians of all the temples on the top and north side of the hill, that is of all those that are really ancient. The disciples of Daryáo Náth still enjoy lands on account of the worship of Omkár. It is not difficult to trace in this fragmentary story the revival of the worship of Siva, which took place about the tenth or eleventh century, and its gradual propagation by adventurous missionaries, adopting as it went the Kális and Bhairavas of the savage tribes, as mythological consorts and sons of Siva, just as its Rájput protectors allied themselves with the daughters of the wild hill chiefs who worshipped these blood-thirsty deities.

The old temples about Mándhátá have all suffered greatly from the bigotry of the Mohammadans who ruled the country from about A.D. 1400. Every old dome is overthrown, and not a single figure of a god or animal is to be found unmutilated. The fanatic Alá-ud-dín passed through this country in A.D. 1295 on his return from his Deccan raid, and as he took A'sírgarh, which is not far off, it is improbable that he would have passed over so tempting an idol preserve as Mándhátá. Doubtless the work commenced by him was continued by the Ghorí princes of Málwá, and completed by that arch-iconoclast Aurangzeb. Yet much remains among the ruins which must be highly interesting to the archæologist. Both the hills are covered with remnants of habitations built in stone without cement. The walls of the different forts, two of which enclose the two sections of the island itself, and two more the rocky eminences on the southern banks, display some excellent specimens of the old style of Hindú architecture. They are formed of very large blocks of stone without cement. The stone is partly the basalt of the hill itself, and partly a coarse yellow sandstone, which must have been brought from a considerable distance. The gateways are formed with horizontal arches, and ornamented with much fine carving, statues of gods, &c. The best are those

on the eastern end of the island, or Mandhátá Proper, which also appears to be the only part that has ever received any repairs. It is easy to distinguish these from the old works, some being even as recent as the Mohammadan period, as at the Bhímárjuní gate (opposite the Bírkhalá rocks), where there is a distinct pointed archway laid in mortar. The oldest Sivite temple in the place is probably that on the Bírkhalá rocks, at the extreme eastern point of the island. It consists of a sort of closed court-yard with a front verandah, through which apparently was a passage to the shrine, which has now completely disappeared. It is totally different in plan from any of the other temples, which consist of the ordinary shrine and porch. The stones are of great size, the verandah and colonnades of the court-yard being supported on massive pillars very plainly carved in rectilineal figures. On the Mándhátá hill are the remains of what must have been, if it ever approached completion, a remarkably fine Sivite temple, now called Siddheswar Mahádeva. The dome which covered the shrine is, however, completely gone, and has been recently replaced by a mean flat roof, not so high as the remaining pillars of the porches. In its fall it has also overthrown and covered many of the pillars of the porches, and much of the fine work of the plinth. It appears to have been a square shrine of about twenty-six feet outside measurement, with projections added at the four sides, each about five feet in depth. In each of these was a doorway, and in front of each doorway a porch (Sabhá Mandap) resting on fourteen pillars. These pillars are fourteen feet high to the architrave, each porch being thus a perfect cube. They are elaborately carved in squares, polygons, and circles, and most of them have a curious frieze or fillet of Satyr-like figures about half way up. They are about three feet square at the foot, and do not taper very much. They are all crowned with bracket capitals, on which rest the architraves, each bracket being carved into a grotesque squat human figure. The roofs of these porches appear to have been of flat slabs. It is impossible now to say what the *adytum* or shrine was like; but if it corresponded with the porches, it must have been a most imposing structure. The most remarkable feature of the building, however, is the plinth or platform on which it is built; this projects ten or twelve feet beyond the porches, in front of each of which it is broken into a flight of ten steps. It is raised about ten feet off the ground, and appears to have been faced all round with a frieze of elephants, carved in almost complete relief on stone slabs. The elephants are between four and five feet in height, and are executed with singular correctness and excellence of attitude. The material is yellow sandstone, and they are consequently now a good deal weather-worn. In some cases there are two on a single slab in an attitude of combat, but more generally a single one, resting one foot on a small prostrate human figure. This frieze does not appear to have been completed, as close by, within an enclosure of which two sides are still standing, are a number of detached slabs with elephants carved on them, exactly like those on the plinth. All these, and most in the temple also, have been sadly mutilated, the trunks, ears, and figure of the rider being generally broken off. The Rájá of Mándhátá has also removed a number to build into his new palace, after getting a mason to chisel them down to a manageable size. The only two left at all perfect have now been rescued, and will be properly cared for. There is no record of any extensive crescentades against idols between the time of Alá-ud-dín and Aurangzeb, nor is it very likely that so pretentious a work as this would have been undertaken so late as the time of Aurangzeb; besides which its style and excellence of architecture seem evidently to belong to an earlier age. It is not therefore unreasonable to conclude that it was just being finished in A.D. 1295

when Sultán Alá-ud-din interrupted the works, demolishing even the elephants that were still standing in the workshop. Most of them had, however, been fixed in their places, and the superstructure was probably complete. If so, the temple must have been inferior, as a work of art, to no structural Hindú temple of that period, of which illustrations or descriptions have been given to the public; besides which it appears to have been on a plan unusual in any known school of Hindú architecture; at least Fergusson gives no notice of four open-pillared porches in a Hindú temple.

There is another old Sivite temple below the Mándhátá hill, on the bank of the so-called Káverí branch of the Narbadá. The porch only of this too is all that remains of the old work, and though probably older, it is inferior in carving and general effect to the temple already described. In neither of these buildings is there a trace of lime in the old part of the work.

On the northern section of the island called Muchkund (after Rájá Mándhátri's son) there are no temples now standing of any age. That of Gaurí Som- [illegible]

to have been told that this *linga* had the property of displaying to the curious a reflection of the subject into which their souls should pass at their next metempsychosis, and, on inquiring as to his own fate, the devout son of Islám was shown in the *linga* a pig, whereon he cast it into the fire, and since then it has assumed its jet black hue. An immense Nandí (Siva's bull), of a fine green stone, lies headless in front of the shrine, and about a hundred yards in front of the door is an overthrown pillar, which has been nineteen and a half feet high with its capital, and stood on a raised platform of basalt blocks. For the first six and a half feet it is two and a half feet square—thence polygonal, with occasional round belts to the capital, which is square—and furnished with five holes in the top, either to hold lamps or the fastenings of some figure.

On the north bank of the so-called Káverí opposite Mándhátá is a series of deserted temples, evidently of considerable antiquity. Mándhátá itself seems to have been a perfect stronghold of Sivaism, no temple having ever been erected save to the destroyer or his associate deities. Here, however, besides one or two old structures that seem to have been also consecrated to Siva, we find several devoted to Vishnu, and a whole group of Jain temples, the existence of which has only recently been ascertained. Just where the Narbadá forks are the remains of a large Vishnuite erection, of which only some gateways, and a shapeless building formed of the old materials, exist. The former are in the same style of architecture, without cement, as the oldest on the Mándhátá hill. In the latter are twenty-four figures of Vishnu and his various avatárs, carved in good style in a close-grained green stone, including a large varáha or Boar avatár, covered with the same panoply of sitting figures as tl [illegible]
of V [illegible]
date [illegible]
legible dates on the others. Further dow[illegible]
remains, formed of huge blocks, and apparently from the carvings, Sivite. Of one, a portion of the dome is standing, formed in the same manner of blocks crossing each other at the angles. A little way on is a small ravine running down from the hills, called the Ráwana nálá, in which are some curious remains.

There are four main rows of [illegible], and they stand about ten feet apart. [illegible] building is therefore wholly wanting [illegible] the three spots now uncovered were evidently at one time covered by domes or spires. Two of these were of small diameter, on either side of the main entrance, at the eastern end of the building. Of one of these a portion is still standing, and it seems to have been of a ribbed pyramidical shape. The third must have been a large dome, over an octagonal opening in the centre of the western or rounded end of the building. It appears to have been built of large flat bricks, some of which are still *in situ*. The building appears to have been closed by walls on all sides except that towards the river. The eastern wall is still complete. The carving is mostly in the form of circles of foliage, quadrated lozenges, and variations on the square, polygonal, and circular sections of the pillars. It is all done in the same yellow sandstone as the Hindú temples, and is of greatly inferior execution to the Jain remains at Khandwá. The building seems to have been left almost entirely devoid of external ornament. To the right of the eastern entrance have been two chambers projecting into the building, and immediately under the small spires already mentioned. That to the left is, with its spire, in ruins. In that to the right the writer found a greatly mutilated image of one of the Tírthankars; but neither on it, nor any where in the building, was there any trace of an inscription. Immediately to the right and left of the doorway, on entering, are two figures carved on slabs about two feet in height. That to the left might be taken for Bhawání, the consort of Siva, with her tiger and usual accompaniments, except that she has a sort of corona, or canopy of radiating foliage, and holds in one of her four hands a sort of triple-knotted rope, both of which emblems are often seen in Jain carvings. That to the right is palpably an adaptation of a Tírthankar to Sivito ideas, and may be considered a most curious exemplification of the proneness of the later Jains to adopt the Hindú mythology of the sect that happened to be most in fashion in their neighbourhood. It is a pronouncedly naked (Digámbar) figure, with a single cord round the waist, and pendent ends, which alone would stamp it as Jain. It has also large circular ear-rings and plain round anklets. It is standing in an easy attitude, one leg encircled by a long loop, seemingly part of a snake, which also passes along the left side, through the left hand, and up behind the head, where it ends in three-hooded snake-heads, forming a canopy over the head. So far it might all be Jain (the serpent making it out as Pársvanáth); but beyond this it has four hands, one occupied, as stated, by the snake, while two hold a sword and buckler, and the fourth Siva's drum or hour-glass (damaru). These and the Tírthankar already mentioned seem to be the only images now left in the building, though the usual Jain figures are carved all over the ornamentation of this and the other two buildings now to be mentioned. It should be added that this building is erected on a platform of basalt blocks five or six feet high.

A little to the north of the last building is the second, a great part of which is a ruin. This ruin seems to have been the temple proper, and to have [illegible] with numerous smaller spires. The build- [illegible] resembling that of A'mwá near [illegible] vol. II. p. 626, except that the plinth extends much further out all round, forming in fact a wide open terrace about sixty feet square in front of the porch, and cut down the centre into a long flight of steps. In form it is a square of fifteen feet and a half, worked

into an octagon by large slabs thrown across the corners, on which appears to have rested the dome, now quite gone. From each side of the square projects a recess or alcove about six feet square. At each angle is a carved pillar, the intervals being filled up with dressed sandstone blocks. The pillars are richer than those in the monastery, and the ceiling in particular appears to have been exceedingly richly carved in concentric circular patterns of foliage. The main entrance is to the east, opposite the steps. The northern alcove is closed by a wall; and in it the writer found a headless sitting image of a Tírthankar, carved in the same green stone as the images in the Vishnuite temple already mentioned. It bears a Sanskrit inscription on the pedestal, stating it to be Sambhúnáth. It has not yet been properly deciphered, but the date appears to be illegible. It is very correctly carved, but does not appear to be of any very great age. Probably all these green stone images were brought from a distance long after the erection of the temples in which they stand. The recess in the southern face may have been either a doorway or another image chamber, and is now quite ruined. The doorway from the porch into the ruined shrine is covered with ornamental carving, chiefly sitting female figures like that on the left of the entrance to the monastery, with friezes of elephants' heads, and figures of goats with human heads. No doubt the most interesting part of the building is the shrine, now buried beneath the ruins of its dome.

The third building is merely a small temple, nineteen feet square, built on the top of a pyramid of basalt blocks, about twenty-five feet high, and with very steep sides. The dome must have been a very high one, judging from the quantity of ruins, and it appears to have had no porch of any sort. It has an image recess in the southern face, which is now, however, empty. The sitting figures over its doorways and other carvings are precisely similar to these in the two larger buildings. It is probable that these buildings date from the same period as the other Jain remains of Nimár at Wún, Barwání, Hasúd, and Khandwá, viz. A.D. 1166 to 1293; but excepting those at Wún, they are the only remains of the sort at all in decent preservation. The hills adjoining these temples are like Mándhátá itself—covered with remains of habitations and walls of stone, and no where is there any trace of the use of lime in the building. It seems therefore that the whole of the section of the Narbadá valley, in which Mándhátá stands, was at one time the seat of a populous community. It is now unoccupied except by the attendants of the temples and the Rájá's people. The great fair of Omkárjí takes place on the fifteenth of Kártik (end of October and beginning of November), and 10,000 to 15,000 people usually attend, with numerous shops and traders from all parts of the country. The place is easily accessible from the Barwái travellers' bungalow, from which it is about seven miles distant by a good bridle-road. It is said to be increasing in importance. The southern bank, which was wholly waste at the close of last century, is now the site of numerous temples and several monasteries of Godar (whence its name of Godarpurá), Niránjaní, Dasnámí, and other devotees, built and endowed by Ahilyá Bái and other Maráthá chiefs, and the Mahárájá Holkar has recently intimated his intention of founding another. The Mándhátá Bráhmans fully rely on the accomplishment of a prophecy contained in the Bhavishya Purána (and copied of course into the local gospel), that after 5,000 years of the Kaliyuga the sanctity of the Gangá river will expire, and the Narbadá will be left without a rival. There are now only thirty-one years left of this period, but it remains to be seen whether the

Gangetic Bráhmans will not discover some means of averting such a disastrous extinction of the profitable "Máhátmya" of their river.

MA'NDHERI'—A flourishing village in the Chándá district, eleven miles west-north-west of Warorá, at which a large weekly market is held. Government schools for boys and girls have been opened here, and a market-place will shortly be commenced.

MANDLA *—

CONTENTS.

General description.

A district lying between 23° 2′ and 22° north latitude, and between [illegible] and 81° 40′ east longitude. It is bounded on the east by the native state of Rewá and a portion of the Biláspúr district; on the north by the Sohágpúr and Chendyá tálukas of Rewá, and a small portion of the Sleemanábád tahsíl of the Jabalpúr district; on the west by the districts of Jabalpúr and Seoní; and on the south by the districts of Seoní, Bálághát, Ráípúr, and Billáspúr. The district presents such a variety of different features that to give a general description of it in a few words is not easy. It might almost be called a mountainous tract, comprising the valleys of numerous rivers; these valleys being broken into irregular sizes and shapes by the spurs of low hills running down from the main ranges towards the larger rivers. The singular feature of these ranges of hills is that many of them are quite flat at the top, and an [illegible] culminates in a fine plateau with a general slope downwards to the east. The traveller from west to eastward crosses over a series of [illegible] varying in height and extent, until he reaches the main range of the [illegible], which [illegible] the border of the district to the south-east, and from this range [illegible] run down—some richly clothed with [illegible] forest—[illegible] the [illegible] valleys. The extreme length of the district from east to west is 150 miles. Its width varies very much. From the [illegible] cannot be less than 130 miles, while in the eastern [illegible] it is not more than [illegible] miles. The total area may be [illegible] square miles, much of [illegible]

* This article consists almost entirely of extracts from the Land Revenue Settlement Report of the Mandla district by Captain H. C. E. Ward.

is waste. For revenue purposes the district is divided into two portions, the old pargana boundaries having been retained, as they are so well known to the people; but as the two parganas of Rámgarh and Mandla differ much one from the other, and but little is known of the former, a short description of each may be of service.

Mandla tahsíl.

The Mandla tahsíl occupies the western and southern portion of the district, and is better populated and much richer than the other. It comprises portions of the valleys of the Narbadá, the Banjar, Burhner, Hálon, Phen, Thánwar, and other smaller streams too numerous to mention. Most of these rivers run at a great depth below the surface of the country through which they pass, and consequently in but few places are they utilised for irrigation. They lie mostly to the east and south of Mandla itself, and in their valleys all the best cultivation of the tahsíl is comprised. To the westward of Mandla the country is very hilly and difficult, opening into valleys here and there, where the rivers Bábai, Balái, and Hingná force their way through the hills towards the Narbadá, but altogether throwing many obstacles in the way of travellers and settlers, owing to its inaccessibility in the rains, for the streams, dry in the hot-weather months, come down with such violence, that a few hours' heavy rain is sufficient to cut off all communication. The country too is so inhospitable in appearance, and so wild in reality, that it is not after all very surprising that Mandla should have a bad name, for in the rainy season the black soil in the valleys becomes so deep as to render the journey from Jabalpúr one of no ordinary labour, and once in Mandla it used to be no uncommon thing to have all communication with the outer world cut off for three days together. Of the valleys to the westward, that of the Balái for the last six miles of its course, through the plain in which Naráinganj is situated, is one of the best cultivated, but there is still plenty of room for improvement. The soil is of the richest black cotton quality, and it is only lately that it has been brought into proper order. Some of the valleys of the Hingná and Gaur rivers nearer Jabalpúr are capable of anything almost in the way of cultivation, but are dreadfully neglected at present. The Haweli lands south of the Narbadá, near Mandla, are the richest and best cultivated in the whole district, and in them the best villages of the Mandla district are situated. They are formed by irregular spurs of low hills, running northwards from the Bhainsá Ghát towards the Narbadá, and are watered by the rivers mentioned above, between two of which the Banjar, an affluent of the Narbadá, and the Thánwar, an affluent of the Waingangá, a range of low hills runs, on the top of which is an extensive plateau, where some of the best Gond villages are situated, scattered about with no regularity, and divided by strips of jungle. As must be expected with such irregular features, the variety of soils is great. In the low lands there is abundance of rich black cotton soil, patches of which are found surrounded, as the lands rise towards the hills, with red gravelly soil, usually covered with masses of stones and flint, and fit for nothing but the commonest kinds of crops. In some valleys less favoured than others, instead of the rich black soil a light friable sandy soil takes its place, here called "sehar." In fact it is difficult to find two of these valleys alike, and in some places the difference is very striking. The general elevation of the tahsíl varies from 1,600 to 2,500 feet.

Rámgarh tahsíl.

The Rámgarh tahsíl is very poor, thinly populated, and but little known. Even the people of Mandla itself look upon it as the *Ultima Thule* of civilisation, and it is most

difficult to induce any official to remain there. That such should be the case is much to be regretted, for it has sufficient natural advantages to counterbalance even its inaccessibility, were it once known: and in reality it is not by any means inaccessible. Between Mandla and Rámgarh there are only two ranges of hills to cross, and over one of these a road passable for carts has been made, while over the other there is a very fair path which has been lately widened; but the fact is that the difficulties of the road between Jabalpúr and Mandla are quite considerable enough to deter would-be travellers, for they not unnaturally expect to find the whole district the same, and to visitors from the north *viâ* Sháhpurá the aspect of the country is certainly not enticing. The different subdivisions of this tahsíl comprise, if possible, more variety of feature than any part of the Mandla tahsíl; but the description above of the different soils in the valleys will hold good for the greater part of Rámgarh also. The two tálukas to the eastwards—Pratápgarh and Mukutpúr—deserve special mention. The former of the two may be said to be a magnificent pasture, watered by several rivers running near the surface, offering every facility for irrigation, and covered all through the hot-weather months with abundance of short but thick green grass. To the south the Maikal gháts form the boundary, and in these the rivers Kermandalí, Tár, Turár, Seoní, Sontírth, and Chakrár take their rise, flowing due north to the Narbadá, which here forms the northern boundary. The valleys of these rivers are separated by low spurs of hills, running down from the main range towards the Narbadá, and mostly covered with sál forests. The rivers do not ever, even in the hottest months, become quite dry, and throughout these parts water is at all times procurable near the surface with but little trouble; natural springs are indeed so numerous that there is not one single well in the whole place.

Pratápgarh and Mukutpúr.

The formation of the hills all along the south is basalt, capped with laterite, so that iron is abundant. Mukutpúr is more hilly than the abovementioned, but has much the same characteristics, the valleys of its several rivers—the Burhner, Kharmíar, Kachnárí, Kemar, Hámtí, and Kukrá—being rich in magnificent pastures, with a great extent of black soil, capable of producing any crop. Wheat and gram wherever sown grow luxuriantly. These, with the usual kodo and kutkí, are the staple products of the country. These two tálukas comprise an area of 1,066 square miles, with a population of about thirty-nine to the square mile, so that large tracts are completely waste. The climate is very variable, the elevation at Chaurádádar, the highest plateau, being the same as at Amarkantak—3,400 feet; while Kárinjiá, in the plain below, is 2,696 feet above the sea, and Rámgarh, sixty miles to the westward, 2,000 feet above the sea. The action of the hot winds is comparatively little felt in these parts; the grass is never parched up even late in May; the nights are always cool, except just at the break of the monsoon in June; and when the hot wind does blow, it is hardly felt till noon, and disappears at sunset. The scenery is picturesque in the extreme near the heads of the valleys of these rivers, the hills being covered with sál forest or their remains. There is no jungle in the lowlands, but the valleys present the appearance of rolling prairies, broken here and there with belts of forest trees, or perhaps a patch of cultivation intersected by the river, with a fringe of green trees on its banks.

Lying between the tálukas of Mukutpúr and the Narbadá is the small, but comparatively rich táluka of Rámípúr, comprising some of the best villages in the

Rámípúr.

tahsíl. Of essentially volcanic formation, the appearance of the country when the wheat crops have been cut, and the grass in the plains burnt, is bleak and dismal, for even the sál tree, which grows on the hills bordering the táluka, and on the spurs dividing the rivers Michrár and Kutrár, is of a dwarfed and stunted description. The rich lands in this táluka are strangely intersected and cut up by spurs of low hills, covered with a variety of siliceous fragments, and quite unfit for any cultivation other than that of kodo.

Chauwísá, Mehdwání, and Kátotiá.

The three poorest tálukas, with fewer natural resources than the rest, are those of Chauwísá, Mehdwání, and Kátotiá. They are hilly, cut up with deep ravines, and covered throughout with trap boulders and fragments of igneous rocks; their geological character is volcanic, with laterite resting upon trap in some of the valleys. The soil would be rich were it not for the enormous quantities of stones which crop up in every direction. They are so surrounded by hills and jungles that access to them is at all times difficult, and their population is perhaps even more scanty than that of other parts of the tahsíl.

Country north of the Narbadá —Sháhpúr.

North of the Narbadá the táluka of Sháhpúr and Kárhe Sondá, *buried as it is in the heart of the wilds, is the most backward of all; it is rugged, cut up with deep ravines and rivers, and intersected with high ranges of hills*, some very wild and inaccessible. People appear to have a superstitious dread of many parts of it, and caves are pointed out as the homes of evil spirits, into which no human being can venture in safety. There are many Gond villages in the heart of these jungles, which had never been visited by any travellers, and which were quite unknown, except to their own inhabitants, until they were inspected by Captain Ward in the course of the land revenue settlement just completed (1869).

Sháhpurá.

Sháhpurá and Níwáns are both much more advanced, with some extent of really good cultivation. Contact with the people of the Jabalpúr district has made the inhabitants more civilised, if such an expression can be used of a wild Gond, and better able to hold their own in transactions with traders than their brethren further east. One peculiarity of Sháhpurá is that the river Silghí, which runs through its south-eastern portion, has a fall to the eastward, being an affluent of the Narbadá, while in the north-west the Sonkal and Kupábá fall to the west, being affluents of the Mahánadí, a tributary of the Son, so that the high land dividing these streams becomes a watershed between Eastern and Western India.

Níwáns.

Níwáns is much in the same style; but even in its best lands the trap rock is very near the surface, and consequently its covering of black soil is not rich, and is incapable of bearing any crops for long continuously. The range of hills spoken of in the previous paragraph divides its lands, and causes its rivers to flow both to the east and west, the Silghí and Gaur falling into the Narbadá, while the Mahánadí, which rises not many miles from the Gaur, but on the northern ridge of the same high land, flows to the north-east until it joins the Son.

Want of roads.

The chief reason for the backward state of the district is the total absence of roads. On coming into the district from the westwards the wildness of the country and its

jungle aspect is striking: the hills are blue, wild, covered with dense scrub jungle, and apparently deserted; through these are nothing but narrow foot-paths, touched on either side by jungle and long grass; and stories of deaths from starvation, tigers, or thirst are numerous. From hunger and thirst in the hot weather there is really some danger, but the accounts of tigers are absurdly exaggerated, for when the immense extent of the country is taken into consideration, the number of deaths from tigers is very small. Still there is sufficient truth in the stories to deter timid travellers from undertaking trips into the interior of Mandla. The local authorities have never had any money to spend in opening out communications. The road fund amounts to only about Rs. 1,000 per annum, and the bulk of that is usually expended in keeping open the communication with Jabalpúr. It is now under contemplation to make the section of the road between Jabalpúr and Ráipúr, and until this is done much cannot be expected from Mandla. Once this road is opened, and trade from the south begins to flow through the district, as it gives every promise of doing, the prosperity of the country must increase. Already even the opening of the Railway to Jabalpúr has given an impetus to Mandla trade, and been marked by a greater influx of carts and traders than has ever before been known.

Hills.

A description of the district would be incomplete without some account of the hills. Of these Chaurádádar in the Maikal range is the highest and most important. Its height is nearly that of Amarkantak, which is given by Major Wroughton as 3,328 feet at the temples, where the source of the Narbadá is said to be, and the hill above these must be from 80 to 100 feet higher, so that the height of Chaurádádar may be computed to be between 3,200 and 3,400 feet above the level of the sea. The plateau comprises about six square miles, overlooking, to the south, the táluka of Lamní, now a portion of the Biláspúr district, and to the north the táluka of Pratápgarh. In the winter months the cold here at nights is intense, and in January and December the thermometer (Fahrenheit) not [illegible] es of frost. So late as April the heat [illegible] of the day. Water is abundant near [illegible] its rise in the plateau, and were it not for its inaccessibility, it would be well suited for a sanitarium, for it is cleared of jungle, and consequently feels the effects of all the cool breezes from whatever quarter they may come. It is not nearly so pretty as the Amarkantak plateau, which is about twelve miles to the east of it, but the latter is in the Rewá country, while Chaurádádar forms part of the Mandla district.

In Sháhpúr, north of the Narbadá, and overlooking the Johilá Nadí—an affluent of the Son—there are some high and very wild hills, covered with sál forests or their remains, and with precipitous descents into the valley of the Johilá, which here flows at an immense depth through rugged hills, occasionally opening out into small basins. This section of the Maikal ghát in Sháhpúr is also a part of the watershed of Eastern and Western India; for the Johilá flows east, and the water from the top of the hill overhanging it flows into the Narbadá, and is carried west to the Gulf of Cambay. The hills here are wild in the extreme, very rugged and inaccessible, with but a small Gond and Baigá population. Out of the numerous small affluents of the Johilá which flow down the northern sides of these hills, the Ganjar and [illegible] are the only ones worthy of mention, and they, not for their size, but for their peculiar falls from the highlands into the valley below, into which they [illegible] by a [illegible] of jumps, as it were, from one plateau on to another. The highest fall [illegible]

sixty feet, and behind this are some vast caves of unkown extent, which are carefully avoided by the people, as being the homes not only of wild beasts, but of evil spirits, who are said to have resided there ever since the time of the Pándavas. All these hills are considered to be especially under the protection of Mahádeva.

The formation of almost all the hills in the Maikal range is laterite.

Mineral products.

Iron-ore is therefore abundant, and the mines near Rámgarh are said to produce the most valuable metal; but in Mowaí, also of the Ráígarh Bichhiá tract, there are many good mines, which supply most of the neighbourhood with axe-heads, ploughshares, &c. Coal has not been discovered in any part of the district, though Dr. Spilsberry* notes that it has been found in the Johilá river near Pálí of Sohágpúr. The course of that river, however, lies for but a short distance within the Mandla district. No other minerals have been discovered.

The geology of the Mandla district presents but little variety; excepting

Geology.

at its southern and eastern confines nearly the whole of its area is covered by overflowing trap. To the south, the formation of the tract of country, on either side of the Banjar, to within a short distance of its junction with the Narbadá, consists of crystalline rocks, but they are not superficial over any wide extent. Eastward of the Banjar valley, though granite, syenite, and limestone frequently appear on the banks of the streams and form the sides of hills, yet almost everywhere, even to the tops of the highest peaks, trap is the uppermost rock, and sometimes the trap is itself covered by laterite. A bed of this formation occupies a considerable area north of the Chilpí Ghát and Rájádhár, interposed, as it were, between the crystalline and trappean rocks.

Mandla has few villages which are worthy of the name of town. Mandla,

Towns and trade.

Bahmaní, and Sháhpurá, whose population is respectively 4,336, 2,179, and 1,497, may be said to be, the two first, the only towns in the Mandla tahsíl, and the last, in the Rámgarh tahsíl. In many villages bázárs are held, but none of these can be said to have any real trade, either export or import. There is a considerable traffic in grain throughout the district, but in Rámgarh it is almost entirely dependent on the foreign traders, who travel through the district with large herds of cattle, and as the people are, to a great extent, dependent on them for a market, they can as a rule pretty well command their own rates—a state of things which would be quite impossible were the country more open and accessible. In Mandla itself there are a few indigenous grain-dealers, as also in the Rámípúr táluka of Rámgarh, and in Sháhpurá, on the borders of the Jabalpúr district, where the people just come within the range of the high prices prevailing now throughout the surrounding country. In Bájág, until lately, there used to be considerable traffic in country cloths brought for barter in exchange for forest products with the wild tribes who inhabit the Maikal gháts.

The climate is throughout the district very variable. There is none of

Climate and rainfall.

the intense heat of Upper India, and the nights as a rule are cool. In Mandla itself it is perhaps hotter than in other parts of the district which are more open, for surrounded as it is by hills, the hot wind blows only in fitful gusts, which prevent the khaskhas tattís working with any continued good effect. Away to the east of

* Journal of the Asiatic Society of Bengal, vol. ix. part 2, p. 901, July to December, 1840.

Rámgarh the hot winds only last a few hours, beginning between eleven and twelve o'clock and ceasing at sunset, seldom blowing with any great force, and not overpoweringly hot. The hottest time in the year is at the break of the monsoon in June, just before the rains commence, and in September, when they cease. The cold weather commences in October or November and lasts till the end of February; but even in March the heat is nothing to speak of, the thermometer generally ranging between 60 and 85 degrees.

During the monsoon the rainfall is heavy, the average measurements being from fifty-six to sixty inches during the season. Rain seldom falls for more than three days without a break, and while the rains last the climate is generally pleasant and variable. Pankhás are not absolutely necessary at nights, as frequently the wind off the river Narbadá comes up very cold; it is, however, considered dangerous to sleep exposed to its ill effects. Storms are frequent, even during the hot weather. Hail is much dreaded all over the district, as the stones are sometimes of such size, and the storm so violent, that whole fields are swept of their crops as clean as if they had been cut, carried, and carefully gleaned. The hailstones in the month of March are sometimes as large as pigeons' eggs; and heaps of these stones, when collected in a shady place, often remain unmelted the whole of the following day.

Disease.

Mandla has, throughout its length and breadth, a very bad name for fever, and not without cause, as the local type is a virulent one, more typhoid than the ordinary kind of fever and ague. It is very fatal in its effects if not properly treated, and does not succumb easily to quinine; strangers are peculiarly subject to it; and the people have a theory that, once cured of a really bad attack, you are free for seven years. Cholera visits the country occasionally, apparently about once in every four or five years. Small-pox is very virulent and fatal; the district can hardly ever be said to be thoroughly free from it, and vaccination having made but little progress, the people suffer greatly.

Population.

No census of the whole district appears to have been taken prior to that of November 1866, nor are there any old settlement records. No comparison therefore can be made in the Mandla tahsíl between the present and former rate of the population. Throughout Rámgarh Captain Wroughton completed his revenue survey in 1842, and in his report the population statistics of each táluka are given. From these it appears that twenty-six years ago the whole population amounted to 41,766 souls. At the time of the last census in 1866 there were 71,621 inhabitants throughout the tahsíl—an increase of some seventy-five per cent.

The population for the whole district is given by the census of 1866 as amounting to 187,699 souls, and of these 127,958 are returned as agriculturists. The average per square mile is only seventy-six, and this alone would seem to be sufficient to account for the very backward state of the district. There is some hope that since this census was taken the population has increased somewhat by foreign immigration, especially during the current year 1869, for the harvests of the two past seasons have been above the average, and consequently, in spite of the high prices ruling for food-grains, the agricultural classes have been prosperous. This has
number of people both from
even from the native state
lately. The following extract from the Census Return of 1866 classifies the population:—

No. of houses......42,506

Males.	Adults..............	54,458	Females. Adults..............	55,703
	Under 14 years...	41,203	Under 14 years...	36,335

Principal Castes.

Caste	Number	Caste	Number
Bráhmans	6,242	Telís	5,524
Rájputs	882	Lodhís	3,546
Kurmís	4,341	Marárs	2,525
Káchhís	2,452	Other castes	23,121
Mehrás	6,456	Dhímars	6,934
Pankás	8,085	Mohammadans	1,403
Básors	2,470	Gonds	87,652
Ahírs	7,829	Baigás	10,388
Lohárs	2,847	Kols	3,550
Baniás, Káyaths, &c.	1,452	Total...	187,699

The original inhabitants of this district are undoubtedly the Gonds and Baigás, who at the present time form the larger share of the population. Next to these the oldest residents may be considered the Bráhman families, some of whom affect to trace back their arrival in Mandla to the time of Jádhava Ráya in Samvat 415 (A.D. 358), though it is much more probable that they settled here in the reigns of Hirde Sáh and Narendra Sáh, from Samvat 1663 to 1788 (A.D. 1606 to 1731). The former of these two kings introduced a number of foreigners into the country, especially a large colony of Lodhís, who settled in the valleys of the Banjar, Motiárí, and Narbadá, gave the name of Hirdenagar to the táluka thus brought into cultivation, and did much, by digging tanks and otherwise, to colonise the best parts of the district. With these exceptions, and that of the Máhto Telí immigration into Rámgarh at a much later period, there is no other trace of the population of the district having been recruited from foreign resources. These Máhtos are without exception the best cultivating class in the Rámgarh tahsíl. They have almost taken possession of the rich táluka of Rámípúr, and brought it into really fair order. They are a thriving, pushing race, a little inclined to be turbulent, but devoted to agriculture. The first pioneers of this class are said to have been brought into Rámgarh some eighty or ninety years ago, but these were only a stray family or two. The bulk of the Máhto emigrants who have settled in Rámípúr must have come in since 1842, for Captain Wroughton then reports that the population there was comprised solely of Gonds and Baigás, and that the cultivation then amounted to 18,500 acres, most of it of the poorest kind, whereas now (1869) there are 28,785 acres cultivated.

Máhto Telís.

These people are Hindús, originally of the Telí caste, and formerly resident at Maihír. Their tradition is that between two hundred and three hundred years ago a Ráthor Telí of that place became disgusted with his hereditary avocation of oil-pressing, and determined to do what he could to raise himself and his people to a better position. As he was a wealthy and influential man, he succeeded in collecting around him a considerable number of followers, who accepted him as their leader, gave up oil-pressing as a profession, and took to cultivation. The other tribes disliked his proceedings. He was sufficiently powerful to hold his own against them, and eventually the then Rájá of Maihír

was persuaded to take the new sect under his protection, raise them above the rank of the common Telís, and allow them to take the name of a Sanskrit word signifying great, which has been corrupted by course of time into "Máhto."

Rájputs.

The Rájputs are but few; they are supposed to be descendants of the hangers-on of the o[illegible] to be mostly of im[illegible] a number of Ráj-Gonds, who ape the manners a[illegible] are often more attentive to [illegible] always wear the Janeú or [illegible] purer descent are frequentl[illegible] and Baigás, none of the other tribes appear to call for separate mention.

Gonds.

In Mandla the Gond race is divided into two classes, which again are subdivided into forty-two different castes or gots. The two classes are the Ráj-Gonds and the Ráwan Bansís. The former is the highest of the two, and shows the advantage of even the spurious civilisation with which it has been brought in contact. They outdo the highest caste Hindús in the matter of purifying themselves, and ape them in all their religious ceremonies. They wear the Janeú or Bráhmanical thread, and consider themselves deeply insulted if compared in status with a Gond. Mr. Hislop* says that they carry their passion for purification so far that they have the faggots with which their food is cooked sprinkled with water before use. They may be said to have benefited by their connection with the Hindús so far that they have certainly given up many of the filthy habits of their own tribe, and if they are a little over-scrupulous in aping the Hindú religion, they are very much the cleaner for it. The Ráwan Bansí tribe is split up into the following castes or gots:—

Marobí.	Kumbará.
Markám.	Dankctí.
Warkará.	A'rmon.
Srí A'm.	Korápá.
Tekam.	Símá.
Dhordá.	A mdan.
Karyam.	Temería.
Warwití.	Darzám.
Partilí.	Kindám.
Sarján.	Korchú.
Chichain.	Kalkú.
Marskolá.	Temirachí.
Sarotá.	A'megá.
Paolí.	Mehrám.
Bhagdyá.	Kurám.
Wuiká.	Nakmá.
Pandú.	

To these may be added the following:—

Aghariá or Mukí.	Barhayá.
Pardhán Patharí or Gugyá.	Bhená.
Dhályá.	Bhiman.
	Ghasiá.

* Papers relating to the Aboriginal Tribes of the Central Provinces, [illegible] 35 [illegible]

These last differ in some slight peculiarities from the Gonds, but undoubtedly belong to the same race. The Pardháns act as bards to the Gonds, and attend at births, deaths, and marriages. The Aghariá is a worker in iron; he frequents the Baigá villages, and acts as blacksmith to the whole community—no light task where the iron-ore has to be dug from the hill, carried to the village forge, smelted, and then worked up to meet the wants of the people. These people may be set down as the laziest and most drunken of all the Gonds.

Appearance.

Mr. Hislop,* no mean authority, describes the Gond of the Nágpúr country thus:—"A little below the average height "of Europeans, and in complexion darker than the "generality of Hindús; bodies well proportioned, but features rather ugly—a "roundish head, distended nostrils, wide mouth, thickish lips, straight black hair, "and scanty beard and mustaches. * * Both hair and features are decidedly "Mongolian." The description agrees very well with the Gonds above the gháts. Their women are as a rule better looking than the men. Gonds' wives are looked upon as so much property, for they are expected to do not only all the household work, but the bulk of the agricultural labour also. It is a common expression among them, when speaking of a well-to-do farmer, to say that he is a man of some substance, having four or five wives; occasionally they have seven, but this is exceptional, and the poor content themselves with one.

In dress the women are usually decent, though they wear only the dhotí and shoulder-cloth of coarse country-made stuffs, white, with a coloured thread border. For ornaments they wear strings of red and white beads, ear-rings of brass wire in coil, and polished zinc bosses; sometimes nose-rings of the same, and anklets and armlets of copper and zinc mixed, or of pewter and zinc. These, with the inevitable "karás" of lac, make up the sum total of their attempts at adornment. Wild as these people are, and scanty as is their dress, they are by no means above a certain amount of vanity, and show that the use of false hair is not confined to their civilised sisters of Europe. On festive occasions they wind long tresses of sheep or goat's wool in their own hair, which is generally worn long, and tied up in a bunch behind, somewhat in the style adopted by European ladies of the present day. They wear no other covering for their heads, but occasionally adorn their hair with small brass coins and glass beads. They are tattooed at an early age, some much more than others, and allow themselves to be put to a considerable amount of pain in the performance. The Pardháns and Dholyás are the people who practise the art of tattooing, and some have quite a local reputation for their skill in the art, and for the successful patterns with which they adorn the bodies of their victims. They usually work with needles, and rub in indigo and gunpowder or saltpetre.

Character.

Wild, uncivilised, and ignorant, the Gonds are among themselves honest, faithful, and trustworthy, courageous in some points, and truthful as regards faults they have committed (as a rule they plead guilty when brought before the courts). As a race they are now well behaved and very amenable to authority, however turbulent they may have been in former days. They occasionally exercise their talents in cattle-lifting, but when the innumerable opportunities which they have are taken into consideration, and the facilities with which crime of this sort might be committed, it seems wonderful that there is not very much

* Papers relating to the Aboriginal Tribes of the Central Provinces, Edn. 1866, p. 1.

more. The Gond in service is exceptionally faithful and obedient to his employer, so much so that he would not hesitate to commit any crime at his orders, and sooner than turn informer would himself die. This description applies only to the really wild Gonds, who have not become contaminated by contact with spurious civilisation, for the domesticated Gond is mean, cringing, cowardly, and as great a liar as any other low class of Indian. Under favourable circumstances Gonds are strong and well proportioned, though slightly built, very expert with the axe, and, though lazy, do not make bad farm servants. They still like strong liquors; but Mr. Hislop's remark* that "their acts of worship invariably end in intoxication" is too sweeping at the present day. Spirits are a necessary part of their religious ceremonies; but drinking to excess appears to be becoming less common among them, and in some parts the Gonds have almost given up the use of spirits and taken to *gur* (unrefined sugar) as a stimulant in its place. This change has been in a manner almost compulsory, for the introduction of the central distillery system, and the enforcement of the prescribed penalties for illicit distillery, for a time rendered it difficult to procure spirits, and afterwards the natural apathy of the Gond and his dislike to over-exertion made him prefer doing without spirits, to travelling a number of miles to the nearest licensed vendor's shop.

Religious ceremonies

The number of their deities seems everywhere to differ. Mr. Hislop says † that he never could get any one man to name more than seven. The best known are Dúládeo, Naráin Deo, Suraj Deo, Mátá Deví, Bará Deo, Khair Mátá, Thákur Deo, and Ghansyám Deo. Besides these the Gond peoples the forests, in which he lives, with spirits of all kinds, most of them vested with the power of inflicting evil, and quite inclined to use their power. To propitiate them he sets up "*páts*" in spots selected either by himself or by his ancestors, and there performs certain rites, generally consisting of small offerings on stated days. These *páts* are sometimes merely a bamboo with a piece of rag tied to the end, a heap of stones, or perhaps only a few pieces of rag tied to the branches of a tree. However, the spirit is supposed to have taken up his abode there, and in consequence, on the occasion of any event of importance happening in the Gond's family, the spirit has his share of the good things going, in the shape of a little spirit, and possibly a fowl sacrificed to him. In Mandla, Thákur Deo is supposed to represent especially the household deity, and to preside over the well-being of the house and farm-yard; he has no special residence, but has the credit of being omnipresent, and is consequently not represented by any image. In Rámgarh too this deity is held in great reverence, but there he is supposed to occupy more than one shape. One village (Játá) in the Sháhpúr táluka is said to be very highly favoured as one of the residences of their deity. Captain Ward was shown there a few links of a roughly-forged chain which the superstition of the people had gifted with the power of voluntary motion; this chain looked very old, and no one could say how long it had been at Játá; it was occasionally found hanging on a ber tree, sometimes on a stone under the tree, and at others in the bed of a neighbouring nálá. At the time of Captain Ward's visit it was on the stone under the tree, from which it was said to have descended four days before. Each of these movements is made the occasion of some petty sacrifice, of which the attendant Baigá priest reaps the benefit, so that

* Papers relating to the Aboriginal Tribes of the Central Provinces, Edn. 1866, p. 1.
† *Ibid*, p. 11

it is of course to his advantage to work on the credulity of the Gonds; he does not, however, appear to abuse his power, as these movements only occur about once in four months, so that the Gonds can hardly complain of being priest-ridden to any extent. None of the people will touch the chain in which they suppose the deity to be incorporated. In the táluka of Sháhpúr there are several places where Gond deities are said to reside, and the wild rugged nature of the country, with its hills rent into vast chasms by volcanic action in former periods, and full of vast caverns and passages, apparently running deep into the bowels of the earth, is quite sufficient to persuade a superstitious creature like the Gond that it must be the very home of deities and evil spirits. Throughout the greater part of Rámgarh, and also in parts of Mandla, Ghansyám Deo is held in great reverence, and about one hundred yards from each village where he is in favour a small hut is built for him. It is generally of the rudest material, with little attempt at ornamentation. A bamboo, with a red or yellow rag tied to the end, is planted in one corner, an old withered garland or two is hung up, and a few blocks of rough stone, some smeared with vermilion, are strewn about the place, which is thus especially dedicated to Ghansyám Deo. He is considered the protector of the corps, and in the month of Kártik (November) the whole village assembles at his shrine to worship him; sacrifices of fowls and spirits, or a pig occasionally, according to the size of the village, are offered, and Ghansyám is said to descend upon the head of one of the worshippers, who is suddenly seized with a kind of fit, and after staggering about for a little, rushes off into the wildest jungles, where, the popular theory is, if not pursued and brought back, he would inevitably die of starvation, a raving lunatic; for, as it is, after being brought back by one or two men, who are sent after him, he does not recover his senses for one or two days. The idea is that one man is thus singled out as a scape-goat for the sins of the rest of the village.

Small-pox and cholera.

Small-pox is worshipped under the name of "Mátá Deví," and cholera under that of "Marí." They try to ward off the anger of these evil spirits, as they consider them, by sacrifices, and by thoroughly cleaning their villages, and transferring the sweepings across their own boundary into some road or travelled track. Their idea is that unless the disease is thus communicated to some passer-by, who will take it on to the next village, it will not leave them. For this reason they decline throwing the sweepings into a jungle, as no one passes that way, and consequently the benefit of the sweeping is lost. Bará Deo and Dúlá Deo are also favourites among the people, and have a considerable amount of attention paid them; while Súraj Deo, Naráin Deo, and the others are more or less neglected in Mandla, where religious ceremonies are never carried to any very high pitch. The priests of the tribe are the Baigás, and as these people seem to belong to a different stock from the Gonds, they will be described separately.

Marriage.

Some of the Gond ceremonies are peculiar. Thus they have seven different kinds of marriages, some much more binding than others, but all supposed to contain a sufficient quantum of matrimonial sanctity about them. The first and the surest is the Byáh Shádí. When a Gond wants to marry his daughter, he first looks for a husband among his sister's children, as it is considered the proper thing for first-cousins to marry whenever such an arrangement is possible; though, strange to say, the rule is only thought absolutely binding where the brother's child happens to be a girl, and the sister's a boy. Even in the opposite case,

however, it is very generally done, as by so providing for a relation for life, the man is said to have performed a very right and proper act. Another reason is that less expense is entailed in marrying a relation than the daughter of a stranger, who is apt to be more exacting. Among the poorer classes who can offer no money as a dower, the bridegroom serves the bride's father for periods varying from seven or eight months to three years, or sometimes more, according to arrangements made by the parents. When the children are ten or twelve years old only, a committee of the village elders is generally held, and the term of the apprenticeship decided; the term of service being usually somewhat longer when the youth is serving his uncle for his cousin, as relations are supposed not to exact so much work from the "Lamjiná." The youth lives in one of the outhouses, and has to perform all the menial work of the household, both in the house and in the field. During his period of probation he is forbidden to hold any intercourse with the girl. This is called Lamjiná Shádí. Another description of marriage is when the woman makes her own match, and declining the husband provided for her by her relatives, runs away with the man of her choice; this is called the marriage "Ba ikhtiyárí aurat," or of the woman's own will. A case of this sort seldom happens. It is, [illegible] to [illegible] in [illegible] ngo matters to the satisfact[illegible] rriage is another called "Shádí Bandhoní," or compulsory marriage. Even after the girl has run away from her father's house, and taken up her residence in the house of the man of her choice, it is quite allowable for the man she has deserted to assert his rights to her person by carrying her off by force; in fact not only is this right allowed to the deserted lover, but any one of [illegible] keep her himself, if he has the [illegible] of her captor, carefully watched, until she finds it is useless to attempt to resist, and gives in. Occasionally where the girl has made what is considered an objectionable match with a poor man, who has few friends, abductions of this sort are successfully carried out; but as a rule they are not attempted. The "Shádí Baitho" is for the very poorest people, or girls with no relations. In the latter case she selects some man of her acquaintance, and going to his house takes up her abode there. He signifies his acceptance by putting on her arms the bangles or "chúrís," and giving a small feast to the village elders. Sometimes he objects, if the woman is useless or of bad character; but he gets little redress from the elders; and unless he can induce some other man to [illegible]

quite sufficiently worldly-wise to choose for their keepers men fairly well-to-do.

Widow marriage.

Widows are expected to remarry, and the Gond customs provide for their remarriage in two ways—the "Chúriá Pahanná Shádí," and the "Karí Shádí." The first consists simply in the woman proceeding to the house of the man she has agreed to live with after her husband's death. The other is where the younger brother marries his elder brother's widow, which he is expected to do by the custom of the tribe, unless the widow should insist upon making some other arrangement for herself. The ceremony in both of these cases consists simply of a presentation of bangles by the husband to the wife, and of a feast to the village elders. Elder

brothers are not allowed to marry the widows of their younger brothers. The only limit to the number of wives a Gond may have is his power of supporting them.

Ceremonies after death.

Cremation is considered the most honourable mode of disposing of the dead, but being expensive, is very seldom resorted to, except in the cases of the elders of the tribe. The rule is that, if possible, men over fifty should be burned; but as these wild tribes have no means of telling the ages of their friends, it results that all old men are burned. Women are always buried. Formerly the Gonds used to bury their dead in the houses in which they died, just deep enough to prevent their being dug up again by the dogs; now they have generally some place set apart as a burial-ground near the village. Their funeral ceremonies are very few; the grave is dug so that the head shall lie to the south and the feet to the north; the idea being that the deceased has gone to the home of the deities, which is supposed to be somewhere in the north; but the Gonds do not appear to have any real theory as regards an after-life, or the immortality of the soul. They seem to consider that man is born to live a certain number of years on the earth, and having fulfilled his time to disappear. When the father of a family dies his spirit is supposed to haunt the house in which he lived until it is laid. The ceremony for this purpose may be gone through apparently at any time after death from one month to a year and a half, or even to two years. During that period the spirit of the deceased is the only object of worship in the house. A share of the daily food is set aside for him, and he is supposed to remain in the house and watch over its inmates. After his funeral, when, if the relatives can afford it, they clothe the corpse in a new dress, a little turmeric and a pice is tied up in a cloth, and suspended by the Baigá to one of the beams of the house; there it remains until the time comes to lay the spirit, which is done by the Baigá removing the cloth, and offering it, with a portion of the flesh of a goat or a pig, to the god of the village; a feast is given to the relations and elders, and the ceremony is complete.

Baigás.

The Baigás are the acknowledged superiors of the Gond races, being their priests and their authorities in all points of religious observance. The decision of the Baigá in a boundary dispute is almost always accepted as final, and from this right as children of the soil, and arbiters of the land belonging to each village, they are said to have derived their title of Bhúmiá, the Sanscrit word "Bhúmi" meaning the earth. In the Mandla district the two words Bhúmiá and Baigá are certainly synonymous and interchangeable. In language the Baigás differ entirely from the Gond, their vocabulary consisting almost altogether of Hindí words. They belong to three sects or castes—the Binjwár or Bichwár, the Mundíyá and the Bhirontiyá—each of which is subdivided into seven other classes as follows:—

1. Marábí.
2. Markám.
3. Umariá.
4. Subharyá.
5. Chulpuryá.
6. Kusyár.
7. Barharyá.

The Binjwárs are said to be the highest caste, and from these chiefly the priests of the tribe and of the Gonds are derived. They live quite distinct from any other race, and though nominally often in the same village as Gonds, the Baigá settlement is usually at some little distance from the Gond quarter—often on the very top of a high hill over the latter.

In physical appearance the Baigás differ so much as almost to defy description. One sect—the Mundiyá—is known by the head being shaven all but one lock. The Binjwárs on the other hand wear their hair long, never cutting it, and tie it up in a knot behind; so do the Bhirontiyás. In stature some are taller than Gonds, but as a rule they are all very much below the average height of Europeans. The Baigás to the eastwards, on the Maikal range, are much finer specimens of humanity than those near Mandla. In habits too they are superior, being a fine manly race, and better looking than their brethren near Mandla. They have not the flat head and nose and receding forehead so common among the Gonds; the head is longer, the features more aquiline, and the hands are peculiarly small. Some among them have, however, all the types of low civilisation—flat heads, thick lips, and distended nostrils; but on the whole the appearance of these Baigás of the Eastern Gháts is striking, as compared with that of other wild tribes.

Physical appearance.

In character too they differ much from the more degenerate aboriginal races. Fearless, trustworthy, independent, ready enough to give their opinion, and very willing to assist, they manage their communities in a way deserving of high praise. Social crimes, such as abduction of women, are more or less prevalent among them, but these cases are always decided by the village elders, generally to the satisfaction of all parties. Thefts among each other seem unknown, except perhaps in years of scarcity, when it is not uncommon for a man to help himself to grain from his neighbour's field; but self-preservation is held to be the first law of nature, and the elders do not punish these offences very severely. Of slight wiry build, they are very hardy, extremely active, and first-rate sportsmen. Cunning in making traps and pitfalls, and capital shots with their small bows and arrows, they soon clear the whole country of game; persevering to a degree, they never leave the track of blood; and the poison on their arrows is so deadly to the animal struck, that sooner or later it is certain to die. Unarmed, save with the axe, they wander about the wildest jungles; and the speed with which they fly up a tree on any alarm of tigers is wonderful; yet the courageous way in which they stand by each other, on an emergency, shows that they are by no means wanting in boldness. Their skill in the use of the axe is extraordinary, and they often knock over small deer, hares, and peacocks with it. It is indeed by no means rare to see panthers brought in either speared, or knocked on the head with the axe. Their capabilities of standing fatigue and privation are remarkable. On their hunting expeditions, which sometimes last three or four days, they subsist almost entirely either on what they kill, or, if unsuccessful, on roots and fruits found in the forests. When they are preparing a hill side for their dáhya cultivation, from morning till night in the hottest weather the ring of their axes is incessant, and even this is followed by harder work still, when they set to work dragging the logs into proper position. Even when occupied with his fields, the love of field-sports seems inherent in the Baigá, and in the rains, when he has little else to do, he and his companions amuse themselves with running down sámbar and spotted deer with their dogs, following them into the water, and killing them with their axes when brought to bay.

Character.

Their dress is as scanty as it well can be—in the hot weather certainly not sufficient for decency, consisting of the very smallest rag round the loins in the shape of a

Dress.

"langoti." This is supplemented in the cold season with a cloth worn crosswise over the shoulders and chest. The women dress decently, and are like the Gonds in appearance, wearing much the same ornaments. Both sexes affect strings of red and white beads, but the males leave them off when they are married. A very favourite ornament among them is the rupee, and to the east the fortunate possessor of so large a coin generally wears it round his neck. The women are all tattooed, and, like the Gonds, they wear bunches of wool tied up in their own hair. They are no cleaner than their neighbours, neither sex affecting the use of cold water any more than can be helped.

Religious ceremonies.

In their religious ceremonies they much resemble the Gonds, reverencing the same gods, but adding to them as the chief object of worship the mother earth, "Máí Dharitrí." Thákur Deo is supposed to have special charge of the village, and is honoured accordingly. But the Baigás have a great belief in the spirits which are supposed to haunt the forests; and in the localities which are more especially the homes of these spirits, *"páts"* are set up, each under the charge of an appointed Baigá. There appears to be no especial rule regarding the institution of a *pát*. Sometimes it is the place where a man has been killed by a tiger or a snake; sometimes no reason whatever is given for the selection. In connection with these *páts* they have a peculiar ceremony for laying the spirit of a man killed by a tiger. Until it is gone through neither Gond nor Baigá will go into the jungle if he can help it, as they say that not only does the spirit of the dead man walk, but the tiger is also possessed for the nonce with an additional spirit of evil, which increases his powers of intelligence and ferocity, rendering him more formidable than usual, and more eager to pursue his natural enemy—man. Some of the Baigás are supposed to be gifted with great powers of witchcraft, and it is common for a Baigá medicine-man to be called in to bewitch the tigers, and so prevent their carrying off the village cattle. The Gonds thoroughly believe in the powers of these men. Their other religious ceremonies are mostly the same as those of the Gonds; and at marriages, deaths, and births, much the same rites are observed.

Sites and communities.

The Baigás take considerable care in selecting the sites for their villages, which are usually located on the southern side of a hill, and on rising ground, a little above where their supply of water is taken from. They are generally sufficiently elevated for the square, in which they are arranged, to be naturally well drained; and the women are expected to keep it clean. In the middle a heap of firewood is piled up, round which the village elders assemble if there is work to be done. Buried as they are in the heart of the jungles, these villages are very difficult to find, for one may be on the top of a high hill, and the next is low down in the valley. The manner in which their village communities are regulated is really remarkable; and it is impossible not to admire their wild and independent spirit. They do not hide themselves in the jungles from any fear of man, but simply because they prefer the wild life, free from restraint, to any more civilised state.

Dáhya cultivation.

As the dáhya cultivation covers a large area in this district, it must be prominently mentioned. With no other instrument of agriculture but their axe, and a small sickle ("hansyá"), it is astonishing to see the extent of clearing that one village of Baigás makes on the sides of the hills on which their village is located. Until lately it was their habit to select the spots for their dáhyas with an utter

disregard for all the rules of forest conservancy. In the cold weather months they cut down sufficient wood to cover pretty closely the whole of the area they mean to bring under cultivation. In May and June, just before the setting in of the rains, this wood and the brushwood into which it has fallen, are set on [illegible] may be seen raking up the ashes, [illegible] field. This is done either with [illegible] there is a superstratum of about [illegible] hese ashes they sow kodo (*paspalum frumentaceum*), kutkí, and occasionally a poor specimen of rice called here "baigáná." Owing to their position on the side of a hill, the ashes are cut up into furrows by the action of the rains, and often much of the seed must be washed away altogether, but sufficient seems to remain for the Baigás' wants. When sown the field is fenced round very roughly and strongly, small trees being felled so as to fall one on to the other. The interstices are then filled in with bamboos, and the boughs are carefully interlaced, so that not even the smallest kind of deer can effect an entrance. In addition to this, where there is any danger of the crops being eaten up by buffaloes or bison, which push through any ordinary fence, the Baigás bury a line of broad-bladed spears, called "damsás," in the ground, at about the spot where these beasts would land if they jumped the fence; they then watch [illegible] site side give a series of yell [illegible] the fence. Generally more [illegible] spot; the rest, once started, make straight away, and never visit that field again. In the fences round these "bemars," as these patches of cultivation are called, are usually two or three cunningly-contrived traps for small deer, and several nooses for peacocks, hares, &c.; these the Baigá carefully examines every morning, and great is his delight when occasionally he finds a panther crushed under one of the traps.

One of these "bemars" lasts the Baigá at the outside three years. He usually leaves sufficient wood on the ground the first season to last for a second season's burning. The third year, if by chance he should make up his mind to stick to one field for so long, his labour is much enhanced, as he has to cut and drag the requisite wood for some little distance, and lay it over his fields. In addition to this, the outturn of the crops falls off every year, so that altogether he has every inducement to change the *locale* of his cultivation, and, where no restriction has been put on his movements, as a rule he does so.

It takes six or seven years before one of these old "bemars" is sufficiently covered with wood again to make it worth the Baigá's while to cultivate it a second time. In three years it is probably covered with densly-covered brushwood; but this, if burnt, leaves so little ash that it has to be largely supplemented with timber, and as this has been previously cut all round the clearing, it becomes a work of supererogation to take up one of these old plots before the wood is well grown again, when other and more suitable land is available.

The ordinary cultivation in Mandla does not differ from that prevailing in the Province generally, and therefore needs no special notice.

History

It was only three centuries ago that Mandla became known as the chief seat of the Gond kingdom. Prior to that it formed but an insignificant part of the country known as

Gondwána. According to Sir W. Sleeman* the Garhá Mandla dynasty first became powerful in the reign of Sangrám Sá, who before his death in A.D. 1530 had extended his dominion over fifty-two "garhs" or provinces, comprising the present districts of Mandla, Jabalpúr, Damoh, Ságár, Narsinghpúr, Seoní, and part of Hoshangábád, and the principality of Bhopál. Mandla itself seems, however, to have been added to the dominions of the Gondwána princes by Gopál Sá as early as A.D. 634, and then it was that the whole kingdom became first known as Garhá Mandla. To give even a brief history of this dynasty would be impossible here. Their names and the dates of their probable accession to the throne, as given by Sir W. Sleeman, are shown in the following list:—

No.	Name	Years.
1.	Jadhava Ráya An: Sam 415, reigned	5†
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13.	Rámchandra	13
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15.	Harihar Dhvaja	17
16.	Krishna Deva	14
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18.	Mahá Sinha	23
19.	Durjan Mall	19
20.	Jaskarna	36
21.	Pratápáditya	24
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23.	Mandhar Sinha	29
24.	Govind Sinha	25
25.	Rámchandra	21
26.	Karna	16
27.	Ratan Sen	21
28.	Kamal Nayana	30
29.	Bír Sinha or (Vírsinha)	7
30.	Narhar Deva	26
31.	Tribhuvan Ráya	28
32.	Prithví Ráya	21
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37.	Tárachandra	34
38.	Udaya Sinha	15
39.	Bhím Mitra	16
40.	Bhawání Dás	12
41.	Siva Sinha	26
42.	Harináráyan	6
43.	Sabal Sinha	29
44.	Ráj Sinha	31
45.	Dádí Ráya	37
46.	Gorakh Dás ‡	26
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51.	Chandra Sá, his paternal uncle	12
52.	Madhukar Sá, his son	20
53.	Prem Náráyan, ditto	11
54.	Hirde Sá	71
55.	Chhatra Sá	7
56.	Kesrí Sá	3
57.	Narendra Sá	44 or 54
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The names, from that of Jádhava Ráya, the first, down to Prem Sá, the fifty-third on the list, were found engraved in Sanskrit on a stone in the temple at Rámnagar, which was built, it is said, by the son of the latter prince. Though the history of Gondwána prior to the accession of Jádhava Ráya is more or less shadowy and uncertain, it seems at least highly probable that he received the kingdom from his father-in-law, the Gond rájá Nágdeva, about Samvat 415, or A.D. 358, and that while with the latter passed away the old Gond dynasty, in the person of Jádhava Ráya, there commenced the long line of Gond-Rájput sovereigns, who ruled for a period of 1,400 years. The story regarding the end of the original Gond rulers, and the succession of the Rájput Jádhava Ráya, as told by Sir W. Sleeman, is as follows:—Jádhava Ráya while in the service of one of the Haihai-Bansí rulers dreamed that he should one day receive sovereign power. A certain holy Bráhman interpreting his dream advised him to enter the service of the Gond rájá Nágdeva (also called Dháru Sá), which he did, and eventually married the old rájá's daughter and only child. Nágdeva finding himself sinking, and having no hope of an heir to his throne, determined to appeal to heaven to choose one for him, and on an occasion of great solemnity, Jádhava Ráya was unmistakeably pointed out by the gods as his successor. On ascending the throne, Jádhava Ráya made the Bráhman, Sarbhí Páthak, his prime minister, and while the descendants of the one reigned from A.D. 358 down to the time of the Ságar conquest in A.D. 1781, the descendants of the other discharged the duties of prime minister for the same long period. After Sangrám Sá, who has already been mentioned as the founder of the Gond power on a large scale, there is little worthy of record until we come, in the year 1560, to the regency of Rání Durgávatí, widow of Dalpat Sá. "Of all the sovereigns "of this dynasty," says Sir W. Sleeman, "she lives most in the grateful recol-"lection of the people; she carried out many highly useful works in different "parts of her kingdom, and one of the large reservoirs near Jabalpúr is still "called the 'Rání Táláo,'" in memory of her. During the fifteen years of her regency she did much for the country, and won the hearts of the people, while her end was as noble and devoted as her life had been useful.

In 1564* A'saf Khán, the imperial viceroy at Kara Mánikpúr on the Ganges, invaded the Gondwána kingdom at the head of a considerable force. The queen regent met him near the fort of Singaurgarh (in the Jabalpúr district), whence, having been defeated, she retired upon Garhá, and again towards Mandla, where she took up a strong position in a narrow defile. A'saf Khán, who could not bring up his artillery, was here repulsed with loss, but on the following day the battle was renewed, and by that time the guns had come up, and the queen was compelled to give way. Mounted on an elephant, she refused to retire, though she was severely wounded, until her troops had time to recover the shock of the first discharge of artillery, and notwithstanding that she had received an arrow-wound in her eye, bravely defended the pass in person. But by an extraordinary coincidence the river in the rear of her position, which had been nearly dry a few hours before the action commenced, began suddenly to rise, and soon became unfordable. Finding her plan of retreat thus frustrated, and seeing her troops give way, she snatched a dagger from her elephant-driver and plunged it into her bosom. A'saf Khán acquired an immense booty, including, it is said, more than a thousand elephants. He was so elated with his success that he determined to become an independent prince, and actually maintained some show of independence for a few years, when he

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* Compare Briggs' Farishta, Edn. 1829, vol. ii. pp. 217, 218.

was pardoned,* and returned to his allegiance. On his departure the dominion reared up by Sangrám Sá received its first serious shock in the loss of ten districts (afterwards formed into the state of Bhopál), which were ceded to the Emperor Akbar, to obtain his recognition of the succession of Chandra Sá, the brother of Dalpat Sá. Thenceforward, until the Moghal empire lost its prestige, the princes of this line seem to have admitted their subjection to the imperial power, for we find the next two of them visiting Delhi to pay their respects to the Emperor. In the reign of Prem Náráyan, the grandson of Chandra Sá, occurred the Bundelá invasion, conducted by Jújhár Singh, rájá of Orchhá, which is remarkable as the first of those encroachments by neighbouring princes which by degrees sapped away the strength of the Garhá Mandla kingdom. Prem Náráyan took refuge from the invading army in the castle of Chaurágarh, in the Narsinghpúr district, but he was treacherously assassinated, and the fort fell. His successor Hirde Sá repulsed the Bundelás and re-established his power by the aid of the Mohammadan chief of Bhopál, to obtain which, however, he had to cede territory containing 300 villages. After this Hirde Sá had a long and prosperous reign, during which he constructed, among other works of utility, the Gangá Ságar—a fine piece of water near Garhá. An inscription on a stone at Rámnagar, made in his reign, bears the date Samvat 1724, or A.D. 1667. Again, in the reign of his great grandson Narendra Sá the Garhá Mandla territories suffered serious diminution. The young prince, opposed by his cousin Pahár Singh, had to obtain the recognition of the Emperor by the cession of the four districts of Dhámoní, Garhá Kotá, and Sháhgarh (in the modern Ságar), and Mariá Doh (in the modern Damoh). Even after Pahár Singh's death, his sons, obtaining for the first time in Mandla history Maráthá aid, kept up the family feuds, and though they were eventually defeated and killed, the struggle cost Narendra Sá great part of his dominions, which he was obliged to cede to neighbouring princes to buy their aid. He thus lost the country forming the modern district of Seoní to Bakht Buland, the celebrated ruler who had raised the Gond chiefship of Deogarh to the rank of a powerful principality; while to Chhatra Sál, the equally well known Bundelá rájá, who made Panná a formidable power, he ceded the western and the southern portions of Ságar and the southern portion of Damoh, the northern parts of both districts having already passed out of his hands into those of the Emperor. He died in 1731, leaving to his son Máháráj Sá only twenty-nine of the fifty-two districts which had composed the Mandla dominions in the reign of Sangrám Sá. In 1742 the Peshwá invaded the country, and after defeating and killing Maháráj Sá, placed his son Seo Ráj Sá on the throne, on condition that he should pay four lákhs of rupees a year as "chauth" or tribute of one-fourth. "By this dreadful invasion of the Peshwá," writes Sleeman, "the whole country east of Jabalpúr was made waste and depopulate,† and has never since recovered." The day of the Maráthás had now come, and the Peshwá was followed by the Bhonslá Rájá of Nágpúr, who annexed the districts which had anciently comprised the whole of the dominions of the the Haihai-Bansí sovereigns of Lánjí, and now form part of the modern districts of Mandla, Bálághát, and Bhandára. The next loss of territory occurred on the accession of Nizám Sá, about A.D. 1749, when the succession being disputed, the three districts which were afterwards known as the "Panj Mahál" of Deorí, lying in the north of the Narsinghpúr and the south of the

* Briggs' Farishta, Edn. 1829, vol. ii. p. 225.
† Journal of the Asiatic Society of Bengal, vol. vi. p. 636.

Ságar districts, were ceded to the Peshwá, who had now replaced the Emperor as paramount power, in return for his recognition. Thenceforward the Garhá Mandla kingdom lay entirely at the mercy of the semi-independent rulers of Ságar, who represented the Peshwá in this part of the country, until in 1781 the last of the Gond-Rájput line was deposed, and his territories were added to the Ságar principality. The country was ruled from Ságar for eighteen years. Only one of the Ságar chiefs, Vásudeva Pandit, has left any mark on the district, and of him it is said that, in a few months, he did more towards the ruin of Mandla than either internal dissensions or the raids of the Pindhárís would have effected in as many years. In 1799 Mandla was annexed by the Bhonslá rájás of Nágpúr, and during the period of eighteen years which followed, the town of Mandla was fortified against the Pindharís, who, though they freely pillaged the rest of the country, never succeeded in plundering the town itself. In A.D. 1818 Mandla was transferred to the British,* and the Maráthá garrison in the fort making a difficulty about the surrender, a force under General Marshall marched against it, and on the 24th March 1818 it was taken by assault. The first year of British rule was marked by a severe famine, and the first outbreak of cholera ever known in the country, which commenced some days only after its occupation by our troops. At the commencement of the mutiny in 1857 the chiefs of Rámg[illegible] [illegible] the mutineers, for which, when order was [illegible] to Rewá, and the estates of Rámgarh and S[illegible] 1858, after some further unsuccessful attempts at mutiny, British administration was firmly established at Mandla; and on further inquiry it turned out that the people themselves had been little disaffected,—the Gonds, whose ideas of English rule were indistinct, having followed their respective chiefs with the unquestioning faithfulness which with them is a second nature.

The imperial revenues of the district as it now stands are as follows:—

Land	Rs.	56,516
Excise	„	15,654
Assessed taxes	„	4,206
Forests	„	7,193
Stamps	„	5,073
Miscellaneous	„	502
Total	Rs.	89,114

Administration.

The administration is conducted by a Deputy Commissioner, a Civil Surgeon, and an Extra-Assistant Commissioner at head-quarters, with Tahsíldárs or Sub-Collectors exercising judicial powers at Rámgarh and Mandla. The police force consists of [illegible] of all ranks, under a District Superintendent, aided by two Inspectors. T[illegible] have station-houses at Mandla, Pindrai, Naráinganj, Rámgarh, Sháhpurá, Selwárá, besides ten outposts.

Conclusion.

Without increased population the state of the country and people remain very backward; but the increase be very gradual, as the surrounding [illegible] too thinly populated to spare people for an immigration on any [illegible] Much of this backwardness may be safely attributed to the [illegible] Mandla, and the ignorance entertained by the population of the [illegible] advantages. On the principle of *omne ignotum pro terribili*, the [illegible]

* Aitchison's Treaties, vol. iii. p 109.

is supposed to be a wild and dense jungle, surrounded by impenetrable hills, and guarded by numberless wild beasts, instead of being known as a series of magnificent valleys, watered by streams which, never dry, offer unusual opportunities of irrigation, and rich prairies of black soil, capable of producing anything. The present inhabitants may be said to be, if not well off, at least well satisfied with their condition. Having once faced the hills with which Mandla is surrounded, they have now no wish to leave the fertile spots where they are settled. There is yet but little accumulated capital in the country, and with the exception of the "Hawelí" lands round Mandla, it is still in a state of transition; but as the new road opens it up, and the people acquire enlarged markets for their goods, their prosperity cannot but increase, and the time may come when Mandla under British rule will recover the position and wealth which it gained by centuries of fostering care from its native princes, and lost by a few decades of Maráthá oppression.

MANDLA—The south-western revenue subdivision or tahsíl in the district of the same name, having an area of 2,215 square miles, with 920 villages, and a population of 130,929 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 46,991.

MANDLA—The principal town of the district of the same name, situated in latitude 22° 43′, and longitude 80° 35′, at an elevation of 1,770 feet. It is 59 miles south-east from Jabalpúr, 635 north-east from Bombay, and 135 north-north-east from Nágpúr. The town is naturally one of some strength, being surrounded on three sides by the Narbadá. It now contains a population of about 5,000, and the number of houses is estimated at 1,200. Of these some 50 only are built of stone or brick, about 150 are made of mud, and the remainder of "wattle and daub." The town was made the seat of his government by Rájá Narendra Sá, the fifty-seventh rájá of the Garhá Mandla line, in 1680. He erected a fort on a piece of ground having the river on three sides, and separated from the town by a deep ditch. Within the fort he built a large palace. He also constructed a temple, a ghát, and several houses for his followers. About A.D. 1739 Mandla was taken by the Peshwá, Bálájí Bájí Ráo, who named the gate on the Jabalpúr road, where he entered the town, the "Fateh Darwáza." The Maráthás built a wall with bastions and gates on the side of the town not protected by the river, and otherwise strengthened the place. In 1818, when it was taken by General Marshall, the fort and palace were found in a very dilapidated state, and were partially destroyed. The streets of the town are narrow, but from a distance the temples and gháts give the place a picturesque appearance. Of the latter there are as many as thirty-seven on the banks of the Narbadá, the earliest built in 1680, and the latest in 1858. The trade of the town is inconsiderable. The only manufacture is one of so-called "bell-metal" vessels, made of an alloy of zinc and copper.

MANDLADAI′—A hill in the Seoní district, about twenty miles to the north-east of Seoní. It has an elevation of 2,500 feet above the sea, but is difficult of access.

MANDU MAHAL SIRGIRA′—A small chiefship attached to the Sambalpúr district, situated to the south-west of Báísí. It consists of four villages only, and the area is not more than six square miles. The population is computed at 1,005 souls, of the agricultural classes, viz. Gonds, Khonds, Sáonrás, and Binjháls (Binjwárs). Rice, as elsewhere in the Sambalpúr district, is the staple agricultural product. The principal village is Sirgirá, the population of which is 577 souls.

MA'NGRU'L—A village in the Chándá district, lying twenty miles south-west of Brahmapurí, on the eastern side of the Perzágarh range. It possesses a very fine irrigation-reservoir, and is picturesquely situated.

MANIA'RI'—A stream in the Biláspúr district, which has its rise in the Lormí hills, and flowing south and west past the towns of Lormí, Bijápúr, and Takhtpúr, forms, for a greater portion of its course, the boundary line between the Mungelí and Biláspúr parganas. After a circuitous course of some seventy miles it falls into the Seonáth river in the Tarengá táluka. It has a wide straggling bed, but, except at intervals in the rains, contains no volume of water. In the hot and cold weather months many parts of its channel are quite dry, while in other places there are reaches of water, which are utilised for purposes of irrigation.

MARIA'DOH—A village and fort, prettily situated on a pool of the Jogídábár nálá, about ten miles north of Hattá, in the Damoh district. The fort was built by the Bundelá rájás of Charkhárí, to whom, until 1860, the place belonged. It was then made over to the British in exchange for some territory in the Hamírpúr district. There is a building still standing in the fort called the "Báradarí," where the Charkhárí rájás used to live when they visited Mariádoh, and not far from the village is their game-preserve or "ramná." A good deal of coarse cloth is manufactured in the village, which contains a police station-house, a district post-office, and a village school.

MA'RKANDI'—A village in the Chándá district, situated on the left bank of the Waingangá, three miles north-north-west of Chámursí. It contains twenty-five houses only, and derives its name from a beautiful group of temples which stand on a high bluff overlooking the river. Here the waters of the Waingangá flowing south suddenly change their course, and roll backwards to the north, then sweeping round in a wide curve they resume their progress. The Márkandí group comprises a monastery, and is enclosed in a quadrangle, with entrances from the river front and the two sides, while along the rear side runs a row of cells facing the Waingangá. The buildings themselves are of great antiquity, but much of the rich carving which adorns the centre temple is of comparatively recent date. Its apex has fallen, and some of the stones on the top are twisted round, overlapping the base, so as to give the idea that at any moment they may come crashing down; but it is stated that they have hung thus for two generations. Formerly a broad flight of steps led from the front to the river's bed, but much now has been swept away. The monastery is constructed of a purple stone, obtained from rocky islets in the Waingangá. Among the ancient sculptures are several of warriors with sword or battle-axe, and bow and arrows. The best of these is about three feet high, and displays a soldier with a short, straight sword in his right hand, and in his left a long bow, while at his back he carries a quiver full of arrows. All the warriors have anklets. The more modern carving is of rare excellence, covering every inch of space on the centre temple, and consisting mainly of human figures about two feet high, which appear to represent scenes in a continuous tale. The village is said to have been founded as early as the fourteenth century (of the Christian era) by Vyankat Ráo, a Gond chief of Arpalli. It is now subject to yearly inundation, and in consequence few will reside here. A fair is held annually near the monastery in February, but the attendance of late years has not been large. Good stone for mills is found in the islets of the Waingangá close to Márkandí, and is worked up by the Chámursí masons.

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MA'RU'—A small town in the Bilúspúr district, situated twenty miles south-west of Bilúspúr. It is said to have been founded about three hundred years ago by a brother of the then ruler of Ratanpúr. It was protected by a large earthwork and ditch, the former of which is nearly level with the ground, but the latter, forty feet wide, still remains. The present population amounts to about 1,500 souls. A well-attended weekly market is held here.

MA'TI'N—A chiefship to the north of the Biláspúr district, containing forty villages, with an area of 569 square miles. The population by the last census amounted to 2,760 souls only, giving the low average rate of four to the square mile. The estate lies entirely in the hill country, and is infested by wild elephants, which until lately almost entirely prevented cultivation. A "khedá" was established a few years ago, which has now been transferred to fresh ground, after having materially diminished the herds. The chief is of the Kanwar caste.

MA'TI'N DEVA—A sacred hill near Mátín, in the Biláspúr district.

MÀU—A tract of country in the Bálághát district. It appears to have been settled some thirty or forty years ago by Ponwárs from the Waingangá valley, under the enterprising management of the grantee, Lachhman Náik, and is now the most flourishing portion of the Bálághát highlands.

MÀU—A village in the Bálághát district, well situated on high and well-drained ground, in the centre of the extensive estate of the same name. It is about thirty-six miles to the north of Búrhá, and five miles from the Waingangá. There is a police outpost here.

MAUNDA' (MOHODA')—A town in the Nágpúr district, situated on the eastern bank of the Kanhán, half way between Nágpúr and Bhandára. The surrounding estate belongs to Yaswant Ráo Gujar, who has a fort in the town, which also contains a large market-place and a good main street. There are here a government school-house and a police station. The population, great part of which is employed in the cotton-cloth manufacture, amounts to 3,148 souls.

MHESA'—A village in the Chándá district, situated three miles west-south-west of Segáon, and possessing a fine irrigation-reservoir.

MIRKALLU'—A block of forest forming part of that described under "Ahírí" in the Chándá district.

MOHA'RI'—A town in the Bhandára district, situated on an affluent of the Sur river, about ten miles due north of Bhandára. The population amounts to 7,622 souls, and there is a considerable trade in the cotton-cloth manufactures of the town, which are well known and esteemed in the country round. There is also some trade in grain. The watch and ward and conservancy are provided from the town duties; and the town is kept fairly clean. It is considered healthy, though the well-water is brackish, and the supply is scanty in the hot season. There are here a large and flourishing government school, a police station, and a district post-office.

MOHARLI—A village in the Chándá district, situated twenty miles north of Chándá, in the midst of thick jungle. It possesses a very fine tank, and produces a good deal of rice and sugarcane. The Chándá and Chimúr road passes here; and there are a police station-house and a district post-office in the village.

MOHGA'ON—A municipal town in the Chhindwárá district, situated on a tributary of the river Jám, about thirty-eight miles south of Chhindwárá. The population numbers 4,789 souls, chiefly cultivators; but there are also a good many traders; and this is said to be almost the only place in the Chhindwárá district where there is an appreciable proportion of beggars, chiefly Bráhmans, among the inhabitants. On either side of the river is a large Hindú temple, one of which, sacred to Mahádeva, is said to be three centuries old.

MOHKHER—A large village in the Chhindwárá district, situated fourteen miles south of Chhindwárá, formerly the capital of the pargana. It possesses a good school, a police station-house, and a tank. The population numbers 2,174 souls, a good many of whom are carriers by trade. Leathern vessels for ghee are largely manufactured here.

MOHPA'—A town in the Nágpúr district, between Sáwargáon and Kalmeswar, twenty miles from Nágpúr, on the left bank of the Chandrabhágá. It has a population of 5,509 souls, mostly agricultural. The Málí caste musters strong here, and in consequence most of the rich land close to the village is cultivated and irrigated like a garden. This is the chief place in a small but rich estate belonging to the Nawáb Hasan Alí Khán, the representative of an old and distinguished family. The Nawáb collects his own octroi, and arranges for conservancy and watch and ward. The new road through Kalmeswar to Sáwargáon will pass through this town. A good school-house has been recently built.

MORAN—A stream rising in the Sátpurá hills in the Betúl district, and entering the Hoshangábád district near the town of Seoní. During the rains it is a mountain torrent, for the rest of the year a clear, shallow stream. It unites with the river Ganjál before reaching the Narbadá. In its bed, before leaving the hills, a vein of indifferent coal has been found.

MORTAKKA'—The north-western revenue subdivision or tahsíl in the [illegible] square miles, with 133 villages, and a [illegible] the census of 1866. The land revenue [illegible]

MOTU'R (MOHTOOR)—A plateau in the Chhindwárá district, thirty-four miles to the north-west of the station of Chhindwárá. The following short description of this place is taken from Sir Richard Temple's Administration Report for 1861-62:—

> "The height above the sea is 3,500 feet. The neighbouring hills and valleys are clothed with low and thick wood. And this circumstance is calculated to injuriously affect the climate during the rainy months and the autumn. But during the winter, spring, and early summer, or more than half the year, the climate is delightful. The plateau of the hill itself is open, and generally free from jungle. The soil and water are everything that could be desired. On the northern aspect the scenery is fine. In the hot months the atmosphere is cool and invigorating, and the sun is not overpowering."

The place has been tried as a sanitarium for European troops from Kámthí, but has been abandoned, partly owing to the difficulty of reaching it at an inclement time of year, and over a bad road, and partly owing to the distaste of the soldiers for so solitary a situation.

MOWA'R—A town in the Nágpúr district, six miles north of Jalálkherá, and about fifty-six from Nágpúr, on the left bank of the Wardhá. The country around is extremely fertile, and is covered with groves and garden cultivation, which completely surround the town on all sides [illegible] that [illegible] river. Mowár is flourishing, having 3,762 inhabitants, [illegible] d[illegible]ation

or in the manufacture of ordinary cotton-cloth. The municipal funds have been laid out in the construction of a good bázár, new streets, and school and police buildings. Two large dams have also been made on the banks of the river, which used often at these points to overflow and flood the town during the monsoons. The town has the reputation of being somewhat unhealthy.

The trade of Mowár is considerable. The declared value of its exports for the year 1866-67 was Rs. 1,21,501, and of its imports Rs. 3,24,869.

MUGDAI'—A spring and cavern in the Perzágarh hills, about a mile east of Domá, in the Chándá district. On ascending this portion of the range a platform of rock is reached, and beyond it rises a smooth sheer precipice, a hundred feet in height, of sandstone rock, black from exposure, but naturally white. Over this in the rains plunges a broad cascade, and in the driest weather a slender stream trickles from the foot of the precipice, and falls into a cleft in the rocky platform, four feet long by one foot wide, where throughout the year is an unvarying depth of seven feet of water. A few yards from the crevice is a large shallow cavern, sacred to the Máná goddess Mugdaí. During the ravages of the Pindhárís the Mugdaí platform was the refuge of the neighbouring villages; and a small fair is still held there.

MU'L—A range of hills in the Chándá district, situated three miles west of Múl, and measuring eighteen miles from north to south, and thirteen from east to west. They are covered with forest, among which is a good deal of large bijesál, and under the southern slopes near Pípalkot teak is springing up in great profusion. Numerous perennial streams abound along the foot of the range, dotting the forest with patches of sugarcane. The valleys of Dhoní and Jhirrí on the south, and of Kholsá on the west, were once immense artificial lakes, with large villages on the slopes of the hills, at which extensive markets met. Now there are only a few clusters of Gond huts on the site of the lakes, and thick forest on the hill-sides. In the very driest weather the grass in these valleys is brilliantly green, and the streams running through them bright and limpid. The Dhoní valley especially is worthy of a visit during the summer months; but the visitor should be careful to boil the spring-water before using it. On the hills is found a species of snowdrop, the leaves of which are eaten by the Gonds as a vegetable; and under the southern slopes is a large excavation in which the elephants that once abounded in this part of the country were entrapped by the Gond hunters.

MU'L—The southern revenue subdivision or tahsíl in the Chándá district, having an area of 1,952 square miles, with 430 villages, and a population of 163,519 souls according to the census of 1866. The land revenue of the tahsíl for the year 1869-70 is Rs. 69,150.

MU'L—A town in the Chándá district, situated thirty miles north-east of Chándá, on the eastern side of the Múl hills. It is the head-quarters of the Múl tahsíl, and contains 776 houses. Three-fourths of the population are Telingas. Rice and sugarcane are grown in the neighbourhood; and the chief manufactures are coloured cotton-cloths and native shoes and sandals. There is li tle trade beyond what arises from the consumption of the inhabitants. A tahsíldár is stationed here; and there are a town school for boys, a girls' school, a police station-house, a post-office, and a nursery for young trees.

MULTA'I'—The southern revenue subdivision or tahsíl in the Betúl district, having an area of 958 square miles, with 365 villages, and a population of 78,754 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 68,601. Opium is more largely cultivated in this tahsíl than in any other part of the Central Provinces.

MULTA'I'—A town in the Betúl district, situated on the Taptí, twenty-eight miles east of Badnúr. The population amounts to 3,320 souls, and there is some trade, especially in opium and unrefined sugar, which are produced in the country around. There is a large tank here, which is reverenced by Hindús as the source of the Taptí, and is ornamented by several temples. The public buildings are a tahsíl court-house, a police station-house, a government school, and a charitable dispensary. There is also an English burial-ground here, now disused.

MUNGELI'—The western revenue subdivision or tahsíl in the Biláspúr dis[illegible] 609 villages, and a population of [illegible] The land revenue of the tahsíl for [illegible]

MUNGELI'—The head-quarters of a sub-collectorate in the Biláspúr district. It is situated on the river A'gar, thirty-six miles west of Biláspúr, on the direct road between that place and Jabalpúr. The river at this point is so tortuous in its course as to envelope the town on three sides. Mungelí is daily increasing in importance, being conveniently situated for traders. Two large markets are held here weekly, and there are a police station-house and a town school.

MURAMGA'ON—A small chiefship in the Chándá district, situated thirty-five miles east-south-east of Wairágarh. It contains twenty-five villages.

MURWA'RA'—The northern revenue subdivision or tahsíl in the Jabalpúr district, having an area of 1,276 square miles, with 577 villages, and a population of 146,435 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 91,975.

MURWA'RA'—A small but rising town in the Jabalpúr district, on the road to Mirzápúr. It is fifty-seven miles north-east of Jabalpúr, and has a popu[illegible]'s a government school [illegible] the one on the northern [illegible]

MUTA'NDA'—See "Payí Mutándá."

N

NA'CHANGA'ON—A town in the Huzúr tahsíl of the Wardhá district, lying two miles to the south of the Pulgáon railway station, and about twenty-one miles from Wardhá. It is said to be very old, and parts of the wall which formerly surrounded it still exist. The saráí is the most conspicuous building in the place. With its strong stone walls and gateway, it more resembles a fort than a saráí, and it was successfully used by the inhabitants for purposes of self-defence against the Pindhárís. The rooms for travellers, also of strong masonry, abut on the inside of the walls, leaving a clear space containing a well in the middle. A carved stone on the well purports to show that the building was constructed nearly four centuries ago by one Bádsháh Lár. One of the principal works carried out by the municipality has been the clearing and levelling of a square or market-place in the centre of the town. A weekly market is held here every Thursday, but it has fallen off of late years. An annual religious fair is held in the temple of Puránik, on the [illegible] of Aswin Vadya, the month corresponding to the latter half of September and the first half of October. There is a good village school and a police outpost in the town. It contains 3,571 inhabitants, chiefly agriculturists.

NA'G—A small stream which, rising amongst the little hills north-west of Sítábaldí in the Nágpúr district, flows through the city of Nágpúr, and after receiving the Pílí and other smaller streams empties itself into the Kanhán.

NA'GAR—A range of forest-covered hills lying between Jabalpúr and Mandla. They may be considered as forming a portion of the northern boundary of the Narbadá, whose course in the Bargí pargana of the Jabalpúr district is nearly due north and south.

NA'GBHI'R—A town in the Chándá district, situated twelve miles west-south-west of Brahmapurí, and containing 900 houses. The population is chiefly Maráthá. Fine cotton-cloths of peculiar excellence are manufactured here, and there is some little trade. Rice is the chief product of the surrounding country. The town possesses an old fort now in ruins, a boys' school, a girls' school, and a police outpost.

NA'GPU'R*—

CONTENTS.

SECTION I.—GENERAL DESCRIPTION.

Geographical description.

A district in the Central Provinces, bounded on the north-west by a short stretch of the river Wardhá, on the north by the districts of Chhindwárá and Seoní, and on the east by the district of Bhandára. A small portion of the Chándá district adjoins its extreme southern frontier; and throughout its whole length, from north-west to south-east, it is bounded by the new district of Wardhá. Thus, with the exception of the short frontier on the river Wardhá, beyond which lies East Berár, it is entirely enclosed by other districts belonging to the Central Provinces, and is situated in the south-western portion of the extensive territory

* This article, with the exception of one or two slight interpolations, is by Mr. M. Low, late Deputy Commissioner of Nágpúr, who acknowledges the assistance he has received from Messrs. Nicholls, Macdougall, and Munton, his subordinates.

now subject to that administration. It lies immediately below the great table-land of the Sátpurás. It comprises the central portion of the Upper Doáb between the Waingangá and the Wardhá, and is identical with the most important part of that tract of country which was known in by-gone days as "Deogarh below the gháts." Nágpúr, the chief town, and the present seat of the administration of the Central Provinces, is situated nearly in the centre of the district, in north latitude 21° 9', and east longitude 79° 11'. The outline of the district is uneven, but in general terms its shape may be called triangular. The apex of the triangle would be the short reach of the river Wardhá in the north-west, and the base, the boundary line of Bhandára on the east; while the other two sides would be formed by the Sátpurá hills on the north, and the Wardhá district boundary on the south-west. The extreme length of the district from east to west is eighty miles, and its extreme breadth from north to south seventy-eight miles. Its total area is 2,356,809 acres, or 3,682 square miles, being just a little smaller than the East and West Ridings of Yorkshire.

For revenue and administrative purposes it is divided into four subdivisions or tahsíls. These are Nágpúr, Kátol, Rámtek, and Umrer. The Nágpúr tahsíl may be said to comprise the central and south-western parts of the district. The north-western portion belongs to Kátol, the north and north-eastern to Rámtek, the south and south-eastern to Umrer. The entire district, as thus comprised, possesses great varieties of surface and scenery. Before describing the hill tracts, the plains, and the rivers, each in their turn, it will be well to turn for a moment to the map, in order to see the local disposition according to which these features of the country are severally grouped. It will be found that the hill ranges form, so to speak, the skeleton. The plain country is as it were the body, the whole of which is knit together, and its different portions separated by this upland framework. Throughout each portion is distributed its own system of rivers and streams as arteries and veins. The northern frontier of the district is one continuous range of hills, consisting sometimes of spurs from the Sátpurás, and sometimes of the Sátpurás themselves. A second great division of hills encloses the district from north-west to south-east, except at a break where the river Waná passes through, and again lower down where the range is resumed in the same direction, but is shifted, so to speak, further north, leaving the Nánd valley between the southern side of the range and the Wardhá district boundary. The whole of the plain country (excepting the Nánd valley) is thus enclosed between [illegible] line of Bhandára. But these two mountain [illegible] hill range running across [illegible] divided into three great hill ranges, and three great plains, which the hill ranges either enclose or demarcate, while each one of these *plains has its own system of streams or rivers* peculiar to itself.

The hills and hill ranges are extensive in area, though they attain no great altitude. The chains exhibit great variation in height, breadth, contour, and outline. They are sometimes in a high degree picturesque. Sometimes they are covered only with loose stones and low brushwood. In some cases, again, they are quite bare and arid; in others their slopes and summits possess a good soil for trees, and carry, or could carry, valuable timber. Generally they run on in unbroken chains, save at certain intervals, where perhaps a stream with fertile tracts on either bank has to pass through; some again are absolutely detached. They must all, however, it seems be regarded as off-shoots belonging to the Sátpurá range on the north; and themselves generally rocky and comparatively

Hill tracts.

sterile, they have this peculiarity in common, that the valleys and lowlands intersecting and adjoining them possess a soil not merely culturable, but even extremely fertile. In the midst of barren hills, covered with nothing but loose boulders and low scrub, the traveller unexpectedly finds himself looking down on valleys studded with fruit trees, and teeming with corn and garden cultivation. Strips of rich, highly cultivated soil, entering from the lowlands below stretch away through the hill gorges, creeping as it were up the sides until they abruptly terminate in rock and brushwood. It is in the abruptness and frequency of the contrasts thus offered between hill and dale, rock and black soil, scrub and corn-field, jungle and homestead, and in the ever-recurring juxtaposition of desert and garden, that the most striking feature of the hill scenery is to be found.

The first division to be noticed is the northern boundary range. This consists of the outlying hills below the Sátpurás, on the west, and of the actual gháts themselves, and of spurs from the lower part of the gháts, on the east. Commencing with the extreme western point, and continuing on in a straight line eastwards to the river Kanhán, this strip is exceedingly narrow; and the Chhindwárá district is reached at all points before the ascent of the gháts; but between the Kanhán and the Pench it is widened by a deep indentation into the Chhindwárá district; and the entire ascent of the gháts is made opposite Khamárpání in Chhindwárá, before the Nágpúr boundary is passed. The strip here, including the Tikárí hill (1,668 feet above the sea level) and other offshoots, averages twelve miles broad. It has some excellent young timber, and the whole of it forms part of a great forest reserve. The scenery about Bheogarh and along the banks of the Pench is very picturesque. The views commanding the plain from the top of the gháts are striking and even grand. This tract contains the old Gond site of Bheogarh, with some interesting ruins. Beyond the Pench the district boundary, proceeding eastwards, again recedes, leaving only a comparatively narrow strip south of Gaulíghát. Further east it becomes narrower still at Junáwání, but broadens again as the district boundary extends towards Seoní. For the last seven or eight miles, before the eastern boundary is reached, it again broadens to about ten or eleven miles; but here the hills are only offshoots from the gháts, not the gháts themselves. The breadth then of this division varies from two and three to ten, twelve, and even eighteen miles. Its entire length from west to east is about sixty-four miles. It is most of it capable of bearing excellent forest timber, and contains useful stone and minerals of various kinds. To the south of this division, near its eastern extremity, and detached from it by a few miles of cultivation, stands the sacred hill of Rámtek, with its ancient temples and fortress. This hill attains the height of 1,400 feet above the sea. It is in the form of a horse-shoe, the heel of which stands to the south-east. At the outer extremity, towards the north, the cliff is scarped, rising sheer from the base about 500 feet. On the summit are the old fortress and the temples. Below in the hollow, formed by the inner sides of the hill, and embosomed in groves of mango and tamarind, nestles a lake, its margin adorned with temples, and enclosed by broad flights of steps of hewn stone, reaching down to the water. From above the prospect is highly picturesque. To the east and south the eye stretches across the Doáb of the Pench and Kanhán, and again over the plain of Nágpúr as far as the Sítábaldí hill. On the north and north-east is seen, first, a narrow belt of cultivation, then a broad reach of low hills and forest bounded by the Sátpurá gháts. On the east lies the valley of the river Sur, winding its way towards the Waingangá, its course marked by a silvery line

fringed with the green of the sugarcane; then undulating forest land; while in the distance appears the blue outline of the hills at Ambágarh. To the south, far away beyond the lake and its encircling heights, lies extended for miles and miles a vast cultivated plain, dotted with trees and tanks, and terminated only by the low, jagged hills below Umrer. Again, a little to the right of Umrer may be faintly seen on the horizon the abrupt peak of Girar, where is a mosque dedicated to Pír Shekh Faríd, a place of pilgrimage as celebrated with the Musalmáns, as Rámtek itself is amongst the Hindús.

The second great hill tract is that adjoining, and in great part extending into, the Wardhá district. This range is a branch of the Sátpurás. It enters the two districts at nearly the same point of latitude. In this district, with the exception of a single break of seven or eight miles at the river Waná, it may be said to extend from the north-west to the south-east, either along or close to the entire length of the frontier. Above the Waná valley its breadth is very variable, ranging from two or three miles at the extreme north, to not less than twenty-five miles at the south. Its length down to the Waná valley is about fifty miles. In this range is the hill of Kharkí, south-west of Kátol, rising to almost 2,000 feet above the sea. This is the highest elevation in the district not actually belonging to the Sátpurás. Below the Waná valley the chain is resumed, but diminished both in breadth and height, and though running in the same direction as before to the confines of the Chándá district, is yet, as it were, shifted a little northwards, so as to leave between its southern side and the district boundary the cultivated strip through which flows the Nánd. The length of this second portion is twenty-two miles; its average breadth may be about ten miles; but it is much broader in the middle, and tapers away to the south-east. The upper tract is full of culturable waste land, and abounds with young teak and other valuable saplings. It contains some cultivated land of great richness, and possesses some wild and beautiful scenery. For the most part the hills are clothed with trees or brushwood up to the very top. In the lower tract the hills are generally dwarfed and rugged, vegetation is scanty, and the country uninteresting.

The third hill range—another spur from the Sátpurás—bisects the Kátol tahsíl from north to south, forming a connecting link between the two hill divisions already described. Its length is from sixteen to eighteen miles. Its breadth varies considerably, being nowhere more than ten miles, and in some places not more than two. The hills are bare and sterile, both in aspect and in reality. Their internal scenery is relieved from insipidity by their rugged and grotesque outlines. They contain the hill named Pilkápár (height 1,899 feet), which is their culminating point.

Plains.

The whole of the plain country is, as said before, either encompassed or demarcated by these ranges of hills. By far the greatest part of it is comprised in the two great tracts of level or undulatin[illegible] culminating in Pilkápár. [illegible] Kátol tahsíl, and contains t[illegible] surrounded on three sides b[illegible] river Wardhá. It possesses a soil profusely fertile. It abounds in mango and other fruit trees, and teems with the richest garden cultivation. Its total area is probably about three hundred square miles. Its slope is towards the river [illegible]

on the east and south-east. It consists of one vast cultivated plain. Its surface, however, is hardly ever level. It abounds in mango-groves and trees of all sorts; and in some portions, especially towards the east, it is studded with small tanks, which form quite a feature in the landscape. As was before shown, it pierces the second division of hills by the *Waná valley*, which thus connects it with the great cotton field of Wardhá. Except in this valley, the general slope of the country is towards the Waingangá. The third and last tract of plain country is the narrow belt of cultivated land lying between the southern side of the hills, described as the lower portion of the second division of hills, and the district boundary. This tract naturally belongs to the great Wardhá cotton field, of which it forms the most eastern and elevated part. It possesses for the most part the black soil common to the rest of the Wardhá cotton field, and is throughout well cultivated. Its slope, as indicated by the course of the Nánd river, is westwards to the Waná valley. Its breadth varies from four to ten miles, and its length, measured south-east to north-west, is almost twenty-four miles.

Detached hills.

But in the largest of these three tracts of plain country there are some detached hills that merit a passing notice, such as the Haldolí hills (highest point, 1,300 feet) in the south-east; the hills at Chápgarhí and Bheokund; the hill of Sítápahár (height 1,433 feet) in the south-east corner of the tahsíl of Rámtek, and the hills at Ambhorá on the Waingangá. These last are in themselves insignificant both in height and extent, but they are interesting as having originally belonged to a range in the Bhandára district on the other side of the river, which must have forced its way through the chain at this spot. Lastly, towards the middle of this plain is the isolated little hill on which stands the Sítábaldí fort—insignificant as to its mere altitude, but interesting from its historical associations, and remarkable for the expanse of country which the view from it commands, and for the distance from which it can be seen from all surrounding directions. The mean elevation above the sea of the plain country is 1,000 feet in its central portion, lessening to below 900 feet towards the Waingangá and Wardhá.

Rivers.

The district has been described as being bounded on the north-west by a short stretch of the river Wardhá; similarly the course of the Waingangá adjoins it for a short distance on the east. As these two rivers in no way belong to the Nágpúr district, any description of them would be out of place here. It should, however, be observed that it is into them that the drainage of the whole area under description finds its way. Of all the streams flowing through this district there is not one which does not eventually discharge its waters either into the Waingangá in the east and south-east, or else into the Wardhá on the west and south-west. It has been said that each of the three plain tracts described in the foregoing paragraphs has its own system of rivers. The waters due to the first and third of these plains flow westward to join the Wardhá. The rivers draining the second, and by far the largest plain, and that portion of the Sátpurá range which immediately overhangs it, flow (with one exception only) eastwards to the Waingangá.

The rivers traversing the first tract are the Jám and the Madár. The single stream in the third tract is the Nánd.

The rivers of the second, or great plain, are numerous, and will be found described under their proper headings. The two largest are the Kanhán and

the Pench. These and the Kolár unite—the two first at Biná, the last at Warégáon—a little above Kámthí, and thence f
Kanhán) past the military cantonment, join the
Ambhorá. In the next rank come the Sur, the
Nánd, the Bor, and the Waná. The main characteristics common to all these streams are their high banks and confined channels, which, however, become less steep and more sloping where the tracts they traverse are open and undulating;—the depth of their channels far below the surface of the adjacent country;—their sandy beds interspersed at intervals with abrupt and jagged ledges of rock; and most of all, the astonishing suddenness with which their waters rise and subside, and the extraordinary impetuosity of their currents while a flood lasts. During the dry season the largest of them—the Kanhán, the Pench, the Kolár, the Waná, the Sur, the Bor, and the Nánd—have indeed always water; but what there is may be said to be in the pools, some of which are very fine. Where the water flows, the volume delivered during this season is quite insignificant, in many instances but a mere rivulet; the rest, as streams, may be said to be completely dried up, having water only in pools here and there. On the other hand, during a flood in the monsoon the largest among them assume the dimensions of great rivers, while every paltry rivulet and dry nálá is, in an hour, swollen into a powerful stream, or changed into a channel or a torrent.

Climate.

The mean temperature is higher than in many other parts of India of the same height above sea level. But the absence of the really bracing air in the cold season for Upper India is in some degree compensated for by fresh cool weather during the greater part of the monsoon, and by tolerably cool nights in the summer months.

The following table gives the temperature for twelve months:—

Months.	Maximum.	Minimum.	Mean.
1866.*	Degrees.	Degrees.	Degrees.
June	112	73	81·7
July	97	70	81·7
August	90	73	80·5
September	97	65	81·
October	97	59	78·
November	88	54	71·
December	85	48	66·
1867.			
January	92	52	71·1
February	96	53	75·
March	106	63	84·5
April	109	64	88·6
May	113	70	93·5

* This is selected as an average year

As in other parts of India, there are three seasons—the hot, the cold, and the rainy. The positively hot weather ordinarily commences about the 1st of April, and lasts till the first week in June. The monsoon lasts throughout June, July, and August. At this season the climate, though full of moisture, is fresh and pleasant to the feelings. In September there are long breaks between each fall of rain, when the weather is often close and sultry, though never so much so as in the plains of the north of India at this time. October is generally sultry and unpleasant, but diversified occasionally by refreshing showers. The cold weather does not fairly set in till the middle of November. From the 15th of November to the end of February the air is generally cool and pleasant. Often, however, with the appearance of clouds the thermometer rises as much as seven or eight degrees, and the climate becomes disagreeable and close. From the 15th of February the weather gets warmer, and the hot winds blow from the beginning of April till the monsoon. Rain falls during every month in the year, usually during the hot and cold season only in showers, but sometimes accompanied with violent storms. Hail falls occasionally in January, February, and the early part of March, sometimes in very large stones, doing much damage to the spring crops.

It is considered that the average annual rainfall, taking a great number of years back, is about forty inches.

The following table gives the rainfall for three years :—

MONTHS.	1864.	1865.	1866.	Remarks.
January	2·04	....	....	These have been selected as average years ; 1867, 1868, and 1869 were exceptional.
February	....	1·56	....	
March	....	2·59	....	
April	·50	1·22	....	
May	1·95	1·27	....	
June	7·34	10·22	6·10	
July	9·70	10·77	10·10	
August	10·46	8·33	14·42	
September	3·45	3·32	8·89	
October	....	1·75	1·40	
November	0·15	·14	....	
December	....	·46	·20	
Total	35·59	41·63	41·11	

The climate during the rains is considered by the poorer inhabitants, who are exposed to it, as more trying than the cold of the real cold weather. In July and August it is not unusual to see people sitting round a fire in the very early morning before going out for their day's labour. The climate is certainly not unhealthy; but the late collection of vital statistics has not been extended generally enough to make possible any comparison of deaths with population for the entire district. Fever is the most frequent amongst the epidemic diseases. The most unhealthy season is from the second week in September till the second week in December. The jungle tracts are certainly not free from

malaria until the cold weather has well set in, and during the greater part of November it is decidedly feverish in camp. Epidemic cholera occurs occasionally. In 1865 there were a large number of deaths from this disease. Small-pox too occurs at intervals, but lately its ravages have been materially lessened by vaccination.

Geology.

The juxtaposition of volcanic and plutonic rocks, enclosing between them, as they do in this district, the wreck of a vast sandstone formation, invests the geology * of Nágpúr with particular interest. In the middle of the district stands the Sítábaldí hill—the centre of interest, as well geologically as historically. Within the limits of the horizon, as seen from its summit, every formation belonging to the district is to be met. More than this, within the circuit of a few hundred yards we have an epitome of the geology of the Peninsula. Standing on the hill-top we see the surface strewn with nodular trap. A few feet below, in the scarped face of the hill, may be traced a shallow layer of fresh-water formation; below this a soft bluish tufa, which passes into a porous amygdaloid, and deeper into an exceedingly fine augitic greenstone. At the base of the hill, beneath the basalt, we have sandstone, below which again is gneiss.

Generally the trappean portion of the district is clearly demarcated from the plains by a sudden rise in elevation, and this line of geological separation pretty nearly corresponds with the eastern limits of the third and second hill tracts already described. To the west and south of this line, with one unimportant exception, the groundwork of the country is trap. Again, that small tract of the Nágpúr district, lying above the Sátpurá ghát, is trappean. This tract is scarcely ten miles long, and seldom more than two miles broad. The trap lies about one hundred feet deep over schistose rocks.

Thus trap is the surface rock over about 1,900 square miles, or more than a half of the whole area of the district. From the Sítábaldí hill looking to the northern and north-eastern points of the compass, we meet hills massive and round-topped. After a long sweep, where in the direction of Kodámendhí the rich plain stretches beyond the horizon, we faintly see the serrated outline of the Baláhí hills near Bhandára. These forms are characteristic of the crystalline formations—which with a few interruptions extend from here down to Cuttack—as the flattened summits are of the trap.

Again, turning to the north we have in the foreground the gently swelling undulation [illegible]
area over [illegible]
The sands [illegible]
On the western side it emerges, and is seen for a short space; then gneiss takes [illegible]

[illegible]

the Pench, sandstone formations predominate—a tract perhaps on the average

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* [illegible] of the Geology of Nágpúr by the [illegible] Journal of the Geological [illegible] ted in the "Geological [illegible] (p. 247).

thirty miles long by nine broad. Detached from this continuous bed sandstone is again found at Chárkhárí and Chilcholí, north of Pilkápár, near the sources of the Kolár, surrounded by trap. These outliers point to a continuation of sandstone underlying trap as far as Chikaldá in Berár, and also following the direction of the Kanhán to the Chhindwárá coal district, and the sandstone of Motúr. Small patches of sandstone occur also among the Sindwihirí hills and in the neighbourhood of Umrer, showing the connections of the Nágpúr beds with those of Chándá and Bhandára. In some few parts beds of laterite are found on the surface, as at Pándarthal, south-west of Umrer, at Maundá (Mohodá), and Karbí, and at Dharmápúr, in the valley of the Surnadí. At Keránlá, east of Umrer, it rests on gneiss. Limestone is found in some quantity in the hills running east and west from the Pench river to the north of Párseoní. Throughout the whole of the rest of the district granite and kindred rocks form the groundwork of the country.

Soils.

The superficial deposits are the "*regar*," or black cotton soil, and the red soil, the former occurring almost universally with trap, the latter with plutonic rocks, sandstone, or laterite. The *regar* seldom in this district exceeds twelve feet in depth. It seems to be destitute of organic remains of any antiquity. Its chemical composition is very nearly the same as that of the black soil of the southern Russian steppes. This does not show greater affinity to the trap than to the granite rocks, nor would its colour prove that the *regar* is produced from the disintegration of trap. Yet its position, constantly attendant on the trap, its composition including the same minerals, as agates, chalcedony, zeolite, and its fusing like basalt into obsidian, are strong arguments against the counter-theory of its being a lacustrine deposit. It is frequently permeated with *kankar* in seams, and often in the drying beds of small streams gives a considerable saline efflorescence. The red soil is much deeper than the *regar*, sometimes as much as fifty feet, but, like it, it generally rests on a retentive calcareous clay, with a layer of conglomerate at its bottom. It also abounds in nodular carbonate of lime. Both of these superficial deposits are mostly unfossiliferous; but judging from such remains of mollusca and mammalia as have been found, it would seem that they are post-pliocene. The brown clay, with its accompanying band of conglomerate, underlying these superficial deposits, averages a depth of twenty feet. It is not known to be fossiliferous. The beds of laterite which occur in this district are generally less than ten feet in depth, and seem to be without organic remains. No satisfactory theory has yet been advanced to account for the manner of their formation.

In the descending series we next meet the overlying trap. Between this and the underlying beds of basalt a layer of fresh-water formation intervenes. In the hill of Sítábaldí and the little flat-topped hills around, the general depth of the overlying layer is from fifteen to twenty feet.

The fresh-water deposit which succeeds this is extremely varied, sometimes one or two inches, sometimes six feet in depth; sometimes it is sandy or of clay, here altered by heat to a crystalline state, there reduced to a cinder,—now rich in fossils, now destitute of them. But wherever both layers of trap are present, the fresh-water seam intervenes. The height of all the basalt hills depends entirely on the thickness of the lower bed, as it lies on the sedimentary rocks below.

We find that this fresh-water deposit was lacustrine, and, from the fossils examined, that it corresponds more nearly with the London clay than with any

other formation; we must therefore class it as belonging to the Eocene series. Thus of these three the lower basalt is the most recent, and the fresh-water formation the oldest.

The minerals of the trap are jasper, obsidian, heliotrope, and mesotype. Next below the amygdaloid come the various beds of sandstone. The upper bed (which is best seen at Bokhárí) has a thickness of twenty-five feet. It is coarse and gritty, but very hard. In this upper bed are often included fragments of a finer sandstone from below. Lying between this upper bed and the next in succession we find bands [illegible] underlying the iron bands are on the [illegible] fossiliferous and fissile. After a dept [illegible] becomes quite hard. It is clear from a comparison of fossil remains that this second bed corresponds with the carbonaceous and bituminous shales of Umreth and Barkoí, and of Chándá; and if coal does exist in this district, it is here that we shall probably find it. The depth of this second layer of sandstone is probably in this district under three hundred feet. In some parts of the district, for example between Korhádí and Bokhárí, red shale beds and green argillaceous strata have been forced up to the surface by the action of granite dykes. These formations underlie the second sandstone bed. These shales are again found in Chándá. The green shale has a depth of thirty feet, the red of fifty feet. The white marble (which appears on the surface at [illegible] red shales. Similar strata are found at Gokálá, [illegible] valley of the Pench. A range of small hills of [illegible] from Nawegáon, on the Pench, to Kumárí, north of Rámtek. We cannot expect to find organic remains in this crystallised rock. This bed is probably not more than one hundred feet in depth. The first and second beds of sandstone are probably very nearly of one age. Their equivalent strata in the English system are in the lower Oolitic series. The green and red shales are not much older, and must be part of the same jurassic group. Metamorphic and plutonic rocks occur in such varied combinations that it is very difficult to give any general description of them. Near Nágpúr gneiss is the most common form, passing into mica schist. Quartz dykes are common. Pegmatite is here more common than syenite or granite. The plutonic rocks are not of one age. Sometimes dykes of granite are seen traversing other masses of the same kind of rock, when between the two much difference of consistency and composition exist.

SECTION II.—HISTORY.

The remote history of the country is quite lost to us. The general term "Gondwána" was known to the Hindús of the Gangetic valley, and was applied by them in the later Sanskrit literature to a region of large but undefined extent, lying towards the "Dakshan Aranya," or southern forest land. In Gondwána there were at various periods four Gond kingdoms—Garhá Mandla, Kherlá, Deogarh, and Chándá. Of the area now comprising the Nágpúr district so much is certain that it belonged to the third of these states, and that it was in the year A.D. 1700 subject to the Gond prince Bakht Buland. But among the people tradi-

Gaulí Kings

tion, widespread though vague, is not wanting, pointing to a time far anterior to the Gonds, when throughout Deogarh Gaulí chiefs held sway. The exploits and renown of these ancient chiefs are often referred to in the songs of the villagers. There are forts too, and tanks and temples, or remnants of such structures, evidently the handiwork of races preceding the Gonds. The villagers of to-day, though unable to apprehend from the ruins themselves the architectural characteristics

Sultán succeeded Bakht Buland, and like him turned his attention to the improvement of his country, and especially to agriculture. He walled in the city of Nágpúr and made it his capital, and considerably extended his possessions to the east of the Waingangá. On his death, in A.D. 1739, Walí Sháh, an illegitimate son of Bakht Buland, seized on the vacant throne. But the widow of the deceased prince called in Raghojí Bhonslá from Berár to support her two sons Burhán Sháh and Akbar Sháh. The usurper was put to death, and the rightful heirs placed on the throne. Raghojí then retired to his charge in Berár.

This was the first direct connection of the Bhonslá family with Nágpúr, although part of Gondwána had been conquered by Kánhojí Bhonslá as early as A.D. 1716.* But the country was not destined to remain long without Raghojí's interference. Dissensions between the brothers ripened into civil wars. In the year A.D. 1742, on one occasion, 12,000 Gonds are said to have been massacred in the fort of Pátansáongí. In the following year (1743) Raghojí was called in to support the elder brother Burhán Sháh. Akbar Sháh was driven into exile and finally poisoned at Haidarábád. Raghojí had not the heart to give back to the weaker Gond a second time the country he held in his grasp. He constituted himself Protector, took all real power into his own hands, and making Nágpúr his capital, quickly reduced all Deogarh to his own authority. But still he studiously preserved the show of Burhán Sháh's dignity; whilst in reality he reduced him to the condition of a state pensioner, having a fixed share of the revenue, and the empty title of rájá. In this position Burhán Sháh and his descendants have continued to remain. The present representative of the deposed prince resides at Nágpúr as a state pensioner, with the title of rájá. He, like his ancestors, is well known as a kind and intelligent landlord.

The Bhonslá family.

At the same time that the sovereignty passed away from the Gond family, the impress of the race on the country began to wane, until, at the present day, excepting in the rájá's family alone, there is not to be found either in city or village any Gond holding a leading position. Their customs, language, and institutions ceased to prevail, save in their own families. Henceforward the country becomes essentially Maráthá, and its interests follow the fortunes of the family of Raghojí Bhonslá. Of the origin and rise of this remarkable family Sir Richard Jenkins' Report contains the following account:†—

Raghojí I.

"The early history of the Nágpúr branch of the Bhonslá family or tribe is obscure. The present members of the family do not profess to trace their origin beyond Mudhojí, the great-grandfather of the founder of the Nágpúr state; and their pretensions to a defined relationship with the first sovereigns of the Maráthá empire have either fallen into oblivion or were never seriously believed.

"Mudhojí's sons were Bápújí, Parsojí, and Sábájí, contemporaries of the great Sivájí, and in his military service. Parsojí only was distinguished; and under Sáhú Rájá he was entrusted with an extensive military command and the collection of "*chauth*" in Berár. He died about the year A.D. 1709, and was succeeded by his son Kánhojí, who fixed his residence at Bhám in

* Grant Duff, Indian Reprint, 1863, vol i p 320.
† Report on Nágpúr by Sir Richard Jenkins, Edition Nágpur Antiquarian Society, pp. 71 *ff*.

Berár. Raghojí Bhonslá was the son of Bimbájí, the third son of Bápújí, the brother of Parsojí. He was born about the year A.D. 1698 at his father's village of Pándawárí, near Puna. He served for some years with his relation Kánhojí, who, it is said, at one time proposed to adopt him as his heir, but on a son being born to him, Raghojí quitted his service in disgust and remained for a short time with Chánd Sultán at Nágpúr. From thence he went to Satárá, and was pitched upon as a fit person to supplant Kánhojí, who had rendered himself obnoxious at court. Raghojí's appointment to Berár is generally referred to the year A.D. 1731, though the earliest orders in the records for the collection of the "*chauth*" of Berár and Gondwána directed to Raghojí are dated A.D. 1737, to which were added in the year following more extensive predatory commissions, including Bengal, Behár, Oudh, &c. It was in this year that Raghojí came to Nágpúr, and having put Walí Sháh to death, and set up Burhán Sháh and Akbar Sháh, the two legitimate sons of Chánd Sultán, he concluded a treaty with them, by which he received eleven lákhs of rupees and several districts on the Waingangá as the price of his assistance, and was appointed the organ of all communication between the Gonds and the Government of Satárá. Raghojí returned for the present to Berár."

While the war was being carried on between the Maráthá nation and the Portuguese, Raghojí, holding himself aloof, seized the opportunity of extending his possessions to the eastward, and succeeded in plundering Cuttack. Again, in 1738, when the Peshwá was fighting with the Nizám and the Moghals in Bhopál, Raghojí, though urgently summoned by the Peshwá to join him, took no notice of the summons, but made, on his own account, an incursion to the northward as far as Allahábád, from which he returned loaded with booty. To enforce his submission and punish him for his disobedience, the Peshwá, after defeating the Moghals, sent one of his generals against Raghojí, but the Peshwá's officer was unsuccessful, and the news of the invasion of India by Nádir Sháh induced the Peshwá to postpone any further attempt to reduce Raghojí, with whom he ultimately became reconciled.*

In 1741-42 Bháskar Pandit, one of Raghojí's generals, made an expedition to Bengal. On this occasion the Maráthá authority was partially established in Chhattísgarh. Up to this time the Márathás had never penetrated into Chhattísgarh, which was governed by two rájás of the Haihai-Bansí family, and now tribute was only demanded. But in 1745 the Rájá of Ratanpúr was deposed, and ten years afterwards the whole of Chhattísgarh and Sambalpúr was Maráthá territory.

In 1743 the kingdom of Deogarh had been finally overthrown, and in 1749 the Gond rájá of Chándá was obliged to cede a portion of his territory. In 1751 the fort and town of Chándá fell into the hands of the Maráthás, and the rájá became a prisoner.†

Taking advantage of the difficulties in which the Peshwá found himself placed in 1744, Raghojí obtained for himself a *sanad* conferring on him the right of collecting all revenue and contributions from Lucknow, Patná, and Lower Bengal, including Behár, and vesting him with the sole authority to levy tribute from the whole territory from Berár to Cuttack.‡

* Grant Duff, Indian Reprint, vol. i. pp. 386, 392, 399.
† Sir Richard Jenkins' Report on Nágpúr Territories, Edition Nágpúr Antiquarian Society, p. 74. Grant Duff, vol. ii. p. 17 *et seq.*
‡ Grant Duff, vol. ii. p. 13.

In 1750 he received new *sanads* for Berár, Gondwána, and Bengal. In the same year he sent another army to Bengal, and in the next year the whole province of Cuttack as far north as Bálásor was ceded to him. He now turned his attention to the Deccan, where the Peshwá was at war with Salábat Jang, and taking several fortresses, laid waste the country, but on his return to Nágpúr died there in March 1755.*

Bold and decisive in action, he was the perfect type of a Maráthá leader. He saw in the troubles of other states only an opening for his own ambition; he did not wait even for a pretext for plunder and invasion. Though he was unscrupulous in his dealings with his neighbours, yet he was liked and admired by his countrymen, who even now look with pride to Raghojí Bhonslá, the first and greatest of the Nágpúr house. With him occurred the great influx of Maráthás, which resulted in the spread of the Kunbís and cognate Maráthá tribes over the entire district. It is erroneous, however, to suppose that there were no Maráthás here before Raghojí. On the contrary there are the strongest proofs of grants of land by Bakht Buland to certain Maráthás before Raghojí's first visit. Although from the documents now extant it would seem that both the Maráthí and Urdú languages were used at Bakht Buland's court, yet the vernacular was undoubtedly Gondí, and the bulk of the people Gonds. But from this time the vernacular in every village became Maráthí. We know but little of the administration under the Gonds, but it is certain that much of the material prosperity under the first Maráthá princes was owing to the groundwork laid by Prince Bakht Buland.

The Bhonslá family having obtained Deogarh through "treaty" with the original possessors, afterwards allowed the title of rájá to the dispossessed princes, and granted them a share of the Nágpúr revenue, as it stood when the treaty was made. The commutation was received by the Gond princes through their own officers. All state ceremonial was ostentatiously rendered to the deposed princes. They gave the "tíká," or mark of investiture, to the Bhonslá on each subsequent accession to the throne, and they affixed their seal to certain revenue papers. And in this there was deep policy, as the Bhonslás would be seen holding the Nágpúr territory from the Gonds, and not subject to the paramount power at Puna, and thus deriving a position superior to that of other military chiefs of the Maráthá empire, who owed their elevation to the Peshwá, and held their fiefs by his favour. Raghojí was succeeded in A.D. 1755 by his eldest son Jánojí, though not

Jánojí.

The matter was referr
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settling the territory left him by his father. He and his kingdom sustained no loss by the battle of Pánipat, but rather from the terrible losses of the other Maráthá princes he became relatively stronger. Soon after this the Nizám, taking advantage of the minority of the Peshwá, Mádho Ráo, took up arms. Jánojí was bought off from an alliance with him by the promise of the Sardesmukhí of Berár, and full liberty to plunder his brother at Chándá; but though he abandoned the Moghals, he afforded no aid to the Peshwá. The

* Grant Duff, vol. ii. p 53. There is a discrepancy here between authorities. Grant Duff says Raghojí died in 1753, while Jenkins has it 1755. The latter date has been adopted, as Jenkins is more likely to be correct on such a point.

Nizám in that year was successful, and dictated peace almost at the gates of Puna in 1762. Next year, however, he broke through his treaties and gained over Jánojí to join him. Together they sacked and burned Puna. This was not the last of Jánojí's treachery. By the promise of territory yielding thirty-two lákhs of annual revenue he was induced to betray the Nizám, and attack his army in concert with the Peshwá's troops, in consequence of which the Moghals were entirely defeated. The price was paid to Jánojí, but the boy Peshwá did not fail to reproach him with his treachery. He detested Jánojí already, and in 1765 united with the Nizám to avenge the sack of Puna. The confederate armies advanced to Nágpúr and burned it, and forced the rájá to disgorge the greater part of the price of his former treachery. Two years later Jánojí was again in arms against the Peshwá, having joined in the rebellion of Rághobá—uncle of the Peshwá—and the Gáikwár. On this occasion the Peshwá advanced through Berár up to Nágpúr, while Jánojí, having given him the slip, was plundering around Puna. But he was ultimately obliged to sue for peace, which was concluded in April 1769. In the treaty concluded Jánojí's dependence on the Peshwá was fully acknowledged. He bound himself to furnish a contingent of six thousand men, and to attend the Peshwá in person whenever required; to pay an annual *nazar* of five lákhs of rupees; to enter into no general negotiation with foreign powers, and to make no war without the Peshwá's sanction. In the year 1771 Jánojí went to the court of Puna, and obtained sanction to adopt his nephew Raghojí, the son of his brother Mudhojí of Chándá. Doubtless his intention of doing this had preserved peace between the brothers all through the complications with the Nizám and the Peshwá. On his return journey to Nágpúr in May 1772 he died at Tuljápúr on the Godávarí.* During his reign the country of Nágpúr, except on two occasions, had perfect peace within its boundaries. Jánojí's name is remembered as the settler of what his father only conquered. In his private life he was easy of access, and most regular in the observance of all duties of state and of religion. On the whole, his treacherous disposition notwithstanding, he was far from a bad type of a Maráthá sovereign of the time. Justice was well administered, crimes were few, and capital punishment seldom inflicted in his reign. The revenue flourished, and the people were well off.

Sábájí and Mudhojí.

After the death of Jánojí, before Mudhojí with his youthful son Raghojí, the late king's nephew and heir by adoption, could reach Nágpúr, Sábájí, another brother of Jánojí, had usurped the government. During the next two years and a half a civil war raged, diversified in A.D. 1773 by a short reconciliation and joint government, and characterised by repeated desertion of either party by Daryá Báí, widow of the late Rájá Jánojí, who now supported one claimant to the throne and now the other. The closing scene of this contest was on the battle-field of Pánchgáon, six miles south of Nágpúr. The fortune of the day had declared for Sábájí, and Mudhojí was being surrounded by his brother's troops. Flushed with the fight and with victory, Sábájí drove his elephant against that on which his brother was seated, and called on him to surrender. A pistol-shot was the only reply. One brother had slain the other, and gained the undisputed regency in behalf of his son, and the title of Sená Dhurandhar.† Mudhojí at once set about restoring order in the affairs of the state, governing wisely and moderately. In the year 1777 he entered with

* Sir Richard Jenkins. p. 76; Grant Duff, vol. ii. pp. 54, 58, 85, 112, 121 *et seq.* 175.
† Sir Richard Jenkins, p. 77; Grant Duff, vol. ii. p. 222.

caution into engagements with the English, who were then preparing to support the claims of Rághobá as Peshwá. He was obliged, however, in order to keep up appearances at Puna to send troops down to Cuttack. Their march was intentionally delayed. When they arrived they did not act against the British Government, who were all the time kept informed that this march on Cuttack was a mere pretence. The Regent even assisted the march of Colonel Pearse through his provinces, when a force was being sent from Bengal against Haidar Alí. This display of a conciliatory spirit towards the English happened too at a time when Bengal was denuded of troops. In 1785 Mandla and the Upper Narbadá valley were nominally added to the Nágpúr dominions by a treaty in which Mudhojí agreed to pay twenty-seven lákhs of rupees into the Puna treasury.

Raghojí II.

The Regent died in A.D. 1788, leaving all the Nágpúr state tranquil and prosperous—conditions which had lasted within [illegible] er since the battle of Pánchgáon. [illegible] his family. His son Raghojí, thou[illegible] during the lifetime of his able father, in perfect submission and obedience. He now assumed control of the state. He went to Puna, where his titles and dignity were confirmed. He also obtained for his younger brother Vyankájí the father's title of Sená Dhurandhar, with Chándá and Chhattísgarh as an appanage. Chimnájí, the other brother, was to have had Mandla, but he died shortly after Raghojí's return to Nágpúr very suddenly, and not without suspicion of foul play.* The Rájá took up his residence at Nágpúr, while his troops were fighting in the Peshwá's armies against the Nizám and Tipú of Mysore. He participated in all the advantages gained by the Maráthás in these wars, and commanded the right wing of the Peshwá's army at the victory of Khardlá. In the year 1796, when the political condition of Western India was much confused, he seized [illegible] y. In the two following years [illegible], and Mandla from the Chief of [illegible] Bundelá chieftain. He then began to consolidate his power in these newly-acquired districts. In the year 1797 Yashwant Ráo Holkar fled for shelter to Nágpúr, but found only a prison. During this time the connection of Nágpúr with the Bengal Government had been growing firmer, and in A.D. 1798 Mr. Colebrooke was appointed Resident to the court of Raghojí, but he did not arrive at Nágpúr until March 1799. In May 1801 the British Resident, who had vainly endeavoured to enter into a defensive alliance against Sindiá, withdrew from Nágpúr, and Sindiá and Raghojí united together in the year 1803 to oppose the British Government, which had now replaced Bájí Ráo, the Peshwá, after the treaty of Bassein. This they did in accordance with the wishes and secret directions of Bájí Ráo himself. General Wellesley soon brought the confederates to battle at Assaye. Raghojí left the field at the commencement of the battle; Sindiá's troops bore the brunt of the day and suffered very heavily; but at A'rgáon, a few weeks after, the Nágpúr army under Vyankájí Bhonslá was completely worsted. The fort of Gáwalgarh soon after fell to the British. Meanwhile from the Bengal side Colonel Harcourt had won the whole of Raghojí's province of Cuttack. The price of the peace which he now sued for was heavy: nearly one-third of his kingdom was shorn off, comprising East and West Berár up to Bálásor, Sambalpúr and its dependencies; lastly, the Rájá was to receive permanently a Resident at his

* Grant Duff calls this brother Khandolí, vol iii. p. 65.

court at Nágpúr, and Mr. Mountstuart Elphinstone was appointed to the post. Thus, of all the territory won by the great Raghojí and his two sons, there only remained, after the treaty of Deogáon,—Deogarh, Chándá, Chhattísgarh with its dependencies, and the districts on the Narbadá. Before this peace Raghojí's annual revenue had been nearly one crore of rupees, but after the loss of Cuttack and Berár it fell to about sixty lákhs. Before the war he had 18,000 horse, mostly Maráthás of the Puna country, and 25,000 infantry, of which 11,000 were of regular battalions; besides these he entertained a body of 4,000 Arab mercenaries. His artillery counted ninety guns, but of these thirty-eight were lost at A'rgáon. His cavalry also were much reduced after that battle, and after the ensuing peace the regular infantry were never replaced. Raghojí now had the heavy task of putting the finances of his country in order, settling his new boundaries, and securing his subjects from the famine, which was then so severely felt in the Deccan. To retrieve his finances he exacted large sums from his ministers and bankers, and with regard to the payment of his troops practised the meanest frauds.

During the campaign which Raghojí had undertaken with Sindiá, the Nawáb of Bhopál had seized on Hoshangábád. This the Rájá recovered in 1807. Sambalpúr with its dependencies was restored to him by the English in A.D. 1806, but some of the zamíndárs were opposed to the transfer, and their resistance was not overcome until 1808.

The Nágpúr portion of his dominions now became the scene of frequent contests with the Pindhárís and the robber hordes of Amír Khán. For security against these marauders most of the village forts were built, the remains of which stud the whole of this district. Insignificant as they may appear to us now, many of them have been the scenes of struggles where the peasant fought for bare life, all he possessed outside the walls being already lost to him. There are some old men now alive who can tell us of the hard lot of those days, how they sowed in sorrow, with little hope of seeing the harvest, and how, whenever they did reap, they buried the corn at once in the ground. The Resident repeatedly suggested that the Rájá should entertain a subsidiary force, but his pride would not permit him to consent. The boldness of these robber bands became so great that in November 1811 they advanced under Amír Khán's leadership up to Nágpúr, burned one of the suburbs, and only retired when they knew that two British columns were approaching from the Nizám's dominions to drive them back. There is, however, great reason to believe that many of the bands of marauders who plundered the country did not belong to the Sindiá Sháhí or Holkar Sháhí bands of Pindhárís, but were portions of the Nágpúr army, which, when they could not be paid from the treasury, were allowed in this way to help themselves. The name of Dharmájí Bhonslá is well remembered as a leader in these forays. In this same year Raghojí had been trying to conquer Garhákotá, the possession of a petty chief near Ságar, but Baptiste, one of Sindiá's generals, advanced to its relief, and routed the Nágpúr troops. In the year A.D. 1813 the Rájá of Nágpúr entered into a compact with Sindiá for the conquest and partition of the territories of Bhopál. After besieging the capital for nine months, the confederates had to retire in July 1814, baffled by the energy and heroism of Wazír Mohammad. Raghojí would have renewed his attempt in the following year had not the Bengal Government declared that this could not be permitted.*

* Sir Richard Jenkins, p. 88; Grant Duff, vol. iii. pp. 65, 79, 101, 161, *et. seq.* 221, 230, 231, 280.

Raghójí died in March A.D. 1816. He was coarse and vulgar in person, jealous of every one, and so prying into the minute details of government that no one served him heartily. His rapacity has been seen, his avarice was proverbial. He owned whole rows of shops in the bázár. He first kept his troops out of their pay, then lent them money from his own banking establishment, and at last, when he did pay them their arrears, he would oblige them to take a portion of it in goods from his own stores. The same spirit pervaded his family and his court.

Parsojí.

He was succeeded by his son Parsojí—a man blind, lame, and paralysed. Very soon after his accession the new Rájá became totally imbecile, and it was necessary to appoint a Regent. The Báká Báí, widow of the deceased Rájá, with his nephew Gujábá Dádá Gujar, for some time kept possession of the Rájá's person and the regency, until, with the consent of the Mánkarís (Maráthá nobles) and the military leaders, Mudhojí Bhonslá, the son of the late Rájá's younger brother Vyankájí, and next of kin to Parsojí, succeeded in becoming Regent. While the issue was still uncertain, and after being installed as Regent, Mudhojí, or A'pá Sáhib as he was generally called, courted the countenance of the new Resident, Mr. Jenkins, and was anxious to get a subsidiary force, for he knew that there was much debt to be cleared off, and that it would be necessary to reduce the strength of the army—a measure sure to create much discontent. Accordingly on the 28th of May 1816 a treaty of defensive alliance was signed, by which the British were to maintain six battalions of infantry, with cavalry and artillery, while Parsojí was to pay seven and a half lákhs of rupees annually, and to maintain a contingent of 2,000 horse and 2,000 infantry for the purposes of the alliance. It [illegible] gainst the Pindhárís in the cold season of [illegible] urnished by the Rájá was useless. In Jan[illegible]y from the capital under pretence of visiting Chándá on urgent state affairs. A few days after his departure the Rájá was found dead in his bed—poisoned, as it subsequently proved, by his cousin A'pá Sáhib.*

A'pá Sáhib.

Parsojí had no son, begotten or adopted; consequently A'pá Sáhib, being the nearest relative to the deceased in the male line, ascended the throne before any opposition could be made by Báká Báí and her party. From this time the bearing of A'pá Sáhib, before so cordial to the British, underwent a speedy change. The emissaries of the Peshwá won him over to join with their master in his plots and treachery. He also joined in the schemes of Sindiá, and afforded encouragement to the Pindhárís, even proceeding so far as to receive into his presence the emissaries of the notorious Chitú, and to confer on them dresses of honour. All this time, however, he was full of protestations before the Resident of good faith and feeling to the English. During the early part of November the conduct of A'pá Sáhib was very suspicious. The Nágpúr troops, which should have been sent on to the Narbadá to join in the Pindhárí campaign, were kept back; there was a force already drawn around the capital of 8,000 horse and as many foot; lastly, an active levy of troops from as far even as Málwá was commenced. The Resident on his part called in the detachment of Colonel Scott from Nandardhan near Rámtek, and messengers were sent to Colonel

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* Grant Duff says he was strangled (vol. iii. p. 281).

Gahan to hurry back from the neighbourhood of Hoshangábád. The news from Puna, of the Peshwá having now openly broken from his engagements with the British, reached Nágpúr on the 14th November. On the night of the 24th the Rájá informed Mr. Jenkins that the Peshwá had sent him a *khilat*, with a golden standard, and the high title of Senápati. He intimated his intention of receiving investiture of title and honours in state on the following day, and invited the Resident to be present at the ceremony. Mr. Jenkins remonstrated, stating that as the Peshwá was at that moment in arms against the English, the Rájá's public acceptance of these marks of distinction was inconsistent with the terms of his alliance with our Government. On the following day the Rájá received the *khilat* in public *darbár*, and afterwards proceeded to his chief camp, beyond Táklí, where, in front of his troops, he assumed with every ceremony the dignity of general-in-chief of the armies of the Maráthá empire. The next morning an extreme measure which had been delayed to the utmost was carried out: the brigade under Lieutenant-Colonel Hopeton Scott moved from its lines to the Residency, also occupying the double hill of Sítábaldí. This movement was executed only just in time, for a body of Arabs, stationed in a village where now stands the railway station, were only awaiting the final order to secure this position for themselves. Expresses were also sent to call up General Doveton with the second division of the Deccan army from Berár. The troops with Lieutenant-Colonel Scott were a brigade of two battalions of Madras Native infantry, one battalion being of the 20th, the other of the 24th, both much weakened by sickness. There were also the Resident's escort, two companies of Native infantry, three troops of Bengal Native cavalry, and four six-pounders manned by Europeans of the Madras artillery.

The hill of Sítábaldí, standing close over the Residency, consists of two eminences joined by a narrow neck of ground, about 300 yards in length, of considerably lesser elevation than either of the two hills. The whole surface is rock, so that it was impossible in a short time to throw up any intrenchment. Of the two eminences, that to the north is the lesser, but being within musket range of the principal summit, its possession was of vital importance, particularly as on that side the suburbs of the city came close up to its base, and gave cover to the enemy, who throughout the 26th were seen collecting. Three hundred men of the 24th Regiment, under Captain Saddler, were posted on the smaller hill with one gun. The cavalry occupied the enclosures about the Residency just below the lower hill on the west; the remainder of the force, scarcely 800 men, were posted on the larger hill. On the evening of the 26th the battle began by the Arabs, from the village already mentioned, opening fire on the pickets of the smaller hill. This was the signal for a general attack on the English position. The engagement lasted till about two o'clock in the morning, when it slackened somewhat on the side of the Maráthás. Several times during the night the Arabs had come on, sword in hand, and tried hard to carry the smaller hill, but were repulsed every time, though at the cost of many lives to the defenders. Time after time, as the ranks of the 24th Regiment were thinned, help was sent down from the 20th, which was posted on the larger hill. Dawn of the morning on the 27th November saw the English troops holding an isolated position. Eighteen thousand men, of whom nearly one-quarter were Arabs, were drawn up against them, with thirty-six guns, all brought into position during the past night. At five o'clock in the morning the few remaining men of the 24th, being utterly exhausted, were withdrawn, their place being taken by the Resident's escort, with orders to confine their defence to the summit of the smaller hill, which had by this time been somewhat strengthened by a breastwork of bags of grain.

Thus they continued to fight till nine o'clock, when the Arabs again charged home. Just as they gained the crest, the accidental explosion of a tumbrel caused some confusion among the defenders. The sepoys were overpowered, the lesser hill lost, and the gun, which fell into the enemy's hands, was turned against the greater hill. The brigade had now lost much of their superiority in position; from the nearness of the enemy and the fire of the gun on the lost hill, officers and men began to drop fast. The enemy's cavalry and infantry began to close in from every side, and to prepare for a general assault. To add to the perplexity of the moment the Arabs broke into the huts of our troops, and the shrieks of their wives and children reached the ears of the sepoys. The *three troops of Bengal cavalry, together with the Madras horsemen of the* Resident's escort, had been kept all this while in the enclosures around the Residency. Their commander, Captain Fitzgerald, now formed his men outside the enclosures, and charged the principal body of the enemy's horse. The Maráthás did not long resist the onset of this little band, but breaking in all directions, abandoned a small battery by which they had been supported.
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before drooping from the fatigue of fifteen hours' fighting, became once more animated. A combined attack of cavalry and infantry on the Arabs was being arranged when another tumbrel on the lesser hill blew up, causing great confusion amongst the enemy. The advantage was seized, and the little hill was in a few moments again in possession of our troops, who pursued the enemy through the Arab village, and spiked two guns beyond it before they returned to their posts. Again the Arabs were rallied, and fresh troops brought up. Just as they were ready to advance against the hill, a well-timed charge around the base of it, by a single troop of cavalry under Cornet Smith, took them in the flank, and finally scattered them. The troops from the hill now made a general advance, and cleared the ground all about. By noon the enemy's artillery was carried away, and the battle was over. The British lost 367 killed and wounded. Amongst the killed was Mr. Sotheby, of the Civil Service, who had been in attendance on the Resident throughout the engagement. After this humiliating defeat, the Rájá hastened to disavow any connection with the attack, and to express his regret for what had occurred. His troops and guns were withdrawn from the Sítábaldí side of the city. On the 29th Colonel Gahan's detachment came in, so that the Resident's position became much stronger. Major Pitman also arrived on the 5th December with a detachment of troops belonging to the Nizám; and on the *12th the light part of General Doveton's* division, consisting of five battalions of Native infantry, the 6th Bengal Cavalry, a troop of horse artillery, and two companies of the 1st Royals. The Rájá had already been informed that no communication would be held with him till his troops were disbanded.

The Resident on the 15th December demanded the unconditional surrender of the Rájá, and the disbandment of his troops. Till four o'clock on the following morning was given for consideration. On the same afternoon all the stores, baggage, and women were sent to the Sítábaldí hill, under guard of the troops who had previously so gallantly defended that position. At dawn next *morning* the English troops took position, having their left on the Nág Nadí, with the cavalry on their right in the open ground towards A'njní. At nine o'clock A'pá Sáhib surrendered, but his troops prepared for an obstinate resistance.

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The ensuing battle was fought on the ground lying between the Nág Nadí, the Shakardará tank, and the present southern and old Sonégáon roads, quite close to Nágpúr. The Maráthás were completely routed. They lost their whole camp, with forty elephants, forty-one guns in battery, and twenty-three in a neighbouring depôt. The Maráthá chiefs who had not surrendered, being deprived of A'pá Sáhib's authority, lost all control over the scattered forces, which now dispersed all over the country. But in the city a large body of Arabs and Hindustánís held out for special terms beyond payment of all that was due to them, and would not listen to the orders of A'pá Sáhib to lay down their arms. They were promised their arrears, and every inducement for marching out of the country in all security was offered to them, but without effect. Occupying a number of separate houses, the only approach to which was by narrow lanes, they maintained for some days a stout resistance. They did not capitulate until the 29th or the 30th December 1817, when they departed with a safe-conduct to Berár.

After the reduction of the city the Resident entered into a provisional engagement to retain A'pá Sáhib on the throne on the following conditions*—"That "he should cede all his territories to the northward of the Narbadá, as well as "certain possessions on the southern bank, and all his rights in Berár, Gáwalgarh, "Sirgúja, and Jashpúr, in lieu of the subsidy and contingent; that the civil and "military affairs of his government should be settled and conducted by ministers "in the confidence of the British Government, according to the advice of the Resi-"dent; that the Rájá with his family should reside in the palace at Nágpúr, under "the protection of the British troops; that the arrears of subsidy should be paid "up until the final transfer of the above-mentioned territories had taken place; that "any forts in the territory, which we might wish to occupy, should immediately be "given up; that the person, whom he described as principally resisting his orders "should if possible be seized and delivered up to the British Government; and "that the two hills of Sítábaldí, with the bázárs and an adequate portion of land "adjoining, should be ceded to the British Government, which should be at liberty "to erect on them such military works as might be deemed necessary." On these conditions A'pá Sáhib was permitted to return to his palace on the 9th of January.

The division of General Doveton proceeded westward to help in taking the forts in the territory ceded by Holkar, and in the pursuit of the Peshwá. No sooner had General Doveton's troops left Nágpúr than A'pá Sáhib renewed his intrigues, raised the Gonds, and sent secret instructions to the Kiládárs not to surrender the forts, which they were holding, to the English; and finally he applied for assistance to Bájí Ráo. Even within a day's march of the capital the wild Gonds were burning Magardhokrá, A'mbgáon, and other villages belonging to the Báká Báí, the Rájá's political opponent. He sent messages for help to the Peshwá, and arranged for his own escape to Chándá. At this time also his participation in the murder of his cousin had become known. Sir R. Jenkins now arrested the Rájá, and it was determined that he should be confined for life in Hindustán. He was sent under escort towards Allahábád, but on the road he managed to corrupt his guard, and escaped in the dress of a sepoy. He fled to the Mahádeo hills, where he was joined by Chitú, the last of the Pindhárí leaders. He ultimately escaped, first to A'sírgarh and then to the Panjáb.

* Aitchison's Treaties, vol. iii. pp. 109, 110.

On the final deposition of A'pá Sáhib a maternal grandchild of Raghojí II. was adopted by the widows of his grandfather. He took the name of Bhonslá, and was recognised as Rájá Raghojí III. on the same terms as were granted to A'pá Sáhib in 1816. A Regency was established, at the head of which was the Báká Bái, widow of the second Raghojí. She had the care of the young Rájá's person, but the Resident superintended and administered every department of the state through officers appointed by himself. In the year 1830, during the Residentship of the Honourable R. Cavendish, and four years after the departure of Sir R. Jenkins from the scene of his labours, the Rájá was permitted to assume the actual [illegible]. The time of the Rájá's minority, when the country was adminis- [illegible] the Resident, is still remembered with favour by [illegible] to disturb the peace at large during the next seventeen years; the country was quiet and prosperous; and the security, afforded by a firm and just rule, was a great stimulus to banking and trade. In the year A.D. 1848 an impostor named [illegible] ig to be A'pá Sáhib, raised an insurrection in Ber[illegible], [illegible] extend to Nágpúr. Raghojí III. died in December 1853 without a child, begotten or adopted. The Marquis of Dalhousie, then Governor-General, declared that the state of Nágpúr had lapsed to the paramount power. This order was confirmed by the Court of Directors of the late East India Company and by the Crown, and Nágpúr became a British province.

Raghoji III.

It may be well here to attempt a brief examination into the composition of the government under the Bhonslás. The Bhonslás, at least the first four of them, were military chiefs, with the habits of rough soldiers, connected by blood and by constant familiar intercourse with all their principal officers. Descended from the class of cultivators, they ever favoured and fostered that order. They were rapacious indeed, yet seldom cruel to the lower classes. The prince regnant was far from absolute, as we have seen; the younger brothers held portions of the kingdom as appanages; they were bound to serve the Rájá as their feudal chief, but held their own independent courts, and had entire management of their own territories. The near relations of the family had a voice in all matters of moment. When the great Raghojí I. came into Berár, certain officers of state were sent with him, for whom he had to provide. These men, known as Darakdárs and Mánkarís, often acted as spies on him, always looking to Puna as their home, and working in the interests of the Peshwá. Next in degree to the members of the reigning family and their immediate connections among the Mánkarís came the civil and military functionaries. Of these the Díwán was at the head of all departments of the state, the Farnavís was the accountant, the Wadi Pándyá (originally an officer under the Gonds) was keeper of the "Lágwan Records," which showed the actual state of cultivation, occupancy, and rents of land. This would be a very important office in a state where the land assessments were annual. The Chitnavís was the chief Secretary, and the Munshí was Secretary for Foreign affairs, while the Sikkanavís was keeper of the great seal. These offices were considered hereditary; where the person inheriting office was unfit, the department was managed by deputy, but a portion of the emoluments went to the support of the hereditary office-bearer. The principal military officers were the Sardaftar or Controller of army estates, the Mír Bakhshí or Paymaster General, the Págánavís or Controller of the body guard, and a similar officer for the artillery. The Súbadárs of provinces held military and civil command

Bhonslá polity.

within their respective local jurisdictions. These officers were for the most part paid by jágírs, or by other grants of land on exceptionally favourable terms. There were no separate officers employed exclusively in the judicial or police departments. Important suits of a civil nature and heinous crimes were decided by the Rájá himself, or sometimes by pancháyats in open darbár. Petty affairs were settled by the revenue officers in the districts, and by specially-appointed courts in the city.

Bhonslá administration.

Of the success of the Maráthá administration, we may say that from their first arrival up to A.D. 1792 the country was on the whole prosperous. At that time the revenue and the area of cultivation had reached their maximum, but thenceforward they commenced to deteriorate from misrule and oppressive assessment. When Berár and Cuttack were lost to Raghojí II. he would not reduce his army and expenditure in proportion to his lessened revenue. In the districts near Nágpúr many petty and hitherto unheard-of taxes were imposed, and a system of taking "nazars" resorted to. In more remote districts large tracts were given in jágír to military leaders for the support of their troops. Added to these causes for retrogression, the country was being overrun year after year by the Pindhárís, and this retrogression, it may be remarked, occurred simultaneously with, and in spite of, a great immigration from East Berár. The short reign of A'pá Sáhib was marked by still greater exaction than had prevailed under Raghojí II.; land fell out of cultivation, and patel or ryot alike was involved in debt, from which he was only able to extricate himself during the wise rule of Sir Richard Jenkins. It is remarkable that between A.D. 1820 and 1825 the total area of cultivation had increased twelve per cent. In their lives the people generally seem ever to have been quiet, abstemious, and temperate; and the women, even of the highest classes, enjoyed much more personal freedom than is common in most parts of India. Their habits were simple, their manners boorish. They were capital colonists and farmers. There seems never to have been any large permanent military population, looking to the sword as their inheritance. The cavalry was mostly raised in the Puna country. The Silahdárs who took service here never regarded Nágpúr as their home. The "clouds of Maráthá horsemen," of whom we often read, never could have applied to the Nágpúr indigenous armies. On the whole it seems certain that the earlier Bhonslás, rapacious as they were as regards the territory of their neighbours, were not addicted to oppression at home. On the other hand, from the second Raghojí's time the Pindhárí incursions and oppressive taxation caused much suffering amongst the peaceful inhabitants. Among all the native rulers and chiefs of whom mention has been made in these pages, there are four names still cherished in the district for having made the welfare of the people the chief aim of their lives—first the Gond, Bakht Buland; then the Maráthá, Rájá Jánojí, "the settler of what his father only conquered," with his soldierly general and able civil officer, Raghojí Karándyá, who was "like a father to the people committed to his charge;" lastly, the good widow of Raghojí II., the Báká Báí, who throughout her long and useful life was as much distinguished as the protectress of her own people, as by her steady support of the English, and of the cause of order and good government.

British administration.

From 1853 till 1861 the dominions of the late Rájá were administered by a commission of officers, at whose head was the Commissioner of the "Nágpúr province." The even course of affairs in that period was broken only by the local events

connected with the great Mutiny and disturbances of 1857-58. It has never been discovered that any special communications from other quarters had been received, previous to the outbreak of the Bengal army, by those parties in Nágpúr, which about the very beginning of the Mutiny became more or less disturbed. The "chapátís" had indeed been circulated, but here, as in other parts of India, their import was certainly not understood by the bulk of the people, amongst whom they failed to attract any particular attention. There was noticed, however, about the end of April, on the part of some of the leading Mohammadans of the city, an unwonted opposition to the orders of Government on the subject of extra-mural sepulture. This opposition was met by decisive action; intra-mural sepulture was prohibited, and the order was obeyed, but not without covert hints that the time for issue of orders by any British Government was not far from its close. The behaviour of the Musalmáns was from this time carefully watched. At the beginning of May 1857 Mr. Plowden was commissioner of the Nágpúr province; the officer in charge of the district was Mr. Ellis,* of the Madras Civil Service; his Assistant Commissioner was Mr. Ross. The troops stationed at Nágpúr belonged to the Nágpúr irregular force, and they consisted of a regiment of irregular cavalry, mostly composed of Mohammadans, and many [illegible]
a battery [illegible]
were mo[illegible]
Madras troops, consisting of two European batteries of artillery, one regiment of Native cavalry, and two regiments of Native infantry.

Mutiny of 1857.

Intelligence of the calamities at Meerut and Delhi arrived at Nágpúr before the end of May; and it seems that immediately after this a scheme for rising was concocted in the lines of the irregular cavalry, in conjunction with the Musalmáns of the city. Secret nightly meetings in the city had been discovered by Mr. Ellis; and the Scotch Church Missionaries, who had schools and some influence in the city, had given warning that the public mind was much disturbed. The rising was fixed for the night of the 13th of June, when the ascent of a fire-balloon from the city was to have given the signal to the cavalry. But just before, probably to allay suspicion, the cavalry had formally volunteered for service, and had asked to be led against the mutineers in Upper India. On the 13th one squadron of the regiment received orders to march towards Seoní as part of a force moving to the north from Kámthí. This was just a few hours before the time fixed, and it took them by surprise. A dafádár by name Dáúd Khán was deputed to the infantry lines to rouse the regiment to action. Dáúd Khán was at once seized and confined by the first man whom he addressed. Mr. Ellis and Mr. Ross, as soon as they had been made aware, through information communicated by one Púran Singh, the jail dárogha, of certain suspicious movements in the cavalry lines, at once communicated personally with Captain Wood, second in command of the cavalry. At Captain Wood's house it was discovered that the regiment were saddling their horses. It was now past ten o'clock at night, and by this time the alarm was general. Mr. Ellis sent the ladies of the station for safety to Kámthí; and troops were summoned from that place. Meantime the arsenal had been cared for by Major Bell, commissary of ordnance. Loaded cannon were brought up to command the entrance and approaches, while a small detachment of Madras sepoys proceeded to the

* Mr. R. S. Ellis, C.B., the present Chief Secretary to the Government of Madras.

Sítábaldí hill, and got all the guns in position. The behaviour of these last was such as to remove any anxiety as to the Madras troops having been tampered with. But at this juncture, until the arrival of troops from Kámthí, everything depended on the temper of the irregular infantry and artillery. The officer commanding the infantry was prostrate from wounds received from a tiger; the only other officer of the regiment was away from the station. Accordingly Lieutenant Cumberlege, the Commissioner's personal assistant, who had previously been with this regiment, proceeded to their lines, and took temporary command. He found that the regiment had fallen in of their own accord on their parade-ground, most ready and willing to execute any orders. The battery of artillery, commanded by Captain Playfair, evinced a spirit equally good. Having made sure of these portions of the troops, Mr. Ellis now went down to the city. Everything was found perfectly tranquil. The conspirators must have become aware that the authorities were on the alert, that their co-operators in the cavalry had failed to get the infantry to join, and were now hesitating. The fire-balloon was never sent up.

The cavalry, when they heard of the fate of their emissary, seem to have lost all heart. They unsaddled their horses and remained quiet. Subsequently they were turned out on foot without their arms, the infantry and the artillery being drawn up in position fronting and flanking them. It was in vain that efforts were made to induce them to name the ring-leaders, or those who had been saddling their horses. The dafádár who had been seized in the infantry lines was tried by court-martial on the next day, and condemned to death. The behaviour of the native officers of the cavalry had been closely watched by Mr. Ellis. The senior risáldár, the "wurdee major," and a "kot dafádár" were arrested. Within a few days, chiefly through the instrumentality of a native gentleman, Tafazul Husen Khán, whose loyalty had been throughout conspicuous, complete evidence was brought forward, by means of which these three, together with another risáldár and a jamadár, were convicted. They were hanged from the ramparts of the fort overlooking the city. Also from among the Musalmáns of the city two persons were executed, viz. the Nawáb Kádar Alí Khán and Viláyat Mián, both men of high family and position. The bulk of the treasure was now removed for security to the fort on the Upper Sítábaldí hill, into which, and the arsenal situated at its foot, a supply of provisions for three months was speedily thrown. On the 24th June the cavalry were disarmed. Their arms and accoutrements were removed to the arsenal. The men were kept till November under surveillance in their own lines. In November they were again armed, and employed towards Sambalpúr, where they performed their duties well. Besides this there was no actual disturbance within the district of Nágpúr. In the cavalry there had been one squadron composed almost entirely of Maráthás, and these seem to have been implicated just as much as the Musalmáns, for amongst a number of officers and men expelled from the regiment were one Maráthá risáldár, one náib risáldár, and two troopers. The vast majority of the population having hitherto remained quiescent, and the fidelity of the Madras force at Kámthí being now placed beyond question, the local crisis was passed. For the skill, the forethought, the judgment, and the resolution with which affairs were managed in the city up to the time of the crisis, for the discovery of the meetings, for the subsequent watch put on the conspirators, and for the promptitude with which punishment fell on the chief offenders, no small meed of praise is due to Mr. Ellis and to his coadjutor Mr. Ross. And it ought not to be forgotten that here again the aged princess Báká Báí brought all her influence to bear on the side of the authorities in

dealing with the doubtfully-inclined Maráthás connected with the late reigning family, when the Southern Maráthá Country was much disturbed, and was looking to Nágpúr as to a beacon,—when, too, the turbulent subjects in the north of the Nizám's territory would hardly have remained quiet had there been any serious difficulty at Nágpúr.

The course of events after the year 1857 does not find its place here, except to mention that the necessity for guarding against any irruption into the Nágpúr province by the ubiquitous Tátiá Topiá, who had at the close of the year 1858 crossed the Narbadá, east of Hoshangábád, was met by sending out to the banks of the Wardhá river from Kámthí a column consisting of one troop of European horse artillery, the 7th Madras Cavalry, and the 26th Madras Native Infantry, under Colonel Osborne, with Mr. Ross as civil officer; while Major Henry Shakespear, with a body of irregular cavalry, accompanied by Lieutenant Cumberlege in a civil capacity, proceeded to the Chhindwárá district. The effect of these dispositions was that Tátiá Topiá, who had penetrated as far as and burnt Multái, in the Betúl district, was turned off in an easterly direction, when he was met by a column from Amráotí under Brigadier Hill, defeated, and again driven northwards. It remains only to add that in the year 1861 the "Nágpúr Province" was amalgamated with the provinces known as the "Ságar and Narbadá Territories," the whole forming the present "Central Provinces," with the head-quarters of the administration at Nágpúr.

SECTION III.—ADMINISTRATION.—District staff.

The method of revenue, general, and judicial administration will be noticed very briefly, as it is precisely the same as in other districts belonging to these and to other provinces in India, governed under what is termed the non-regulation system. The Deputy Commissioner, or head executive and administrative officer in the district, is collector of the general revenue in all its branches, the head civil judge, and the chief magistrate. He is charged also with general control over the police, with the superintendence of public instruction, with the collection and expenditure of local funds, with the construction of local public works, and with other general and miscellaneous duties which it is needless here to mention. To assist him in his revenue, judicial, and miscellaneous duties, the Deputy Commissioner of *Nágpúr has generally four* Assistant, or Extra-Assistant Commissioners, who are assistant or deputy collectors, assistant magistrates, and assistant civil judges At the head-quarters of each of the four subdivisions or tahsíls* is a Tahsíldár, who is in [illegible]
civil judge. Sometimes [illegible]
diction in petty civil suits [illegible]
ordinate to the Deputy C[illegible]
stipendiary magistrates' courts subordinate to the Deputy Commissioner, besides fifteen non-stipendiary courts presided over by honorary magistrates. These native gentlemen answer in some respects to justices of the peace in England. They decide a considerable number of cases. The Deputy Commissioner, the Cantonment Magistrate of Kámthí, and generally two of the Assistant Commissioners, are also justices of the peace, with jurisdiction to try and punish European offenders in petty cases, and to commit for felonies to the High Court at Bombay. The civil judicial courts are at present ten in number, and are presided over by eight of the above-named officers in their capacity as civil judges, by a Small Cause Court Judge, and by a Sub-Collector.

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* The four subdivisions are Nágpúr, Umrer, Rámtek, and Kátol.

The civil and criminal courts of the Deputy Commissioner and the Assistant Commissioners ordinarily sit at the head-quarters of the district—Sítábaldí, a suburb of Nágpúr. The Nágpúr court of small causes, and civil and criminal courts of the Tahsíldár of Nágpúr, sit in the city of Nágpúr. The Cantonment Magistrate of Kámthí holds his civil and criminal courts in the Cantonment. Of the honorary magistrates, thirteen hold their courts at Nágpúr, one at Kámthí, and one in Mohpá. The Divisional Commissioner's court is held at Táklí, another suburb of Nágpúr. On the civil side it is an appellate court only. On the criminal side it is a sessions court, with powers up to fourteen years' imprisonment and transportation for life, and is competent also to pass sentence of death, subject to confirmation by the court of the Judicial Commissioner of the provinces. The whole of the district administration, whether in the revenue, judicial, or miscellaneous departments, is subject to the general supervision and control of the Divisional Commissioner, who superintends, besides this district, the four neighbouring districts of Bhandára, Wardhá, Chándá, and Bálághát.

The constabulary force consists of two distinct bodies—the district police, and the town police. The former are paid from the general revenues, and are available for service throughout the Central Provinces; the latter are paid from the municipal funds of the towns in which they are stationed, and theoretically their duties are confined to that town alone. The district superintendent of police (always an English officer, who ordinarily has under him a European assistant) is at the head of the whole force.

Imperial revenue.

The Government revenues are derived from the land tax; the income tax; the excise on spirits, opium, and drugs; stamps; forests; salt, "pándhrí;" and a few miscellaneous petty taxes. The land revenue demand for the year 1868-69 was Rs. 7,98,476. This branch of revenue will remain fixed at the same, or almost at the same, annual amount until the close of the present settlement. The excise revenue in the year 1868-69 amounted to Rs. 1,91,848. It is levied according to the central distillery system, which consists in the prescription of certain places in which alone spirits may be manufactured, and the payment of a fixed duty on their removal by licensed vendors; and the tendency is to diminish consumption, but to prevent any large fiscal loss, by the higher duty levied on the diminished amount manufactured. The revenue realised on opium and drugs is obtained chiefly by leasing out monopolies of right to sell by retail, and in some small part by fees levied on the cultivation of the poppy. The total revenue from this source for 1868-69 was Rs. 40,945. From the stamp revenue of 1868-69, realised under the rules of the Stamp Act (Act X. of 1862), was obtained the sum of Rs. 1,66,644. The increase in this branch depends on the increase in commercial transactions and litigation, and on the efficiency of the arrangements for the detection and punishment of offences against the stamp laws.

The unreserved forests and waste lands of the district are for the most part let out on usufruct leases, and thus afford a considerable amount of revenue. The system has been introduced of leasing out the right to collect or levy dues on minor forest produce only, viz. grass, mhowa and forest fruits, gums, firewood, and the like, the district authorities reserving the right to duty on all timber excepting firewood. The area from which this revenue is produced will annually diminish as the plots are disposed of under existing waste land sale and clearance lease rules. These rules permit the sale in freehold of all waste lands

at a minimum price of Rs. 2-8-0 per acre, and provide for their disposal on long leases, conditional on final clearance and reclamation. But it is hardly necessary to say that any loss thus effected in annual revenue will be more than counterbalanced by the proceeds of sale in the one case, and by the additional area ultimately brought under assessment in the other. The forest revenues of 1868-69 amounted to Rs. 19,274.

The pándhrí is a tax peculiar to this part of the country, and has the sanction of long usage. It was levied under the Maráthás nominally on all non-agriculturists, and was calculated on the ostensible means of each rate-payer. *It has generally been considered to partake of the nature of a house* tax; but without doubt there used to be many non-agricultural householders specially and somewhat arbitrarily exempted; nor was much care taken to equalise its incidence so as to distribute it equitably over the rate-paying population. The tax, however, is one to which the people are accustomed, and not indisposed. It provides, moreover, a legitimate means of making the non-agricultural classes pay their fair share towards the expenses of the state. The assessment lists have recently been revised; an improvement has been made by exempting many of the poorer classes; while the result on the whole has been a large increase in revenue. Act XIV. of 1867 has now placed this tax on a firm basis. This impost yielded Rs. 53,305 in 1868-69.

The income tax reimposed in the current year 1869-70, on incomes exceeding Rs. 500 per annum, will yield about Rs. 73,360.

The revenue under the heading miscellaneous is unimportant. It consists of royalties on certain quarries, oil-mills, fisheries, and the like. There remains under general revenues only *salt tax*. This is levied not under *district* arrangements, but by a special department (the customs). The duty is three rupees per maund of 82 lbs.

Local revenue.

The local revenues, or the funds spent in the district, arise from the road, school, and post cesses; from the nazúl and ferry funds; and from octroi. The road and school cesses are paid by the landholders, and are calculated at the rate of two per cent respectively on the full assessment rate (kámil jamá) of each estate. The revenue in 1868-69 under these two heads was Rs. 31,940, or for each Rs. 15,970. The proceeds are applied to the purposes which their denominations import—the first to the repair and construction of local roads, the latter to the maintenance of rural schools. The former, since the year 1866-67, has been augmented by large grants from the municipal funds of the towns most benefited by the construction of local lines and railway feeders; the latter forms only a part of the educational funds,—the remainder accruing partly from other local sources, such as grants from municipal funds and voluntary contributions, and partly from state grants-in-aid. Similarly the dák or postal cess, imposed for local postal service, is a tax on the proprietors of land. The rate is one-half per cent on the full assessment of each estate. The funds realised under this head are not spent exclusively in the district. *The realisations from every district in* the province are lumped together, and an allotment up to the amount *of its own* actual requirements is then made to each district. The amount *raised under* this head during the year 1868-69 was Rs. 3,992.

The nazúl consists of the annual proceeds of rent, *farm* [illegible], or sale of buildings, lands, orchards, gardens, and other real property belonging to Government, and not subjected to assessment of land revenue. This is a

very important heading of local revenue. The proceeds are spent in keeping the different Government buildings and gardens in good order and repair, in defrayment of charges for model farms, purchase of improved agricultural implements, breeding live-stock, in horticulture, arboriculture, experiments with foreign cotton and cereals, and in other matters intended to promote the good of the people, and the general advancement of the district in agricultural and commercial prosperity. Rs. 7,050 were realised from this source in the year 1868-69. The ferry fund, as its name imports, consists of the proceeds of fees levied at ferries, or from the annual sale of ferry contracts. It is supplemented by the profits of pounds and other minor headings, and is expended in purchase and repair of boats, improvement of ghâts or approaches to rivers, and such like matters. The proceeds in 1868-69 amounted to Rs. 12,650. The most important of the local revenues is the octroi. This tax is now levied in twenty-six towns. The administration of these funds (after the deduction of cost of town police) is entrusted to the different municipal committees. The right to collect octroi is let out in annual contracts, separately for each town. The tax is one to which the people have long been accustomed during the Maráthá government under the name of "sáír." Generally it is paid with the utmost contentment, and is certainly the form of local tax most suitable to the inhabitants of this part of India. The Maráthá "sáír" was in reality more a transit than an octroi duty. But pains have been taken to re-constitute it on a proper basis, and now no imports but those intended for actual local sale or consumption are subjected to duty. This branch of local revenue is the main source from which funds have been derived to carry out the extensive municipal improvements, which have been going forward for the last few years. The impost is regulated so as to fall lightly, except on certain articles, and the schedules have lately been revised so as to make the burden lighter than ever. The octroi funds of the municipal towns in 1866-67 reached the large sum of Rs. 3,07,050, of which Rs. 52,489 were set apart for watch and ward, Rs. 33,349 for grants-in-aid to district road fund, and the remainder spent in municipal improvements. This income has, however, been much diminished by the recent reduction of rates, and will fall still lower after the present year (1869-70) when, under the orders of the Government of India, octroi will cease on all but a few selected articles.

The following table will show the receipts of revenue under the different heads, imperial and local, for four years:—

Description of Revenue.	Proceeds in Rupees.			
	1865-66.	1866-67.	1867-68.	1868-69.
Imperial.				
Land revenue	8,01,247	7,96,941	*4,34,820	7,98,476
Excise	2,00,797	2,29,888	2,15,063	1,91,848
Opium and other drugs	23,828	25,016	43,309	40,945
Stamps	1,13,228	1,23,366	1,50,909	1,66,644
Forests	16,417	14,000	20,906	19,274
Pándhrí	70,833	83,307	89,352	53,305
Miscellaneous petty taxes	5,979	2,935	3,171	2,720
Total Imperial	12,32,329	12,75,453	9,57,530	12,73,212

* The apparent diminution of receipts under this head arises from an alteration of the year of account.

Description of Revenue.	Proceeds in Rupees.			
	1865-66.	1866-67.	1867-68.	1868-69
Local.				
Road cess	17,714	17,535	8,696	15,970
Ferry fund	5,152	8,126	13,000	12,650
Nazúl	5,857	8,869	13,000	7,050
School cess	17,714	17,535	8,696	15,970
Postal cess	3,726	4,436	2,174	3,992
Octrci	2,99,375	3,07,050	2,93,323	3,02,760
Total Local.....	3,49,538	3,63,551	3,38,889	3,58,392
Grand Total......	15,81,867	16,39,004	12,96,419	16,31,601

SECTION IV.—POPULATION. Classification.

The total population as ascertained by the census taken in November 1866 may be classed thus—

1. Europeans and Eurasians 2,462
2. Parsees 28
3. Hindús of all classes 573,562
4. Musalmáns 27,371
5. Gonds and other aboriginal tribes 30,698

Total . ..634,121*

The population rate is 172 to the square mile. When it is considered that 1,811 square miles of the district are uncultivated, this rate will not appear very low for this part of India.

The Hindú tribes are as follows —

1. Bráhmans 26,597
2. Rájputs 3,458
3. Maráthás, Kunbís, and cognate Maráthá tribes. . 177,183
4. Pardesís, Telís, Málís, Ahírs, Pardháns, and Baraís 106,483
5. Vidúrs (mostly) illegitimate descendants of Bráhmans 5,094

Carried over...... 318,815

* Including the military force at Kámthi.

	Brought forward......	318,815
6.	Baniás, Ponwárs, Márwárís, Halwaís, and Kaláls.	17,118
7.	Gosáins	5,203
8.	Kánsárs, Sípís, Sonárs, Guraos, Beldárs, Barhaís, Koshtís, Dhobís, Khátiks, Náís, Bhoís, Dhímars, Banjárás, Madrassee castes, Bhámtyás, and Rangárís	118,019
9.	Outcastes, consisting of Dhers, Chamárs, Mángs, and Bhangís	114,407
	Total......	573,562

The tribes described as "Gond or other aboriginal tribes" consist almost entirely of Gonds, with a very few Kurkús and Bhíls (mostly cultivators).

The Musalmáns, divided under the customary great divisions, are as follows:—

Shekhs	14,838
Saiyads	5,392
Moghals	388
Patháns	6,753
Total......	27,371

Under the Shekh class are included all Musalmáns whose tribe does not come distinctly under any one of the other three classes. The Musalmáns are thus to the Hindús and Gonds as one to twenty-one.

Date of settlement.

A very brief account of the order of time in which the different castes settled in the district may not be out of place. In Bakht Buland's time (A.D. 1700) the bulk of the population was undoubtedly Gond; but during his reign, and possibly to a slight extent before it, there had set in an immigration of Bráhmans and Kunbís from Berár and the West, and of Musalmáns and Hindús of all castes from Hindustán. Bakht Buland's visits to Delhi had shown him the superiority of foreigners over his subjects in all branches of industry. He encouraged foreigners to settle by granting them unredeemed, or partially redeemed, tracts on very favourable terms, and furthermore attracted them to his own military and administrative services by large grants. These persons again induced numbers of their fellow-countrymen to settle as cultivators; and so, long before the arrival of the first Raghojí, the wild original tribes (never probably more than sparsely distributed over the face of the country) had begun to recede before the more skilful and superior settlers. Yet the great influx of the Bráhmans, Maráthás, Kunbís, Koshtís, and Dhers doubtless did not commence until the usurpation of the Gond sovereignty by Raghojí in A.D. 1743, when Burhán Sháh, Bakht Buland's descendant, was deposed. Before these tribes the Gonds gradually receded into the mountain tracts, leaving most of the cultivated and culturable tracts in the

hands of the new comers. The Gonds are now as one to eighteen of the strictly Hindú population. The Musalmáns have come from all directions—some from the Delhi country, some from Berár and the West, but probably the greatest number from the Nizám's dominions in the south. Only a very few trace their ancestry in these parts as far back as the time of Bakht Buland. By far the greater portion came with, and after, the Maráthás.

Language and religion.

The language of the bulk of the population is Maráthí; but Urdú (excepting [illegible] but a *patois* consisting [illegible] is nothing in the religi[illegible] cially peculiar to this part of the country. The Bráhmans profess to worship Brahmá, Vishnu, and Siva equally It is probable, however, that Siva is most [illegible] Koshtís, and even the outcaste Dhers (the [illegible] population), almost exclusively worship [illegible] The Márwárís are many of them Jains, [illegible]

Occupations and customs.

The agricultural classes are chiefly Kunbís, Maráthás, Pardesís, Telís, Lodhís, Málís, Baraís, and Pardháns. The best, as well as most numerous, are without doubt the Kunbís. They are simple, frugal, and generally honest in their dealings with each other. In general industry, in capability for sustained labour, and in agricultural skill, they will bear no comparison with the Játs and other good cultivators of Upper India; but still they may be regarded as the backbone of the country. The Bráhmans follow many different professions. They are priests, shopkeepers, grain-sellers, bankers, servants, writers, and a few of them soldiers. Their manners are more rude and homely than those of their kindred in Hindustán. They are often fair scholars and efficient public servants. The most important of the industrial, but non-agricultural, classes are the Koshtís and Dhers. These are the weavers and spinners of the country, the manufacturers of the different fabrics of cloth which the district has for many years past so largely produced. The Gonds now form a very unimportant section of the people, and any detailed examination into their [illegible] They still preserve in some degree t[illegible] object of their worship being Bhím[illegible] in a stone or in a tree. But many of them have betaken themselves to the worship of Mahádeva, and most of them have adopted more or less of the Hindú religious observances. Among the Mohammadans there is nothing specially peculiar to this part of the country. They engage in every sort of occupation—farming, trading, service, and the like. Most of the Bráhmans and the trading and the artisan classes take two meals a day—one in the morning, and the other in the evening. Field labourers take three—one in the early morning, one at midday, and the third after sunset. All classes, except Bráhmans, Márwárís, and a few others, eat animal food when they can afford it. All the Maráthá tribes eat fowls and eggs—the food held in so much abhorrence by all the higher castes in Hindustán. With the same exceptions, viz. the Bráhmans, Márwárís, and a few others, all the people use spirituous liquor distilled from the fruit of the mhowa tree. The Maráthás and Kunbís indeed profess not to drink, but in private almost all do consume spirits. Generally, however, the people drink in moderation, and the use of spirits appears to have no bad effect on them. But two castes—the Dhers and the Gonds—

are notable exceptions to this rule of moderation. Many of these are habitual drunkards. The mass of the people are orderly and well-disposed. They are quiet, peaceable, and without much physical courage; they are rather simple than crafty; their manners, if we except the Bráhmans, are rude and unpolished. They are neither treacherous, vindictive, nor cruel. They are kind to their relations and to their women, who are allowed a large amount of liberty. Jealousy is rare, not perhaps because of any great amount of chastity amongst their women, but more because the general standard of conjugal fidelity is low. They have little of that cringing servility to superiors seen in many parts of India. Amongst each other they are usually truthful and straightforward, but when they disagree and have to bring forward their disputes in the courts, they are often regardless of truth. The Bráhmans, Márwárís, Baniás, and other classes, who are either wholly or partly traders or bankers, are intelligent and generally trustworthy. They are quick to enter into undertakings of enterprise, and to adopt any modern improvement likely in the end to be serviceable to themselves. The agricultural classes are for the most part honest, stolid, apathetic, and naturally averse to innovation of any kind. Heinous crimes are rare, as will be seen from the following table for three years:—

Crimes.	Number of Crimes perpetrated during			Population.	Number of Cases of Crime to each 100,000 souls in 1868.
	1866.	1867.	1868.		
Murders	4	5	6	639,341	·9
Cases of culpable homicide	7	1	0		·0
Dacoity	2	4	3		·5
Robbery	6	4	3		·5
Thefts	1,009	743	661		103·2

Social condition.

Of late the condition of the agricultural classes has been steadily improving. Apart from the various benefits resulting from the thirty years' settlement, the last few years have brought with them the greatly enhanced demand for cotton for the English market, and the flow of a steady exportation of grain and cereals to Berár and the West; and these conditions have been accompanied by increased means of transit and exportation by road and rail. Large tracts of country hitherto growing edible grain have been brought under cotton cultivation; and of the grain grown, the ryot or farmer, after laying by sufficient for his own or for local supply, proceeds to sell the remainder for exportation towards the West. The country, thus drained of its edible grain, has had in a large measure to look for its supplies to districts on the East and North, from which a steady tide of importation has set in. The result has been that though the price of food and the general expenses of living have nearly trebled, the agriculturists, having found markets so profitable for the disposal of their produce, are now in a condition of hitherto unexampled prosperity. They have for the most part been able to dispense with the money-lenders altogether, and have indeed, many of them, saved a considerable amount in cash, which, it is to be feared, they still prefer to hoard, instead of expending it

on improved stock or instruments of tillage, or in the gratification of secondary wants. Improved farming stock, and indulgence in the gratification of hitherto unknown luxuries, will no doubt follow; it is after all only a question of time. But at present the possession of a surplus of cash suggests to the ryot but little beyond the treasuring of rupees, or the purchase of ornaments for his wife and family. As regards the non-agricultural portion of the people, they too are on the whole better off than they used to be, though their share in the increased prosperity is but small when compared to that of the agriculturists. The increase in the wages of labour, if it has not overstepped, has at least kept pace with the rise in the prices of food; and the demand for labour, especially for the lower classes of skilled labour, has largely increased. Most of the artisans and labourers are well fed, well lodged, and sufficiently clad. Of real indigence there is little or none.

Towns and villages.

The total number of tow[illegible] and hamlets containing a population below 2,000 is 2,193.

The size, population, and importance of the large towns, when compared to the total district population and area, are rather remarkable. The circumstance is perhaps, in some measure, to be accounted for by the system of the Maráthá government, which made the kamávisdár, or head administrative official of each pargana, reside at the head-quarters of the pargana. The parganas were small and many. The kamávisdár brought in his train a numerous retinue, for whos[illegible] had to be made on the spot, and thus [illegible]nmenced at once by the drawing toget[illegible] others, who were required to provide for the wants of the officials and their followers. The cloth trade again, which is so largely followed and so widely dispersed over the district, must have done much to increase the towns. There may be other special causes on which it would here be out of place to speculate. At all events, to whatever cause ascribable, the preponderance in number of the rural over the urban population is here much smaller than in most other districts in India.

The principal towns are the following:—

Nágpúr Tahsíl.

1. Nágpúr.
2. Kámthí.
3. Gumgáon.
4. Bázárgáon.
5. Kalmeswar.
6. Dhápewárá.
7. Tákalghát.
8. Borí.

Umrer Tahsíl.

9. Umrer.
10. Bhiwápúr.
11. Mándhal.
12. Kuhí.
13. Weltúr.
14. Belá.

Rámtek Tahsíl.

15. Rámtek.
16. Pársconí.
17. Pátansáongí.
18. Khápá.
19. Kod[illegible].
20. M[illegible] (M[illegible]).
21. N[illegible] (Nagardh[illegible]
22. W[illegible].

Kátol Tahsil.

23.	Kátol.	28.	Beloná.
24.	Sáwargáon.	29.	Sáonér.
25.	Kondhálí.	30.	Kelod.
26.	Narkher.	31.	Jalálkherá.
27.	Mowár.	32.	Mohpá.

But none of them, excepting Nágpúr and Kámthí, were, until very lately, any thing more than an agglomeration of houses, built for the most part of mud walls; sometimes, it is true, tiled, but oftener thatched. They had no regularly-defined streets, and no drained roads; the houses were ugly, and built not in rows, but anyhow, the corners and fronts pointing in any direction, according to the fancy of the builder; the roads (such as they were) were narrow lanes—in the dry season passages, and in the rains water-channels. There was no attempt at conservancy; and the habits of the people being in some respects the reverse of cleanly, the state of the interior of the larger towns was excessively filthy. Heaps of cattle-refuse, manure, and rubbish lay piled about and exposed in the most public places, while great chasms, from which the mud had been originally excavated to form the walls of the houses, diffused pestilential malaria from the drainage and filth collected in them. Even now, after the expenditure of no small amount of pains on the part of the government officials, the smaller towns and villages are much behind those of many other parts of India. Still a beginning has been made towards persuading the people of the advantages of the more obvious sanitary precautions. Many of the landholders have adopted a regular system of whitewashing all the houses in the villages, and of insisting on proper conservancy. But as regards the larger towns the advance made within the last few years has been really great. Municipalities acting under the district officials have been appointed, and systems of conservancy have been matured and carried out. Funds have been raised, and municipal works have been pushed forward with a rapidity and effect sufficient in some cases to transform the appearance of the places; wide thoroughfares, metalled and drained, have been driven through the more populous quarters, commodious school buildings, dispensaries, police stations, and saráís have been erected, central market-places have been formed, and the people have been induced to build their dwelling-places in a style suitable to the new streets.

SECTION V.—Productions.
Cultivation.

The agricultural produce may be divided into three classes—the kharíf or rain crops; the rabí or spring crops; and the Bágháit or garden crops. For Bágháit the best black soil is almost invariably selected. The kharíf and rabí crops usually grown on the different soils are as follows:—

Soils.	Crops.	
	Kharíf.	*Rabí.*
Kálí (black soil).	Cotton, jawárí (*holcus sorghum*), túr (*cajanas indicus*)	Wheat, linseed, safflower, peas.
Murand (brown clay with limestone nodules).	Jawárí, mung (*phaseolus mungo*), rice.	Gram, masúr (*ervum lens*) wheat, peas.
Khardí (white clay with limestone nodules).	Jawárí, túr, vetches.	Wheat, castor, gram, peas.
Bardí (stony).	Cotton, jawárí, túr.	Castor.
Retádí (sandy).	Castor.	Castor.

The ploughing for the kharíf (autumn) harvest commences in April. The paring-plough (bakhar) is first used to level any irregularities of the surface; the ground is then ploughed three or four times or even more. The seed is not sown till after the first fall of rain, which ordinarily takes place early in June. The tífan or treble drill-rake is [illegible] furrows are thus sown at once. [illegible], the dávan or hoe-plough is pa[illegible] necessary, to thin the crop, while the earth is turned over so as to cover the roots. After the lapse of a few weeks the hoe-plough is once more used, and sometimes even a third time.

Kharíf crops.

Cotton has now become the most important, and generally the most remunerative, of all the crops. During the last four years its cultivation has been so stimulated by the demand in the English market, that it is now raised throughout large tracts of country formerly devoted to the cultivation of edible grain. The most valuable crops are grown in the north-west corner of the Kátol tahsíl; but the whole of the Kátol and Nágpúr tahsíls may now be said to be cotton-growing country. The total out-turn of this crop in the year 1868-69 was calculated at 86,081 mds. or 6,886,480 lbs. The indigenous staple is in itself of a fair quality; but much improvement is to be looked for by introduction of foreign seed, and from the sowing in one part of the country of seed selected from another part. Some extensive experiments in this interchange of indigenous seed are now being tried; and seed-gardens designed to afford picked seed for distribution have been established. Improvements in the method of cultivation have followed the increased demand for the staple, and there seems little reason to doubt that the cotton of this district may in a short time equal any producible in the country. The weeding and picking are better and more carefully done than they used to be, and many cultivators have already begun to adopt that plan of light but careful manuring which seems in this soil to produce the heaviest crops. Rice is not extensively cultivated, but wherever irrigation is available from artificial tanks a few rice-fields rarely fail to be seen. Jawárí is grown in great abundance, chiefly in the Nágpúr and Kátol tahsíls. The crops are very fine. A good deal of túr is grown; it is often raised in the same field as cotton, generally five ridges of cotton to one of túr.

For the rabí (spring) harvest the fields are first worked with the paring-plough in June and July. They are then ploughed throughout the rains (the oftener the better) according to the means and leisure of the husbandmen. The sowing takes place in October and November, and the crop is ready for harvest at the end of February or beginning of March. Wheat is the grand rabí crop. The great wheat-field is in the Umrer and Rámtek tahsíls, in a tract lying to the south of Rámtek, and enclosed on the east by the Bhandára boundary, on the south by the hills below Umrer, and on the west by a line drawn north and south through Nandardhan, Harbolí, Magardhokrá, and Sirsí. Here the cultivation is uninterrupted over many miles of country. In February the [illegible] appears covered with one vast expanse of yellow corn. [illegible] of February. The corn is trodden out by [illegible]. The other rabí crops do not need any [illegible] chiefly in the Umrer and Rámtek tahsíls [illegible] the tahsíls of Nágpúr and Kátol. [illegible] be very good. The [illegible]

Rabí crops.

Garden crops.

The garden cultivation is devoted to sugarcane, plantain, tobacco, poppy, betel-leaf, yams, ginger, turmeric, garlic, onions, carrots, turnips, and other vegetables. Sugarcane is cultivated, but not nearly so much as it might be. It is chiefly raised in the valley of the Sur in the Rámtek tahsíl, and in the rich garden villages of Kátol. The crops raised are fair, but the *gur* (molasses) manufactured from the cane is said to be poor. One reason for the comparative neglect of sugarcane cultivation may be this, that here the mhowa flower is used instead of *gur* for the distillation of spirituous liquor; another reason is, that the people have not yet learnt the art of manufacturing sugar from *gur*. The ground for sugarcane cultivation is first prepared by the bakhar, and then by the plough. It is next covered with a thick layer of manure, channels and cross-channels for irrigation are then made, and the whole field is well watered. The plants are raised from cuttings from the old canes. They throw out their sprouts (one from each knot of the cutting) commonly in the course of thirty-five or forty days. The young sprouts are at first carefully supported with earth, which is not removed until they are grown to some height above the ground. As the plant grows up, the branches are tied up. From ten and a half to eleven and a half months elapse from the planting of the cuttings to the complete ripening of the canes. Continued irrigation is required until the monsoon sets in; and as this crop is considered the highest branch of garden cultivation, so its successful management demands skill, patience, and capital all combined. The plantain is largely cultivated in all the garden villages; it has a triennial duration, and is generated from sprouts of the old plants. The betel-leaf cultivation is carried on with much success in a few gardens. Those at Rámtek are celebrated throughout this part of India for the excellence of their produce. A large portion indeed of the crops is now sent by rail to Bombay. The plant requires a particular kind of soil, and has to be partly sheltered from the outer air. This is effected by enclosing the plantation round the sides, and by roofing it over at the top with a framework made of grass and bamboos. Much manure is employed. Ghee, or clarified butter, is used largely for this purpose. The plant has a triennial duration, and requires ground that has lain fallow for some time. It is propagated from cuttings, and is planted in July. The leaves are not fit for use until twelve months after the shoots are put in, and thereafter they are picked every fortnight. The poppy is cultivated in a few places for opium. The cultivation might easily be increased. The juice is extracted by scoring the poppy heads from top to bottom with a sharp knife. The juice thus expressed is subjected to the usual processes; but there are no skilful manipulators in this part of the country, and the opium is not considered very good. None of the other garden-crops need special description. The fruit-trees cultivated in gardens and orchards may be briefly noticed. The oranges, lemons, sweet limes, mangoes, and guavas are plentiful, and remarkably fine. The Nágpúr oranges in particular are justly celebrated for their size and flavour. Their cultivation is increasing, and they are exported in large quantities to Bombay. Manure is applied to all kinds of garden cultivation. It is usually produced from the cultivator's own stock. Sometimes flocks of sheep and goats are turned out into the fields. The people quite appreciate the use of manure for all crops. The supply, however, is very limited, as large quantities of cow-dung are used in fires for cooking. Vegetable manuring is not much practised, but stubble after being burnt is often used as manure. Irrigation is almost entirely confined to garden cultivation and rice. Wells are ordinarily the means used in the case of the former, and artificial tanks for the latter. Enclosures are only used for garden

cultivation and for fields adjoining jungles, where they are required to protect the crops from wild animals. The rest of the cultivation is all open, a narrow strip of unploughed land serving to demarcate field from field. The village boundaries are marked by stone pillars.

Live stock.

Horse-breeding has hitherto been quite neglected. Indeed, excepting at Nágpúr and Kámthí, there are no horses. Ponies of an inferior breed are to be met with, but not very many even of these. Recently an attempt has been made (on a very small scale) to improve the breed of these ponies by crossing them with Arab blood. Horned cattle are bred in large numbers. The breed is smaller than that of Upper India, and very inferior in size and appearance to the Mysore and Nellore stock. On the [illegible] málguzár. They will frequently travel long distances of thirty miles or more, at the rate of six miles an hour. The district, however, does not appear to breed cattle in sufficient numbers for its own consumption. Numbers are imported every year from Ráípúr, and also from Upper India, especially from Cawnpore. The price of a good pair of plough bullocks ranges from 70 to 150 rupees. For a pair of fast-trotting bullocks from 200 to 250 rupees is frequently given. For field operations it seems certain that it would be an improvement to have animals of more power than those of the indigenous breed. The district authorities have lately imported some very fine bulls of the Nellore breed to cross with the indigenous cows, but sufficient time has not yet elapsed to judge of the results. There are plenty of buffaloes, but the breed is not more than ordinarily good. Sheep and goats are to be met with in abundance all over the district. The best flocks of sheep are reared i[illegible] and inferior, and the mut[illegible] foreign rams have recently [illegible] with indigenous ewes. Domestic fowls of every sort and description are reared in great numbers. The Maráthá game-fowls are remarkably fine.

Forest produce.

The total area of forest lands may be computed at about 320,000 acres. Until lately there was no system of conservation, and the result has been that most large-sized timber of the valuable sorts, such as teak (*tectona grandis*), sál (*shorea robusta*), and shísham (*dalbergia latifolia*), has been felled. To prevent the total destruction of the best timber, it was found necessary altogether to prohibit for the time the cutting of these valuable trees, and to adopt a system of regular conservation, which has been in force since 1862. The saplings are now making progress, but it will not be for some years to come that any large timber will be fit to cut. Of forest fruit-trees the most important is the mhowa, from the flowers of which is distilled *dárú*—the spirituous liquor most used in this part of the country. A little honey and bees-wax are annually gathered from the wild honeycombs, which the insect generally constructs on the loftiest forest trees. Excellent grass grows in most of the forests. This grass is cut and stored as fodder for cattle, and is also used for thatching houses.

Stone and minerals.

The district is rich in the different sorts of building stone. In speaking of geology, the trap, sandstone, laterite, and granitic formations have all been described. The basalt is not always found, near the surface, of a sufficiently large grain for building purposes. Wherever it is so found, it forms an excellent building material

The Railway Company have used it largely in their bridges, and lately it has come into use for building in the town and station of Nágpúr. Broken up into small fragments, it forms the very best metalling procurable for roads. A very fine sandstone found near Kámthí is much used for building. The sandstone at Siléwárá is much prized for ornamental carving, being fine-grained, soft, of good colour, and free from impurities. Granite rock is plentiful, but is not much used for building; it is of short grain and of variable composition. Laterite is used, and might be more utilised than it is. When dug from the quarry this composition is quite soft, but when exposed to the air it rapidly hardens and forms a durable building material. The limestones are also used for building. The lime used for making mortar is procured from the quarries of *kankar*, which are to be found almost everywhere in the alluvial and *regar* soils. Coal has not yet been found, but probably it does exist more or less in the sandstone formations, which lie between the coal-producing sandstone tracts of Chhindwárá and Chándá. Associated with the trap-rocks, or enclosed in them, are occasionally found chalcedony, flint, heliotrope, and jasper. Some clays well adapted for pottery are to be met with here and there, especially in the Táklí beds near Nágpúr, and at Chicholí north of Pilkápár. Of metals there is a scarcity. Gold is said to have been noticed in a quartz matrix near Nandardhan, but this seems doubtful. Indubitably it exists in very small particles in the sand of some of the rivers, notably in that of the Sur. The particles are, however, so minute, and the labour of washing the sand so great, that very few persons follow the occupation of gold-washers. Sulphuret of lead (*galena*) has been noticed in one or two places. Iron-ore of good quality is found near Mansar, and must exist in many other places. It is too hard to be worked by natives, who prefer extracting the metal from the softer oxides contained in laterite rock. Manganese exists with the iron, especially connected with the laterite beds in the valley of the Sur river, and at Maundá (Mohodá) on the Kanhán.

Manufactures.

The great article of manufacture is cloth. Cotton and silk fabrics of all sorts and descriptions are produced in abundance, from dhotís (cloths worn round the loins), valued at 500 rupees a pair, to the common cloths, costing a rupee and a half, worn by common coolies. Pagrís (turbans), sárís (garment pieces worn by women), and dhotís and dopattás (cloths worn by men), are the articles most manufactured. The most noticeable of all are the Nágpúr and Umrer dhotís. These are made of the very finest cotton-cloth (undyed), fringed with a border of silk. The pattern and colour of the silk border is according to the taste of the wearer. Some of the designs are very tasteful; they are formed by interweaving silk of different colours with gold thread, the groundwork of the whole being generally of a brilliant crimson. The pagrís are generally made of finely-woven cotton-cloth either coloured or undyed, with a broad fringe of gold. Sárís and dopattás are sometimes made of plain white cotton-cloth, with handsome silk borders, sometimes entirely of silk, sometimes of dyed cotton-cloth with silk border. The very best of these finer cloths are made in Nágpúr and Umrer; but Khápá, Maundá, Bhiwápúr, and many other towns also manufacture superior fabrics. The manufacture is in the hands of the Koshtís—an industrious and skilful class of workmen. The looms are somewhat elaborate in their gear, and difficult to work. The weaver has to serve a long apprenticeship before he becomes a skilled workman. High commendation and several prizes were awarded to specimens of these fabrics at the recent Exhibitions at A'gra, Lucknow, Nágpúr, Jabalpúr, and A'kolá. The coarser fabrics consist of stout cotton-cloth, either white or dyed in various colours. The manufacture is carried on all over

the district. Indeed there is hardly a considerable village that has not a number of persons engaged in this manufacture. The workmen are chiefly Dhers. The rest of the manufactures are unimportant, and may be dismissed in a few words. They consist of blankets, white and black, made from indigenous wool, tátpattí or sacking, coarse basket-work, common pottery, and some creditable brass work consisting of lotás, katorás, and cooking utensils. These last, however, are made only in a very few towns. There are a few workers in steel. One house is noted for the manufacture of steel weapons, such as daggers and hunting spears. Stone and wood carving had in former days reached a very creditable stage of progress, as old carvings abundantly testify. The art has to a certain extent fallen into disuse. There are still however, especially at Nágpúr itself, many excellent workmen; and some efforts have lately been made to revive the art. The workmen are found quite capable of executing European designs, and some of the indigenous patterns show excellent taste and workmanship.

SECTION VI.—TRADE.

Under the Maráthá rule.

The trade of the district was always considerable. In the time of the Maráthás, grain, oil-seeds, and country cloth formed the chief articles of export. In exchange for these commodities the district received European piece and miscellaneous goods; salt from Bombay and Berár; silks, sugar, and spices from Bundelkhand, Mirzápúr, and the North; and rice from Ráipúr, Bhandára, and the East. Except in times of depression, produced by the foreign struggles or internal commotions of the State, the general tendency of trade under the Maráthás was to increase; but there were three prominent causes at work to prevent the rapid development of commerce. The first was the difficult nature of the country, and the wretched means of communication, impeding equally import and export. The second was the feeling of insecurity from the greed of the rulers of the State or their agents. Forced loans were frequently taken from wealthy merchants and bankers, without any pretext whatever, except that the State wanted money, with the full understanding on both sides that the amount was to be wholly or partially left unpaid. It would seem indeed that the later Nágpúr rulers indulged in this species of plunder to a greater degree than almost any other native government. The result of this system was to make the merchant hoard his surplus wealth, and secrete it in the form of bullion and jewels, instead of embarking it in profitable, but visible, mercantile investments. The third cause is to be found in the existence of certain regulations trammelling the free export of grain, and in the establishment of vicious systems of private monopolies and transit duties. The two last causes have been removed for many years; indeed nothing of them but a few of the transit duties remained after the deposition of A'pá Sáhib in 1818. The last of these duties were not removed until after the annexation of the Nágpúr kingdom in 1853.

Cotton traffic

The last six years have been marked by a sudden, and hitherto unprecedented, commercial activity, and accumulation of wealth. Many causes, diversified in their character, but similar to those operating in other parts of India, have contributed to produce this effect. But two of them stand prominently forward. The first is to be found in the increased demand for cotton for the English market; the second in the very recent development of communications by road and railway. The latter subject will be treated of separately. The effect produced on the district by the increased demand for cotton requires some brief mention. The increased demand for the English market first affected the cotton sowings in the agricultural year 1862-63. In that year the price of cotton at Bombay more

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than doubled. In the district of Wardhá and in the Berárs—always cotton-growing tracts—the cultivation was at once enormously extended, taking up large tracts of country hitherto devoted to the cultivation of edible grains. A similar, though less extended, movement took place in this district, where the cultivation probably doubled. In 1863-64 the prices at Bombay rose still higher, and the cultivation and export of the staple continued to extend. This district, always in the habit of drawing considerable quantities of grain from Chhattísgarh and Bhandára, and also of exporting grain towards Wardhá and the Berárs, now required more from the former country, and could afford less for the latter. The Chhattísgarh and Bhandára country was able to meet the demand, and exported in enormous quantities to Nágpúr, Wardhá, and the Berárs. The local prices of food rose, but on the other hand so great was the profit from the cotton exported to Bombay, that the aggregate result was a large augmentation of agricultural wealth. In 1864-65 the prices of cotton fell. In 1865-66 they again slightly rose. The increased cultivation and export of the staple had, however, been too firmly established to yield much to these fluctuations. On the other hand, partial failure of the grain crops in Chhattísgarh during these two years lessened the import of cereal produce from that country, and this district, obliged to look elsewhere for its supplies, began to draw from an entirely new source, viz. Jabalpúr and the North. At the same time the extended cotton cultivation in the Nágpúr and Kátol tahsíls had now withdrawn so much land from cultivation of jawárí, that for the first time there was an ebb in the usual tide of traffic from East to West, and there sprang up an import of this grain from Berár.

Imports and exports.

At the present time the agricultural produce exported consists of cotton, oil-seeds, and some edible grain; while the imports are rice, wheat, and other edible grain, partly from Chhattísgarh, and partly from Jabalpúr and the North, and some jawárí from the Berárs. In articles not being agricultural produce, the chief imports are European piece and miscellaneous goods from Bombay, salt from the Concan, sugar and spices from Mirzápúr and the North, and hardware from Bhandára and from the Narbadá districts. The only export of consequence is the country cloth.

The trade in salt and in European miscellaneous goods appears to be greatly on the increase. The annual import of sugar, spices, and hardware is probably stationary, or nearly so.

Country cloth.

It seems probable that the manufacture of the commoner sorts of country cloth is on the decline. The increased local prices of raw cotton arising from the late exports, and the sharp competition of machine-made stuffs from England, have combined to depress the local manufacture. Last year indeed the exports were apparently in excess of those of the year preceding, the fall in the prices of cotton having again tended to stimulate local manufacture, while at the same time there was a diminution in the import of European piece-goods. There appears, however, to be little doubt that this was a mere fluctuation, arising chiefly from the depressed condition of the Bombay market. Some of the ordinary sorts of cloth peculiar to Nágpúr and Umrer have now been imitated in England, and are actually sold here at much lower prices than their local prototypes. There seems, too, to be a growing preference for the English goods, and already many of the weavers, weary of competing any longer, have betaken themselves to more profitable employment. On the whole then, although the manufacture and export of home-made cloth is still briskly maintained, it seems probable that in the natural course of things the trade must decline, and perhaps eventually disappear before machine-made stuffs.

Entrepôts.

By far the largest entrepôt for wheat, rice, and other edible grain is Kámthí, where there are many wholesale dealers; other considerable entrepôts are Nágpúr, Umrer, Sáoner, Khápá, and Kátol. With one or two important exceptions the trade is in the hands of the Márwáris, who have their agents for the purposes of purchase and import stationed in Bhandára and Chhattísgarh, and latterly at Jabalpúr. They also buy in the open market from the Gáonthiás (village headmen), who bring in the corn at their own venture from the countries where it is grown. They export again, either by consignment to their own agents stationed in Wardhá and in the Berárs, or else sell at the entrepôts to agents sent by the wholesale dealers in those districts. The district has no entrepôts for cotton, if we except Kámthí, which does a small trade in this staple. The cotton of the Nágpúr tahsíl mostly finds its way to the great entrepôt of Hinganghát in the Wardhá district; that of the Kátol tahsíl to Amráotí in Berár; and from these places it is sent to the different stations on the railway for transport to Bombay. The trade in European cloth and mixed goods is chiefly in the hands of the Bohrás, who have large shops at Nágpúr. The retail dealers buy from these Bohrás, and disperse the stuffs throughout the town and country bázárs. Bráhmans and Márwárís are also engaged in this trade, as also in the export trade of country cloth. The entire interchange of commodities may be thus summarised. The district exports raw cotton, grains, and other agricultural produce and cloth, and receives in return salt, sugar, English piece and miscellaneous goods, cattle, hardware, and cutlery. The balance of trade is without doubt greatly in favour of the district, and is adjusted by imports of bullion, which it is to be feared is still extensively (though less so now than formerly) hoarded in cash or ornaments, or in other unproductive representations of wealth.

Banking.

Almost all the "sáhukárí" or banking transactions are carried on by the Márwárís. There are, however, a few banking houses conducted by Bráhmans. The rate of interest is certainly less than it used to be. This is the natural result of the increased plentifulness of money. It is impossible to give any average rate of interest, as this varies with so many variable conditions, such as the amount to be borrowed, the nature of security, and the tightness of the money-market, but it may be said that money can always be obtained, on good security, for twelve per cent per annum, and often for considerably less. The security demanded is usually the pledge or pawn of valuable jewels and the like, mortgages on real property, or personal security of men of known substance. Ordinarily the better class of bankers will not lend very small sums. But some few of the very wealthiest of them combine the largest with the smallest sorts of transactions. Besides their large establishments at Nágpúr, these men have their agents established at every petty town in the district, and lend out the very smallest sums to poor people at high interest. Gold and silver bullion used to be imported both from Calcutta and Bombay, but now it comes almost entirely from Bombay. The gold importation has probably quadrupled during the last few years. The value of this import, it is believed, reached in the year 1866-67 the enormous sum of forty lákhs of rupees in Nágpúr alone, while the silver bullion was valued at ten lákhs. The increased demand for the precious metals is directly traceable to the flourishing state of the export trade in cotton and grain. The successful agriculturist has as yet little idea of investing his savings in anything but ornaments, and the bankers have regulated their importations accordingly. The profit derived by the bankers in this branch of their business is not so large as might be expected,

being probably not more than from four to six annas on every hundred rupees' worth of bullion. The most extensive transactions in bills of exchange are with Calcutta, and after Calcutta with the following towns according to the order in which they are placed :—Bombay, Mirzápúr, Benares, Indore, Amráotí, Jaipúr, and Haidarábád. All the principal bankers have agents and correspondents at these places. It would be impossible to state the annual amount of transactions, but it may be confidently affirmed that their increase of late years has been enormous. The rate of exchange varies with the variable conditions governing the state of the money-market, both at home and at the place on which a bill is to be drawn, but bankers generally manage to make a fair profit at all times, and under all conditions of the money-market. There are regular quotations of exchange well known and kept to by the Sáhukár brotherhood in their dealings with one another, but they are not the least ashamed to make as much as they possibly can out of chance customers. In granting bills they will charge such people far beyond the current rates of exchange, and think it quite in the legitimate line of business. In Nágpúr the money-market is generally tight from October to March, when money is out in the purchase of cotton and grains, and easy for the remainder of the year. It is not usual to grant bills payable at sight, though these can always be procured at a high rate of exchange. In the ordinary course of business bills are drawn thus :—

Bills drawn on—

Calcutta are payable	....	61	days after sight.
Bombay ,,	....	13	,, ,,
Mirzápúr ,,	....	51	,, ,,
Benares ,,	....	51	,, ,,
Indore ,,	....	21	,, ,,
Amráotí ,,	....	13	,, ,,
Jaipúr ,,	....	45	,, ,,
Haidarábád ,,	....	21	,, ,,

SECTION VII.—COMMUNICATIONS.

Roads.

The construction of roads, whether main or branch lines, is of very recent date. Under the Maráthás the only made road was the line towards Sambalpúr—a fairly serviceable road made under English superintendence for postal service between Calcutta and Bombay. This postal route was long ago discontinued, and the road fell into disuse. Excepting this, the only road, until very lately, was the short line (nine miles) from Nágpúr to Kámthí, which was metalled and bridged some years ago. The history of road-making, in short, is comprised entirely in the period succeeding the year 1861, when the Central Provinces administration was formed. During the past eight years strenuous exertions have been made to open out both main and branch lines. A liberal expenditure of money and labour, and a large amount of professional skill, have been brought to bear on their construction, and the operations have been continuously maintained. In this respect Nágpúr has been obviously at a great advantage as compared with any other district in the Central Provinces; for as most of the new imperial lines of communication leading to distant places have all been planned so as to radiate from Nágpúr, the capital of the Central Provinces, so it has happened that the Nágpúr district has reaped both in the first instance, and in the most plentiful degree, the advantages which these great works have conferred on the country at large. The recent prolongation of the railway to Nágpúr has linked the district with Bombay. Four great imperial roads, starting from the city of

Nágpúr, traverse the district to the north, to the south, to the east, and to the north-west, while district cross-roads and feeders (purely local works) are being pushed forward from town to town, and from tract to tract, with due regard to the trading and agricultural interests, which the railway and the great imperial roads seem most likely to subserve. The result of these operations has been to work a complete metamorphosis in the circumstances and conditions on which traffic and transport depend. And since the change is remarkable, not merely from its magnitude, but still more so from the rapidity with which it has been brought about, it may be worth while to describe the old, before enumerating the new routes of communication, so as to portray the full contrast between the present and the scarcely past. The following descriptions will be easily understood by a reference to the revenue survey map.

Old lines.

Before 1862 the main line of communication from the north, *viá* Seoní from Mirzápúr and Jabalpúr, descended the Sátpurá gháts at Kuraí in the Seoní district, and passing through Deolapár entered this district a little above Chorbáolí, twenty-eight miles from Nágpúr. Here the line doubled, one branch going *viá* Rámtek, the other by the village of Songhát, and both again converging at a village called Kherdí, proceeded thence in a single line *viá* Sátak to Kámthí, crossing the Kanhán at the Yerkherá Ghát, in the centre of the military cantonment. Again, between Kámthí and Nágpúr there were two routes—the one by the present metalled road (Great Northern) to Sítábaldí, the other from the place where the Kámthí saráí now stands to the heart of the Nágpúr City. This line was in full use for seven months of the year, but traffic was all but impossible during the rains and October. The whole line lay through a dense jungle from Chorbáolí to the top of the gháts; and this region was unhealthy from malaria for at least four months of the year. Nobody ever travelled at night on account of wild beasts. People obliged to travel in the rains preferred to go from Seoní to Chhindwárá, and so to [illegible] The principal routes from Bombay and Berár [illegible] three separate points on the Wardhá river. [illegible] the north-west corner of the Kátol tahsíl; [illegible] Wardhá. The first [illegible] e second sixty-seven [illegible] three routes was that [illegible] Yardhá from west to [illegible] from Nágpúr, which [illegible] It was by this route [illegible] s conveyed to Jálná, Aurangábád, Satárá, Puna, and other distant cities in the Deccan. The line by Bisnúr was used in a degree hardly less. It proceeded by Káranjá (Wardhá district), Kondhálí, and Bázárgáon. The Jalálkherá route went by the town of Kátol, and traversing the Kátol tahsíl from north-west to south-east, and then passing through Kalmeswar, entered Nágpúr at Táklí. All of these lines were practicable only during the dry months, and then only for the light country carts used here. During the rains they were only passable for pack-bullocks. Such traffic as was obliged to be taken in the rains would generally choose the Bisnúr line, which is the stoniest of the three, but which traverses less morass and black soil than either of the others. The traffic both ways in the dry months along the Bis[illegible]
by well-[illegible]
The traf[illegible]

district by two main lines—the first leading direct from the town of Bhandára to Maundá (*Mohodá*)—twenty miles from Nágpúr—on the Kanhán, and so through the Páldí suburb into Nágpúr; the second connecting with Nágpúr the towns of Mohárí and Tumsar, in the Bhandára district, and the northern portion of the Ráipúr country, entered the district east of Virsí, and passing through Társá went westwards to Kámthí. So far as can be ascertained these lines were occasionally used by strong convoys of Banjárás with pack-bullocks even during the rains, but like all the rest they were at that season utterly impracticable for wheeled traffic. By these lines were delivered the imports of wheat, rice, and other grain from Chhattísgarh. There were two routes from Chándá and the south—one entering the district below Umrer, which it reached *viá* Chimúr (in the Chándá district), and thence led to Nágpúr in a straight line north-west; the other entering just above Jám (in the Wardhá district) passed through Tákalghát, and entered Nágpúr by the suburb of Sonégáon. Lastly there were the routes to Betúl and Chhindwárá, and from these places to Mhow, Ajmír, and Rájputáná. These routes, after descending the Sátpurás by the Taláo and Mohí ghâts, joined at Sáoner (twenty-one miles north of Nágpúr), reaching Nágpúr by the villages of Adhásá and Brahmapurí. The traffic on these was inconsiderable. Like the others they were nearly impassable during the rains. As for the purely local lines, they did not exist at all as defined tracks. Excepting through mountain-passes, their courses were not even demarcated. People made their way from town to village, and from village to market-place, as best they might; the tracks being shifted from watercourse to upland, and from field to field, according to the seasons and alternations of the crops.

Such were the great arterial lines of communication along which, with no constructed roads, and in despite of every obstacle interposed by nature, a vast traffic to and from this country contrived, during eight months of the year, to force its way to Jabalpúr and the North, to Berár, the Deccan, and Bombay; to Bhandára, Chhattísgarh, and the East; to Haidarábád and the South; to Rájputáná and the North-West. The little Maráthá carts, convoys of bullocks and buffaloes, and to some slight extent camels, formed the only means of transport; and with these means the entire imports and exports of the country had to be dragged through tracts of pestilential jungle, through quagmire and morass, down the precipitous banks and across the stony beds of rivers, and over narrow and dangerous hill-passes. The time occupied in transit was of course enormous. The marvel is how so great a traffic could have been conducted at all. What has been done during the last few years to facilitate communication will now be shown.

New lines.

That portion of the Great Indian Peninsula Railway known as the Nágpúr branch, leaving the main line from Bombay to Jabalpúr, at Bhosáwal, in the Bombay district of Khándesh, traverses the Berár country from west to east, and crossing the Wardhá, near the station of Pulgáon, enters the Central Provinces. From Pulgáon its course is still east. It has stations at Wardhá and Sindí, in the Wardhá district, and another at Borí, in this district. At Borí (nineteen miles from Nágpúr) the line curves sharply to the north and continues in that direction to its terminus at Sítábaldí, the western suburb of Nágpúr. The Railway was opened to the terminus on the 20th of February 1867.

Northern Road.

The new Northern Road is now complete the whole way to Jabalpúr. The only rivers still unbridged are the Kanhán at Kámthí, and the Narbadá at Jabalpúr. The Kanhán bridge is now under con-

struction. Meantime a temporary pile-bridge is annually erected immediately after the rains, and is in use for eight months of the year. The road leaves Nágpúr close to the railway terminus, and goes to Kámthí. Thence, after crossing the Kanhán, it proceeds northwards by Mansar and Chorbáolí (twenty-one and twenty-seven miles respectively from Nágpúr), and passing through Deolapár enters the Seoní district, ascends the Sátpurá gháts at Kuraí, and so on through Seoní over the tableland of the Sátpurás, whence it descends again at a point distant about thirty miles from Jabalpúr. In the Nágpúr district its entire course is about thirty-three miles. In this length it has three saráís, exclusive of those in Nágpúr itself, two excellent new ones at Kámthí and Mansar, and an old one at Chorbáolí; two travellers' bungalows at Kámthí and at Mansar; four police posts at Indorá, Kámthí, Mansar, and Chorbáolí. An avenue of trees has been planted along almost the whole length, and there are numerous wells and grain-dealers' shops at convenient places throughout.

Eastern Road.

The Eastern Road leaves Nágpúr by two branches, starting from the north and from the south of the city. Thence it proceeds still eastward to Bhandára (forty miles from Nágpúr), crossing the Kanhán at Maundá half way. The line is completed as far as Bhandára, the only stream unbridged being the Kanhán. Beyond Bhandára a large portion of this road has been completed towards Ráípúr, but as a metalled road it can at present only be said to be open for through traffic between Nágpúr and Bhandára. Its course in this district is about twenty-nine miles, in which distance it has three police posts, viz. Páldí, Maundá, and Kharbí, the last twenty-seven and half miles from Nágpúr. There is a travellers' bungalow at Maundá, where there is also a saráí. An avenue of trees lately planted lines it almost throughout its course to Bhandára.

Southern Road.

The Southern Road, like the last, starts from Nágpúr by two distinct branches—the first from Sítábaldí, the second from the south-west of the city. These converge at a point two miles out of the city and station. Then in a single line the road goes southwards to Borí (nineteen miles from Nágpúr), generally parallel to the railway, which, however, it thrice crosses before it leaves the district. From Borí there is a separate branch of seven miles to Asolá—a village on one of the old routes to Bombay. Crossing the Waná at Borí, the main line goes on in a southerly direction, leaving the district a little below a small village called Sonégáon, twenty-eight miles from Nágpúr. Thence it continues by Jám (Wardhá district), from which place there is a branch to Hinganghát, to Warorá (Chándá district), and so on to Chándá. It has now been completed as regards metalling, but the Waná and other streams have not yet been bridged. This road too is planted with young trees throughout its course in this district. It has a travellers' bungalow and a saráí at Borí, and there are police posts at Borí and Sonégáon.

North-Western Road.

The North-Western Road leaves Nágpúr at the northern suburb of Táklí, and crossing the Pílí nadí and the Kolár by masonry causeways, touches the village of Dahigáon (ten miles from Nágpúr). At this place it is met by a similar metalled road coming from Kámthí. Thence proceeding in a single line the road passes Pátansáongí a little to the right, and so leads on to Sáoner. From this point it is still incomplete, but it is to be continued over the gháts to Chhindwárá. It is partly planted with trees. The chief streams are not yet bridged. There is an excellent saráí at Sáoner, and a smaller one at Pátansáongí (fourteen miles from

Nágpúr). There are wells at short intervals. There are police posts at Tákli, Pátansáongí, Sáoner, and Kolod.

Local lines.

The local lines now under survey and construction, or completed, are—

(1) Road from Nágpúr *viâ* Kalmeswar, Mohpá, Sáwargáon, and Narkher to Mowár, on the extreme north-west frontier, on the river Wardhá, to open out the Kátol subdivision of the district, and connect it with the railway. Of this road twelve miles have been completely bridged, fourteen miles have been partially bridged, and in the remaining twenty-three miles bridging is going on. An avenue of trees has been planted along eleven miles. At Kalmeswar there is a saráí.

(2) Road from Umrer to Borí (railway feeder)—total distance twenty miles. This is to connect Pauní (in the Bhandára district) and Umrer with the nearest point on the railway. This road has been completed for the first eight miles from Borí. Borí has a good saráí and a police outpost.

(3) Road from Khápá to join the imperial road to Chhindwárá at Pátansáongí, so as to connect Khápá directly with Nágpúr—total distance seven miles. This line is completed, and has avenues of trees all the way. There are saráís and police stations both at Khápá and at Pátansáongí.

(4) Road from Borí railway station, to join the southern road—one mile and a half. This is completed, and an avenue of trees has been planted.

(5) Road between Nágpúr and Umrer—twenty-eight miles. Of this seven miles have been completed and bridged. None of the above roads are to be metalled for the present.

(6) Road from Mansar through Rámtek to the Ambálá tank—distance seven miles. This is metalled throughout, and an avenue of trees has been planted. This road connects the town of Rámtek with the imperial Northern Road.

(7) Road from Nágpúr to Kámthí from the heart of the city to the new Kámthí saráí—eight miles. Five miles have been completed with bridging and metalling.

Progress of the country.

The effect of all of these recent works on the trade and general progress of the country is already very manifest. The goods' sheds and platform at the railway terminus are crowded with merchandise and wares of all sorts from Bombay and the West, and with cloth, cotton, and agricultural produce from the surrounding country for export. The old routes to Bombay must be, and indeed already are, given up altogether for any other use than mere local traffic. The caravans of oxen bringing salt and jawárí, the long string of carts taking hence cotton, cloth, wheat, rice, and other articles to the West, must soon disappear altogether. Merchandise, instead of taking two months in transit between Nágpúr and Bombay, is now conveyed in three to four days.

Again, the traffic with Mirzápúr and the East Indian Railway, Jabalpúr, and the North, heretofore spread over several local lines, is now compressed into one channel along the new Great Northern Road. The large roomy waggons used on the good roads in Upper India are rapidly supplanting the miserable Maráthá carts, giving the trader the power of transporting four times the amount of bulk with the same amount of draught, while transit takes up half the time that it did with the old lines, and is carried on continuously throughout the year. Nor are these improvements, whether as regards the ease, the speed, or the continuity of the means of transport, less apparent in the case of the three other great imperial

lines, though, from the larger rivers being still unbridged, the effects are not yet so complete. Even the local lines, unfinished as they are, have already done something to facilitate internal trade in the district, and to perform their work as feeders to the railway and the great lines.

River communication.

The conditions of the rivers in the district are such that navigation, even in the largest of them (including the Waingangá itself), can only be carried on during and shortly after the rains. Even during the rains the difficulties in the way of navigation are great. They arise, first, from the velocity and strength of the currents, rendering an upward voyage, even of empty boats, an affair of great toil and duration; secondly, from the suddenness of the rise and fall of the waters, and the consequent continual variations in the depth of the different channels; thirdly, from the ledges of rock which som[illegible] beds. This last difficulty may be found to [illegible] example, the bed of the river Kanhán, [illegible] Waingangá (sixty-three miles), has only four points where the rocks dangerously threaten navigation in the rains. A scheme has been discussed for blasting the [illegible] impede navigation by light boats, in the monsoon, from the junction with the Kanhán down to Pauní, one of the largest towns in the neighbouring district of Bhandára. Notwithstanding all these drawbacks the rivers Kanhán, Pench, and Kolár, and of course the Waingangá, during and after the monsoon may be, and are navigated by loaded boats and rafts. They are not even as much used as they might be; yet timber from the jungles below the Sátpurás, and forest produce, are brought down in considerable quantities to Kámthí, and some consignments of grain from the north of the Bhandára district find their way down Pauní and below. None of the other rivers are either navigated or navigable.

SECTION VIII.—EDUCATION.

Education, still comparatively backward, is now undoubtedly making rapid advances. Formerly the only educated classes were the Bráhmans and a few of the Musalmáns. The agriculturists generally were devoid of any education whatever; the traders and shopkeepers knew just enough to be able to keep their accounts. There were some indigenous schools, but the standard of learning to be acquired in them was extremely low. The present system of public instruction was inaugurated in the year 1862. The total number of boys' schools in the district is now 122, or 1 to every 934 of the non-adult male population. The different institutions may be thus classified:—

Class of School.	*Number of Institutions.*
Normal school	1
Zilá do.	1
Grant-in-aid schools	7
Anglo-vernacular town schools	8
Vernacular schools	8
Village do.	55
Indigenous do.	42

The Normal school—the local institution for teaching and training masters—is at Nágpúr. This establishment has not been able completely to meet the local demand for masters, many of whom have had to be brought from

the Bombay presidency, but so far as it has gone it has done well. Each pupil receives from four to ten rupees monthly for his support. At the Zilá school, the Normal school, and three of the Grant-in-aid schools a superior education is given both in English and Vernacular. The zilá school is at Kámthí, and the grant-in-aid schools are at Nágpúr and Kámthí. Of the latter, four have been established by the Free Church of Scotland Mission. They are called "grant-in-aid" from the fact of their receiving regular pecuniary assistance from Government. In the Anglo-Vernacular town schools is given a thorough instruction in the vernacular (Maráthí), a fairly good course of Geography, Mathematics, and Grammar, and the groundwork of the study of English. The other town schools give the same course, with the exception of English. These town schools are established only in the larger and more populous towns. They are supported partly by grants from general revenues, partly by municipal funds, and partly by voluntary subscriptions. The cost of village schools is defrayed entirely from the educational cess, which is a tax of two per cent. on the land revenue of the district, and is paid by the landowners. In these schools the standard is lower than in the town schools. The indigenous schools are supported by fees from pupils. They are established by the people themselves, and have no connection with Government, except that they are inspected by the educational authorities. These schools receive grants-in-aid according to the payment-by-results system. The course of study is rather lower than that of the village schools. The total number of boys now studying in these schools is 6,763. The total number of non-adult males in the district is 113,996. So that about one boy in seventeen is receiving education. And if due allowance be made for boys too young or too old to go to school, then the proportion would be about one to twelve. In the matter of female education only a commencement has been made. There is a Normal school at Nágpúr for the purpose of training schoolmistresses; and there are now seven ordinary schools—two at Nágpúr itself, and five at towns in the interior of the district. The statement below shows the progress of education in each of the different classes of schools from the commencement of the system up to the present time:—

Statement showing the state of Schools in the Nágpúr district during the last 7 years.

Description of Schools.	1862-63.		1863-64.		1864-65.		1865-66.		1866-67.		1867-68.		1868-69.	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars
Male Normal schools	1	70	1	54	1	39	1	45	1	59	1	65	1	78
Zilá schools	1	100	1	112	1	102	1	174	1	130	1	130	1	193
Grant-in-aid schools	3	531	4	640	6	670	7	735	7	704	6	719	7	847
Anglo-Vernacular town schools	...	...	...	...	...	...	...	...	8	1,003	8	815	8	746
Vernacular town schools	...	...	19	1,281	17	1,239	17	1,263	9	664	9	719	8	670
Village schools	19	767	38	838	41	901	41	1,276	45	1,753	48	2,377	55	2,700
Indigenous schools	58	1,244	39	1,082	40	1,069	41	1,070	32	1,341	44	1,465	42	1,529
Total Boys' schools	82	2,712	102	4,007	106	4,020	108	4,563	103	5,654	117	6,290	122	6,763
Female Normal schools	...	...	...	...	...	...	1	22	1	19	1	14	1	23
Girls' schools	...	...	2	43	2	39	3	53	9	190	10	259	7	232
Total Female schools	...	...	2	43	2	39	4	75	10	209	11	273	8	255

NA'GPU'R—The central revenue subdivision or tahsíl in the Nágpúr district, covering an area of 835 square miles, with 555 villages, and a population of 216,376 according to the last census in 1866. The land revenue of the tahsíl for 1869-70 is Rs. 2,20,466.

NA'GPU'R—The principal town in the district of that name, and the seat of the administration of the Central Provinces. It is situated in the centre of the district, on the left bank of a small stream called the Nág. The municipal limits include, besides the city, the suburb of Sítábaldí, the European station of Sítábaldí with Táklí, and a considerable area of land under cultivation. The soil is for the most part "regar" or black soil. The drainage of Táklí and Sítábaldí is good; the site of the city is low, and the drainage is ill-defined, but the general slope is to the south-east. The Sítábaldí hill, on which stands the fort, may be regarded as the centre of the municipal limits, and from its summit is to be seen the best view of the station and surrounding country. Below, on the north and west, lies the prettily-wooded station of Sítábaldí; beyond this, on the north, are the military lines and bázárs; and again beyond these, partially hidden by low basaltic hills, is the Táklí suburb—once the head-quarters of the Nágpúr irregular force, but now occupied only by a few bungalows. Close under the southern side of the hill is the native suburb of Sítábaldí. Below the eastern *glacis* is the railway terminus. Beyond this lies the broad sheet of water known as the Jumá Taláo, which separates the city from the station and suburbs. The view is bounded in this direction by the buildings on the extreme east of the tank. The city itself, though immediately east of the tank, is completely hidden from the sight by a mass of foliage. The site of the European station is pretty and undulating. It is in general well wooded, though some parts, especially towards the extreme west, are somewhat bare. The roads are lined with ornamental trees. The bungalows of the European residents are generally thatched, and plain in appearance; but most of the enclosures have gardens immediately surrounding the house, and contain good trees planted here and there, so that the general aspect of the place is cheerful and pleasant. During the hot weather the ground looks parched, but in the rains and cold season the verdure is bright and pleasing. Outside the city there are handsome tanks and gardens, constructed by the Maráthá sovereigns. The three finest tanks are the Jumá Taláo, between the city and station, and the two artificial lakes of Ambájharí and Telingkherí. Of these the largest is the Ambájharí, and the smallest Jumá Taláo. The storage of water in these artificial reservoirs is very great. The retaining-walls are built of massive basalt masonry, and are admirably constructed. The Jumá Taláo supplies a considerable portion of the city with water. The other two lakes are at some distance from the city. They afford a partial supply of water to certain portions of the city and station by means of pipes. These great artificial tanks are real ornaments to the place, and form a lasting monument of the best times of the Bhonslá rule. The principal public gardens are the Maháráj Bágh, in the station of Sítábaldí, now managed by the Nágpúr Agri-Horticultural Society; the Tulsí Bágh, inside the city; and the four suburban gardens of Páldí, Shakardara, Sonégáon, and Telingkherí. These four are maintained in good order by local funds, and form agreeable places for public resort and recreation. There are no Mohammadan mosques of any note. Hindú temples are numerous. Some of these are in the best style of Maráthá architecture, with elaborate carvings.

The Bhonslá palace, which was burnt to the ground in 1864, was the only ling-house of any structural magnificence. It was built of black basalt, sely ornamented with wood-carving. The courts in its interior possessed

small gardens and fountains. The great "Nakárkhána" gate, which is now th only remnant of the palace, is an imposing structure. The tombs of the Bhonsl kings are in the Sukrawárí quarter, to the south of the city. These are in n way magnificent, though their construction is curious. The best is that erecte over the ashes of the great Raghojí. It is in the form of a cross, the arm projecting some ten feet from the body of the tomb. It has some narrow pillar or minarets, said to be in memory of the Ránís who immolated themselves on h funeral pyre. The tombs of the Gond Rájás are ordinary plain Musalmá monuments, without any architectural merit.

In spite of the extensive municipal improvements of the last five years, th general aspect of the city is even now poor and insignificant when compared t the wealth and number of the inhabitants. The new great thoroughfares ar indeed excellent roads, well metalled, and well drained; and there is a consider able number of handsome edifices belonging to the richer inhabitants; but th great majority of houses are of mud walls with tiled roofs. The walls are ofte made to look well by a coating of white or straw-coloured plaster; but th houses are older than the roads, and were built originally without any regard t frontage, so that it was impossible to secure a good frontage when the new road came to be made through the most populous quarters. Thus many of the house in the new streets appear irregularly built, and of a style not suitable to th excellence of the roads. Still perceptible improvement is being made: the ol houses are gradually disappearing in several of the principal thoroughfares, and new buildings of a superior description, and built in regular line, are taking their places. The total number of houses is 32,450, of which 1,580 are built of stone or brick with flat masonry roofs, 23,553 are tiled, and the remainder, 7,317, thatched; some of the better classes of houses are ornamented with well-executed wood-carving. The principal thoroughfares in Sítábaldí are Bútí street, and the Sítábaldí bázár road, with the Temple bázár square between them. As has been stated before, the fort lies between the European station and the city. Immediately east of the fort is the railway terminus, and the railway line running north and south. East again of the railway line is the Jumá lake, immediately beyond which is the "Jumá darwáza" entrance to the city. The city is connected with the European station by three great lines, of which two are respectively on the north and south banks of the lake, while the third, the most northern, crosses the railway by an over-bridge north of the terminus. The last after crossing the railway becomes the Gurganj road, and traverses the north part of the city from west to east. The two first are connected together by a road on the eastern embankment of the lake. In the centre of this road is the entrance to the Jumá darwáza street. This is the main street of the city. A double-storied line of shops extends for about a third of a mile up to the site of the old Bhonslá palace, through a square called the Gachí Págá, and so on eastwards through the town. The Jumá darwáza and the Gurganj roads are the main lines of traffic running east and west through the northern and southern portions of the city. They converge in the suburb of Páldí, some little distance out of Nágpúr. They are connected by various lines running north and south, the principal of which are the Pánch Páulí road and the Itwárí. The other principal streets are the roads leading from the Nakárkhána gate of the old palace, and from the Gachí Págá to the Tulsí Bágh; the Sukrawárí and the Shakardará roads leading from the Jumá darwáza road to suburbs on the south side of the Nág; and the new Kámthí and Indorá roads leading through the northern outskirts of the city towards Kámthí. The best streets are the Jumá darwáza, the Gurganj, and the Itwárí. The houses belonging to the Márwárís at the northern end of the

Itwárí are curious old buildings, of three and even four stories high, and profusely ornamented with woodwork. The street here is very narrow, and is the only really oriental-looking part of the town. The principal grain markets are those at Bagarganj at the eastern end of the Jumá darwáza road, and the Sukrawárí and the Shakardará, to the south of the Jumá darwáza. The bulk of the cloth trade is done in the Gurganj road and its immediate neighbourhood. The jewellers and bankers reside mostly in the northern end of the Itwárí. Large weekly bázárs are held in the Gurganj square and in the Gachí Págá.

Municipal concerns are managed by a committee, of which the Divisional Commissioner is the president, and the Deputy Commissioner of Nágpúr the vice-president. The committee consists altogether of twenty-seven members, of whom ten are official, and seventeen elected annually. Of the last, two are English, and the rest Native gentlemen of position and influence. The municipal revenue is spent mainly in watch and ward, in conservancy, and in material improvements. The improvements of the last five years have consisted chiefly in opening out and improving the main lines of communication. These works have been carried on with a rapidity and comprehensiveness which have sufficed to alter the entire appearance of the place. Before 1862 the only well-constructed road within the city was the Jumá darwáza, and that only as far as the site of the old palace. The station roads too have of late been greatly extended and improved. The conservancy arrangements are good. The public latrines are on the dry-earth system; the private latrines are periodically inspected. The supply of water is plentiful, but many of the wells in the city do not contain good water. Pipes from the Ambájharí and Telingkherí lakes supply only a few of the houses in the station and city. A scheme of water-supply for the whole city and station has lately been proposed by the committee, and is now under consideration. Both town and station are considered healthy. Liver-complaint is the most frequent illness amongst the Europeans, and fever amongst the Natives. Visitations of cholera occur at intervals. Small-pox is common, but is gradually yielding to vaccination.

Population.

The entire population of the city and suburbs of Nágpúr, inclusive of military, is as follows:—

Adult males	29,532
Do. females	33,035
Male infants	11,621
Female do.	11,473
Total ...	85,661

Of these, 456 are Europeans and Eurasians, and 10 are Parsees. Among the Native Hindú population the most numerous class are the Bráhmans, who number 17,413 souls. Then come Koshtís (weavers) 8,642, Kunbís 7,271, and Maráthás 6,153. The Musalmáns are under 10,000 in number. The occupations, under which are classed the largest proportions of the population, are those of farm-servants and day-labourers, which number 18,397 and 17,395 respectively. Of the banking class there are 6,367 persons. Among artisans—weavers, carpenters, and masons are most largely represented.

Trade.

The trade of the town is large and increasing. The chief articles of import are wheat and other grain, salt, country cloth, European piece and miscellaneous goods, silk and ...es. The grand article of manufacture and export is country cloth. The finer

fabrics of Nágpúr have long been celebrated for their richness and good quality, and are still, in spite of the competition of English stuffs, in great request, not only here, but in distant parts of the country.

The following table shows the entire trade for the years 1867-68 and 1868-69 :—

	Imports.				Exports.			
	1867-68.		1868-69.		1867-68.		1868-69.	
	Weight in Maunds.	Value in Rupees.	Weight in Maunds.	Value in Rupees.	Weight in Maunds.	Value in Rupees.	Weight in Maunds.	Value in Rupees.
Cotton	3,513	38,963	2,293	49,923	19	320	282	5,491
Sugar and gur	25,908	2,54,123	28,930	2,59,514	2,380	33,693	4,633	60,377
Salt	68,742	2,98,688	83,892	3,61,475	10,161	48,649	10,397	51,014
Wheat	224,786	4,86,067	210,727	6,86,378	2,996	6,811	1,024	2,439
Rice	202,439	3,75,458	104,090	3,94,187	12,369	30,010	4,831	13,407
Other edible grains	103,452	2,23,609	157,116	4,38,067	3,888	10,306	3,553	10,596
Oil-seeds of all descriptions	55,743	2,14,367	65,698	2,51,785	232	964	187	706
Metals and hardware	3,908	92,504	4,649	1,02,968	363	16,899	583	21,541
English piece-goods	4,844	2,54,457	2,573	2,54,053	208	24,002	66	7,170
Miscellaneous European goods	399	34,405	649	62,899	25	2,416	2	189
Country cloth	3,370	55,652	2,758	4,76,778	3,754	5,99,501	3,835	6,92,012
Lac	243	3,572	178	2,070	145	1,503	297	4,224
Tobacco	4,964	49,433	3,289	46,131	139	1,810	68	897
Spices	30,259	2,40,662	36,210	2,99,397	5,198	48,991	9,275	90,897
Country stationery	86	2,039	2	100	29	932	2	100
Silk and silk cocoons	872	5,00,953	574	3,40,606	132	77,542	132	75,040
Dyes	695	59,709	701	89,215	174	18,534	135	14,820
Hides and horns	467	9,385	433	9,497	214	4,064	157	3,711
Opium	108	72,371	214	1,14,833	7	4,200	9	5,948
Wool	119	2,524	262	5,071	4	82	20	327
Timber and wood	50,283	53,857	62,621	77,022	1,320	1,617	2,782	3,473
Ghee and oil	6,677	1,71,297	7,914	2,09,833	2,445	46,223	2,192	43,433
Cocoanuts	3,296	32,934	2,884	17,947	458	5,140	241	2,696
Miscellaneous	51,511	5,58,071	33,503	6,39,735	1,896	90,147	4,505	86,303
Total	846,684	40,85,130	812,160	51,89,484	52,556	10,74,356	49,208	11,96,712
	No.		No.		No.		No.	
Horses	833	12,555	810	10,158	481	16,931	1	12
Cattle	881	16,290	873	13,346	180	4,812	53	1,480
Sheep	39,433	66,381	42,261	71,022	...	...	3	7
Total	41,147	95,226	43,944	94,526	661	21,743	57	1,499
Grand Total	...	41,80,356	...	52,84,010	...	10,96,099	...	11,98,211

At the head-quarters of the administration the public offices are of course numerous. They are most of them in the civil station of Sítábaldí. The old Nágpúr Residency, now the official residence of the Chief Commissioner, is situated in extensive and well-wooded grounds. The building itself is commodious, but of a very plain and unpretending exterior. The Secretariat is a large and substantial pile of buildings. The other public offices in the station are held in

ordinary-looking houses and bungalows, in no way differing in external appearance from private dwelling-places. The most notable public offices in the city are, the Small Cause Court, lately built on the eastern bank of the Jumá Taláo; the Tahsílí, an old Maráthá building in a good style of architecture; the Honorary [illegible] useful and charitable [illegible] an excellent building, [illegible]isoners; the City Hos- [illegible] the town; the Lunatic Asylum; the Leper Asylum; the Sítábaldí Poor-house; the Free Church Mission Native School; and the Bishop's School, for the education of European and Eurasian boys. There are three public saráís or travellers' rest-houses, besides several private dharmsálás for similar purposes. The Native schools are shown below:—

Description of School.	Number of Schools.	Number of Pupils.
Mission school, Nágpúr	1	286
Do. do. Sítábaldí bázár	1	52
Do. do. do. station	1	39
The city grant-in-aid school	1	162
Indigenous schools	22	1,101
Male normal school	1	57
Female do. do.	1	22
Girls' schools	2	55
Total	30	1,774

The military force consists of a small detachment from the English regiment at Kámthí, and the head-quarters and right wing of a regiment of Native infantry. The former garrison the fort. The military works of the fort (built in 1819) are about to be remodelled and strengthened. The arsenal, which is just below the fort, contains considerable stores and munitions of war.

No part of the town is more than 160 years old. In Bakht Buland's time (A.D. 1700) the site of the city was a low swamp, on which were twelve small hamlets, known collectively as "Rájápúr Bhársá." Chánd Sultán, Bakht Buland's successor, was the first sovereign who made Nágpúr his capital. Traces of a circumvallation made by him still exist. The town was probably most populous just at the close of the reign of the second Raghojí. In Sir Richard Jenkins' report of 1826 the inhabitants are shown to have numbered over 111,000; since then the total population has much declined. There has, however, been no decrease in the mercantile and industrial classes. The artisans are much more numerous now than in the days of Sir Richard Jenkins. The diminution has occurred in the non-industrial classes, in the numerous semi-military retinues of the chiefs, and the servants and hangers-on attached to that retinue. The bulk of these people have now disappeared, having taken to agricultural or other employments elsewhere. Their exodus was a necessity of later times and circumstances, and is certainly not a subject for regret.

NA'HARMAÜ—A village in the Ságar district, situated about eight miles due west of Gaurjhámar. It is the highest point in Ságar, being 2,324 feet above the sea. It gives its name to the surrounding country.

NAHRA'—A narrow rocky stream in the Bálághát district, which in its course receives the waters of the Uskál, and eventually flows into the Waingangá. It was formerly the boundary line between the Nágpúr and the Mandla territories.

NA'ND—A river which enters the Nágpúr district at its south-eastern extremity, and proceeding westwards falls into the Waná in the Wardhá district.

NA'NDGA'ON—A feudatory chiefship attached to the Ráípúr district. It contains 560 villages, in a fertile tract of country, a large portion of which is under cultivation, and is divided into four parganas, viz. Nándgáon and Dongargarh to the south; Pándádá, about twenty miles to the north, at the foot of the Sálétekrí hills, and separated from Nándgáon by the Khairágarh pargana and that portion of Dongargarh belonging to the Khairágarh chief; and Mohgáon, about fifty miles to the north—a very fertile pargana, lying between the Dhamdá and Deorbijiá khálsa parganas, to the south and east, and Khamariá, belonging to Khairágarh, to the north. The chief is by caste a Bairágí, or religious devotee, and celibacy being one of the observances of the sect, the succession has been maintained by adoption. The grantee was the family priest of the Rájá of Nágpúr, and the date of the original grant is A.D. 1723. Additions were made to it in A.D. 1765, and again in A.D. 1818. The tribute paid annually to Government amounts to nearly Rs. 46,000.

The chief village, which is situated forty-two miles west of Ráípúr on the Great Eastern Road, has a population of from 1,000 to 1,200 souls.

NANDARDHAN (NAGARDHAN)—A decayed town in the Nágpúr district, situated about four and a half miles from Rámtek, just off the old Kámthí road. It was formerly a cavalry station of the Nágpúr rájás. An old castle is still remaining, outside which an action was fought when the English were besieging Nágpúr in December 1817. The population amounts to 2,893 souls. A school-house has been built here, and is well attended.

NANSARI'—A small zamíndárí or chiefship, situated about nine miles south-east of Kámthá, in the Bhandára district; it consists of eight villages, with an area of 8,350 acres, more than 5,000 of which are cultivated. The holder is a Bráhman descendant of one of the official families attached to the late Nágpúr government. A large weekly market for cattle is held at Kathípár on this estate.

NARBADA' (NERBUDDA)—A river which is regarded as the boundary between Hindustán and the Deccan. It rises in the dominions of the Rájá of Rewá and flows into the sea below the town of Bharoch (Broach) in the Bombay district of the same name. But as the greater part of its course is in the Central Provinces, it finds a legitimate place in this compilation. Its ancient name as found in the Puránas is Rewá; and it bears a high reputation for sanctity. Local devotees sometimes place it above the Ganges; and there is a saying that, whereas it is necessary to bathe in the Ganges to obtain forgiveness of sins, the same object is attained by mere contemplation of the Narbadá.

The following description of the river is extracted from an article on the scenery of the Narbadá by Sir R. Temple, published in "Once in a Way," a Miscellany got up for the Jabalpúr Exhibition of 1866:—

"The source is at Amarkantak, a massive flat-topped hill, forming the eastern terminus of that long mountain range which runs right across the middle of India from west to east. If the peninsula may be imagined

as a shield, and if any spot be the boss of such a shield, then Amarkantak is that spot. South of the Himálayas there is no place of equal celebrity so isolated on every side from habitation and civilisation. To the east and to the north hundreds of miles of sparsely populated hills and forests intervene between it and the Gangetic countries. On the west there extend hilly roadless uplands of what are now called the Sátpurá regions. To the south indeed there is the partly-cultivated plateau of Chhattísgarh, but that after all is only an oasis in the midst of the great wilderness. It is amongst these mighty solitudes that the Narbadá first sees the light.

"The river * * * * * bubbles up gently in a very small tank in one of the undulating glades on the summit of the mountain. Thence it flows through a little channel, and winds along the perennially green meadows. But soon the waters are reinforced by the countless springs which abound in those trap-rock formations, and * * * * * after a course of some three miles from the source, the abrupt edge of the Amarkantak plateau is reached.

"There it tumbles over the ledge of a black basaltic cliff with a sheer descent of seventy feet, a glistening sheet of water against the intensely dark rock. After its fall it is for a brief space hidden amongst the crevices of the stones, but soon struggles upward, and dashes along through a glen with lofty precipitous sides, a splendid confusion of rock and foliage, and of wild beauty not easily surpassed. These, the first, and perhaps the loveliest, of all the many falls of the Narbadá are called Kapila-Dhárá. * * * * * * * * * A short distance from the stream is another fall of lesser height called Dúdhdhárá, or the 'Stream of Milk,' the myth being that once the river here ran with that liquid.

* * * * * *

"After descending some hundreds of feet by falls and rapids from the heights of Amarkantak the Narbadá skirts the upland valley just mentioned, and winds about the hills of the Mandla district, pursuing a westerly course till it flows under the walls of the ruined palace of Rámnagar a few miles from the town of Mandla itself.

"[illegible] of near a [illegible] becomo [illegible] that the spectator can see several miles both up-stream and down-stream. The river does not flow here in an unbroken expanse, but is divided into several channels, between which there rise wooded islets; in midstream too there protrude peaks and ledges of black trap-rock in all directions. The banks are clothed with thick foliage to the water's edge, and the horizon is bounded all round with hills, some near, some distant.

* * * * * *

"Thus far the river's course, constantly interrupted by rocks and islands, has been frequently tortuous. But below Rámnagar for several miles down to Mandla it flows in a comparatively straight line, with an unbroken expanse of blue waters, between banks adorned with lofty trees * * . These pools or reaches (called "*dohs*" by the natives) in many of the rivers of

the Central Provinces are reckoned as gems in the landscape. This *doh* or pool of the Narbadá, between Rámnagar and Mandla, is quite the finest of them all.

"Below Mandla, at the point Gwárígbát, where the Trunk Road crosses from Jabalpúr to Nágpúr, the river for a moment wears the look of trade and industry; for here are collected many hundreds of logs of timber cut in the forests, and thence thrown into the stream to be floated down by the current, like rafts, to the marts of Jabalpúr, shortly afterwards.

"Then the Narbadá, becoming pent up among magnesian limestone rocks, flings itself tumultuously over a ledge with a fall of some thirty feet, called Dhuán-dhár (the 'Misty Shoot'), and then enters on a deeply-cut channel, literally carved through a mass of marble and basalt for nearly two miles. The river, which above this point had a breadth of a hundred yards, is here compressed into some twenty yards. At the channel below the surface of the surrounding country the river passes through a double row of marble bluffs, or even between a wall of marble on either side. These glittering white steeps are from fifty to eighty feet high. This is the place known as the 'Marble Rocks.'

* * * * * *

"Up to this time the Narbadá has not been troubled much by the works of man, having only passed through wild hilly tracts inhabited by half-civilised races, doubtless of a temperament congenial to the localities. But now it has to enter upon a valley, broad and rich, highly cultivated, thickly populated, for some two hundred miles. It is near here crossed by a great railway viaduct with massive piers. Thereafter it flows in a generally straight westerly course between the two parallel mountain ranges of different geological structure * * * * *. But inasmuch as many miles of fertile plain intervene on either side, the mountains are seen only in grey distance in a sort of vanishing perspective. The channel of the river from about here down to Hoshangábád—a distance of near two hundred miles—is not obstructed nor blockaded by any marked bars or barriers, but the constant occurrence of rapids and rocky interruptions renders it quite unnavigable for three-quarters of the year. During one—the rainy quarter—in the full flush of the floods boats can pass down with the current, which is somewhat violent however, and in this way there is some brief and precarious traffic.

"The soil of this broad valley consists of alluvial deposits of a recent geological epoch. By some it is supposed that at a prehistoric period there were vast inland lakes in this region. Fossil bones of extinct animals have been discovered of great value to the geologist. On some of the hill-sides bordering the valley there have been discovered some of those strange flint implements which in other parts of the world have so roused the curiosity of antiquarians. Their discovery by the late Lieutenant Downing Swiney has added one more to the many associations connected with the Narbadá.

"In this valley the river, quitting the district of Jabalpúr and entering that of Narsinghpúr, reaches the spot known as Birmán Ghát. Here one of the largest annual fairs in the Central Provinces is held in the month of November. The high banks are crowned with structures, and flights of

steps lead down to the water's edge. The bed of the river is broad here; and the waters, receding and subsiding after the rainy season is over, leave a broad space of sand and shingle.

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"The next section of the river's course, though not remarkable in its external aspect, is noted for agricultural industry; the country being a great cotton-field, and also a great granary, producing wheat of such quality and in such abundance as often to have afforded succour to famine-stricken districts in other parts of India. It is equally noticeable for its mineral wealth, rich seams of coal having been found near the left bank, and iron-ores being worked near the right bank. [illegible] ultimately render the name of [illegible] mercantile community.

"Thus the river traverses long-stretching plains clothed with waving harvests twice a year, past Hoshangábád, past Handiá and Nemáwar—towns now decayed, but once famous in Mohammadan story—past Jogígarh, where it rushes with clear swift rapids right beneath the battlemented walls and bastions, till it once more enters the jungles.

"These jungles, in the Nimár district, are the wilds which at the beginning of this century furnished a home and refuge to the Pindhárí hordes, where these predatory bands were at last brought to bay by the pursuing vengeance of British power, where their leaders were hunted down, and where the fugitive Chitú died a robber's death in the grip of a tiger.

* * * * * *

"Emerging from these horrid wilds the Narbadá again becomes beautiful, crashing in grand turmoil over dark trap-rocks, then flowing quietly down in the shadow of wall-like ridges, and then surrounding the sacred island of Omkár Mándhátá, the heights of which are covered with temples and priestly buildings. Here again the river forms itself into deep pools of still water, in which are imaged all the forms of the rocks and the structures. Here also at stated times are held religious gatherings, which greatly add to the beauty of the place. In former days devotees used to precipitate themselves from the rocky peaks, to earn immortality by perishing in the Narbadá.

"A few miles further on below Barwái (where the road from Bombay to Indore crosses the river) there is one of the deep-water reaches, extending from Mandleswar to Maheswar. At Maheswar there are stately religious edifices with broad flights of steps leading down to the river, erected by the famous Maráthá princess Ahalyá Báí.

"At some distance from the right bank the headland and promontories of the Vindhyas have a well-defined outline. On one of these there stands all that remains of Mandú, the once splendid and royal city of the Mohammadan kings of Málwá and Nimár.

* * * * * *

"Thereafter the river runs for some way through an open country till it approaches that point where the parallel ranges of the Vindhya and Sátpurás (which have heretofore been separated by the broad valley above-mentioned) gradually trend nearer and nearer towards each other till they almost converge, before they both become finally lessened, and drop down-

ward towards the western coast territory of Gujarát. At the nearest point of this convergence they are separated from each other only by the Narbadá itself; and about here the scenery is of a mountainous character. The river courses along the bold passes (sometimes with rocks jutting out diagonally into midstream) with falls and rapids, some of which are said to extend for miles past the hill of Turan Mal, which has a fine lake on its broad summit, and has been thought of as a sanitarium, through the gorge of the Haran Pál, said to be so called from being a 'deer's leap.'

"From Haran Pál to the temple of Súlpáni Mahádeva—a distance of some seventy miles—there occurs the main barrier of the Narbadá. Hitherto we have dwelt chiefly on the beauties of the river, but here the Narbadá displays all her terrors. Twice has the passage been essayed in the flood season by spirited British officers—Captain Evans and Captain Fenwick.

"Thrilling are the accounts given of the perils of the whole way, and of the hopelessness of any craft living in some of the worst parts of the streams.

"It is said that sometimes the water lashes itself into waves, curling, crisping, crested. Sometimes it swells, curves over rocks, and thence rushes headlong into deep troughs. Again it tosses foam and spray about in its fury, or it whirls in countless eddies, and sweeps round in swift-moving circles—sometimes in little maëlstroms bubbling up from the bottom with roaring surge. At length its force culminates at the great whirlpool near Makrái, described as actually terrific, and embracing the whole bed of the stream, some four hundred yards, from bank to bank.

"Thereafter the Narbadá enters on the rich plains of Broach which border on the sea. In this particular section it is securely navigable, and is actually navigated by country craft. It is here compared in appearance by Captain Fenwick to the Hoogly.

"It has now run a course of near eight hundred miles, and has attained opposite the city of Broach a width of about two miles. It is here spanned by a viaduct of imposing length and dimensions belonging to the Railway between Bombay and Barodá. The lofty piers are formed by iron screw-piles driven down into the sandy ground to a depth of many feet. The immense structure has the appearance of wonderful lightness for its strength and size, and the trains passing over it seem as if suspended by a slender framework in mid-air. This work has been severely tried by the floods of the river, which—swollen with the fast-accumulating drainage of the hills that are in such close proximity—descend with mighty volume and velocity, carrying with them the drift trunks of forest trees and other masses of debris—sometimes even the bodies of wild animals, in token of the devastating character of the inundation,—and causing a tremendous collision with the opposing piers of the viaduct. The importance of this bridge, the obstacles successfully encountered in its erection, the scientific questions involved in the method of its construction, and the force of the flood which it has to withstand, keep alive to the last the interest which has pertained to the Narbadá.

"The city of Broach, though doubtless growing in wealth and with a great future before it, is not remarkable for external appearance. Up to Broach seagoing ships of considerable burden and draft can penetrate. The

river in fact is here an estuary, and the associations are almost those of a seaport.

"From this point the Narbadá has but some thirty miles to proceed before it pours itself in the Gulf of Cambay."

The physical character of the river is thus described by Dr. Impey*:—

"The Narbadá, then, rising in the highest land of Central India, 5,000 feet† above the sea, and pursuing a serpentine westerly course for 750 miles through a hilly tract, which runs parallel to, and borders closely both its banks, may be said to flow through a longitudinal cleft rather than a distinct valley, and to present the general characters of a mountain stream more than anything else. No great depth of water can ever be expected in it, from the nature of its tributaries, except in the monsoon; neither, were they to promise better, could it be retained, owing to the great declivity of the bed of the river, which from Jhánsí Ghát, near Jabalpúr, to the sea falls 1,200 feet in 500 miles.

* * * * * * * * *

"The bed of the river in its whole length is one sheet of basalt, seldom exceeding 150 yards in absolute width, which has been upheaved in ridges, which cross it diagonally in N.E. and S.W. directions. These elevations occur every few miles, and cause a kind of natural '*bándh*' (dam), above which the water is invariably formed into a pond more or less deep.

"It is this peculiarity of geological and physical formation, creative of so many natural barriers, which gives rise to the numerous fords which, in all the open and cultivated parts of the Narbadá valley, are found occurring every few miles, with a town on each bank; and their very existence indicates the absence of any extent of navigation, which can only be absolutely free between limited intervals.

"In such a condition of the bed the only change produced by time is due to the erosion of the water, whose course being straight, and the force [illegible] sit of sand [illegible] down and [illegible] where the rapidity diminishes.

"Thus, where the Narbadá is closed by hills, its breadth less, and the vehemence of the entering streams intense, the rush of water furnishes and lodges the large erratic blocks of debris, which the different natural rocky barriers stop, and which contribute to the formation of rapids, and to the decrease of water over them in those places.

"But in the larger basins, where the banks are high, and of alluvial and vegetable character, the hills further distant, and the impetuosity of the flood is lost, the larger debris are left behind; and the detritus, consisting of ligh[illegible]tes more opposite or just below [illegible] character, then, of the bed of the [illegible] of the large falls—may be summed up as consisting of a narrow rocky channel, obstructed by numerous rapids, occurring in the openings of the bare rocky ledges

* Selections from the Records of the Bombay Government, No. xiv, New Series, 1865, p. 5 *et seq.*

† The height of Amarkantak is really not above 3,100 feet.

which cross it diagonally. These rapids are tortuous, often at right angles with the general course of the river, and from fifty yards to five miles in length, very shallow, and rendered still more so by the accumulation of sand, rock, and gravel, deposited at the mouths of the numerous feeders, which cause a broken eddying current, with from six inches to a foot and a half of water over them, and are not safe, in consequence of projecting cliffs, with a rise of twenty feet of water, at which time formidable whirlpools, and a strong unmanageable current, subject to freshes of thirty feet in a few hours, take place.

* * * * * * * * *

"The basins of the Narbadá are those portions of the valley which are so fertile and productive. The upper one, 1,000 feet above the sea, extends from the marble banks of Bherá Ghát, opposite Jabalpúr, to a little below Handiá, nearly two hundred miles in length, but of little width northerly and southerly, the hills being nowhere above twenty miles distant.

"The other great basin, 500 to 750 feet high, stretches from the quartz hills above Barwáí to Chikaldá, upwards of one hundred miles; it is more open, with the Sátpurá range, in some places forty miles distant, to the south; while to the north the Vindhyas approach to between fourteen and sixteen miles.

"The banks of both basins are forty feet high, the soil alluvial, composed of marl and clay below, the superior stratum being the black vegetable mould. The upper basin is so level that from Jabalpúr to Hoshangábád, upwards of 120 miles, the fall is little more than fifty feet.* In the lower, the fall averages about two hundred feet. The centre of the latter is nevertheless nearly 400 feet below that of the upper, Mandleswar being 700, and Hoshangábád 1,070 feet above the sea, and Talakwárá, in the inferior or third basin, 100 miles lower down, is 450 feet lower than Mandleswar."

The Narbadá is fed principally from the south side, as the watershed of the Vindhyan tableland, which bounds the valley on the north, is almost entirely northwards. The principal affluents are, on the left bank—the Makrár, Chakrár, Kharmer, Burhner, and Banjar, which with others rise in the wilds of Rámgarh and Ráigarh. The Banjar empties itself into the Narbadá just opposite to Mandla. From this point, owing to the propinquity of the cliffs, of which the tablelands slope to the south, we have no more tributary streams until we meet the Tímar—a considerable affluent falling into the Narbadá in the Bargí pargana, above the Gaur. Then we have the Sonér between Jabalpúr and Narsinghpúr, the Sher and Shakar in the latter district, the Dúdhí, Korámí, Machná, Tawá, Ganjál, and Ajnál, in Hoshangábád, the Díb, thirty miles west of Mandleswar, and the Gohí, thirty-nine miles further west.

"These streams † after escaping from the gorges of the Gondwána hills have hollowed out channels for themselves across the flat ground of the valley beyond, exposing throughout most of their course many rocks distinct from each other in age, and differing among themselves in lithological character. And whether among the hills or on the plain beyond, the various texture

* The height of Jabalpúr is given by the Trigonometrical Survey at 1,458 feet, and that of Hoshangábád by the G. I. P. R. authorities at 1,120 feet. The real fall is therefore 338 feet.

† Memoirs of the Geological Survey of India, vol. ii. part 2, p. 119.

and structure of these rocks, as well as their diverse modes of occurrence and of disintegration, have impressed on the landscape that endless variety of outline from which its principal charm is derived."

On the right or north bank the principal affluents are the Balái, passing under Shankar Ganj, the Hingná, the Gaur—a beautiful stream a little east from Jabalpúr,—the Hiran in the same district, the Jámner in Bhopál, the Káran in Holkar's dominions, crossed by the Bombay and Indore road, the Hatní in Alírájpúr—a small district in Málwá under the political superintendence of the Governor-General's Agent at Indore,—the Aurin in Rewá Kántá, and some others of less note.

These northern feeders, being comparatively smaller than the southern, are also fewer and shorter. "The proximity * of the hills increases their number, "adds immensely to their volume and velocity, and accounts equally for the sudden "flushing of the river in the rains to seventy and ninety feet, often in a few hours, "and also for its shallowness in the fair season. The tributaries, being literally the "drainage of the mountain ranges, rapidly empty themselves, owing to their short "course and rapid fall; their rugged and precipitous nature, in fact, makes them "torrents rather than streams. Of their size some idea may be gathered from one "(the Tawá), whose flood area is stated by Mr Berkley to be 1,276 yards from "bank to bank in the rains, while it is all but dry in the fair weather. The Káran "also, near Gujrí on the north bank, is nearly as wide, requiring a bridge of five "large elliptical arches to span it."

Falls

The falls are those of Kapiladhárá and Dúdh-dhárá near its source—the former of 78 feet. The next is at Umariá in the Narsinghpúr district, of about ten feet. At Mandhár, ninety miles below Hoshangábád, and about twenty-five below Handiá, there is a fall of forty feet; at Dádrí, near Punásá, twenty-five miles below Mandhár, there is another fall of forty feet. Near Mandhár the river presents an unbroken sheet of water one hundred feet from bank to bank. The navigation is there quite impracticable. In the dry season there are four or five channels. At Saheswar Dhárá, below Mandleswar, there is a fall of ten feet. Then the fall and rapids of Haran Pál beyond Chikaldá occur. At Hámp, in the Rewá Kántá division of Gujarát, there is the Bálágorí rapid; at Makráí there is another fall; and a little lower down a dangerous whirlpool, which is said to embrace the whole bed of the Narbadá. The Makráí barrier is one of the worst in the Narbadá. It is about sixty miles below the Haran Pál. Below this barrier and whirlpool the bed of the river is comparatively open.

NARKHER—A town in the Nágpúr district, four miles from Beloná and fifty-two from Nágpúr on the Betúl road. Its population amounts to 7,319 souls, mostly belonging to the agricultural classes. A good market-place, retaining-walls of masonry facing the river, school and police buildings, and streets, have recently been made, the cost being defrayed partly from town duties and partly by private subscriptions. A little cloth is manufactured here, but not more than sufficient to supply the local demand. The town is prettily situated among extensive groves, but is not considered to be healthy.

NARRA'—A chiefship attached to the Ráipúr district. It was separated about the year A.D. 1710 from the Garhját state of Khariár,† and given as his

* Bombay Government Records, New Series, No. xiv. p. 5.

† The Garhját chief of Khariár calls himself a Chauhán, so that this alliance would either invalidate his pretension to Rájput blood, or raise those of the Kanwar tribe.

wife's dowry to the ancestor of the present chief. It consists of thirteen miserably poor villages, in the south-eastern corner of Chhattísgarh. The chief is by caste a Kanwar. There are a police station-house and district post-office at the village of Narrá.

NARSINGHA'—A remarkable hill, or rather rock, in the Seoní district. It is dome-shaped, one hundred feet in height, and rises out of the plain of one of the basins in the valley of the Bángangá (Waingangá). On the top of the rock there is a temple sacred to Narsinha,* and in the temple is an image of the god. The village at the foot of the rock is called Narsinghá.

NARSINGHGARH—A very old town in the Damoh district, situated twelve miles north-west of Damoh, on the right bank of the river Sunár, and on the route from Ságar to Rewá. During the period of Mohammadan ascendency it was known as "Nasratgarh," but this was changed into the present name by the Maráthás. A fort and mosque are the only relics of the Mohammadans. A second fort, erected by the Maráthás, was partially destroyed by the British troops in 1857. Most of the better buildings are now in ruins, and the population is below 1,000 souls. There is a police station-house here.

NARSINGHPU'R †—

CONTENTS.

Constitution of district.

A district which, lying between 22° 45′ and 23° 15′ of north latitude and 78° 38′ and 79° 38′ of east longitude, consists of two, or more exactly speaking of three, distinct portions. The largest of these lies south of the Narbadá, and is clearly defined on three sides by rivers, viz. on the north by the Narbadá, on the east by the Soner, and on the west by the Dúdhí. The southern boundary is an irregular east and west line, including a strip of the Sátpurá tableland, generally narrow, but of varying width. The Trans-Narbadá portions are two isolated tracts, annexed to the district after its original formation. The easternmost is a mere insignificant patch of hill and ravine. The westernmost is a small but fertile valley, enclosed by the Narbadá in a crescent-shaped bend of the Vindhyan range. The whole area of the district is 1,916 square miles, of which about half is cultivated. The extreme length from east to west is about seventy-five miles, and the extreme breadth about forty miles. The number of villages is 1,108, giving an average area to each village of nearly a square mile and three quarters.

* An incarnation of Vishnu.

† This article consists almost entirely of extracts from the Report on the Land Revenue Settlement of Narsinghpúr by Mr. C. Grant.

The district may be described with approximate accuracy as forming the upper half of the Narbadá valley proper. The first of those wide alluvial basins which, alternating with rocky gorges, give so varied a character to the river's course, opens out just beyond the famous marble rocks at Bherághát, about eight miles west of Jabalpúr, and fifteen miles east of the Narsinghpúr district boundary. It is stated to extend as far as Handiá in the Hoshangábád district—a distance of about 225 miles. The general elevation exceeds 1,000 feet above the sea, and the fall is very gradual.* In the opinion of geologists the basins, of which this is one, were originally lakes,† which were "more or less intimately "connected with each other, and were fed by a slowly flowing river down which "clayey sediment was carried, and distributed in a gradual and uniform manner "over a considerable extent of country."‡ On the conglomerate and clay thus deposited lie twenty feet of the rich alluvium, so well known as the "*regar*" or black cotton soil of India.

General appearance.

The face of the Sátpurá range overlooking the valley is generally regular, and probably nowhere rises more than 500 feet above the low land. It runs in a line almost parallel to the course of the river, at an average distance from it of fifteen or twenty miles. The intervening space, as has been stated above, forms the bulk of the Narsinghpúr district. The Vindhyan tableland, though also sandstone, is an entirely distinct formation from the Sátpurá range. Its southern scarp, though generally abrupt, is irregular in its alignment, twice abutting on the river bed, and twice opening out into the bay-like curves which have been already mentioned as the detached Trans-Narbadá portions of the district. Still the effect of the hill lines, viewed from a little distance, is sufficiently regular not to interfere with the otherwise compact configuration of the district.

Geology.

The following description of the two opposite ranges and the valley which lies between them is extracted from the Memoirs of the Geological Survey of India, Vol. II. Part 2, pp. 117—120, 122 :—

"This (the Vindhyan) range of flat-topped cliffs is marked by great uniformity of outline, averaging from three hundred to four hundred feet above the level of the valley, in rare cases rising to eight hundred. It is, however, incorrect to speak of this as a range of hills. Seen from the south it presents an almost uninterrupted series of headlands with projecting promontories and receding bays, like a weather-beaten coast line; but these form the abrupt termination of a tableland, and are not an independent range of hills. It would be difficult to point out a finer example of cliffs, once formed by the denuding action of shore-waves, but now far inland, than is exhibited along this range. From the summit of these cliffs, however, there is no descent to the north corresponding to their southern declivity; on the contrary the plateau is found to stretch away in this direction in gentle undulations. The northward slope, though slight, commences from the very edge of the escarpment, and a reference to the map will show that the Betwá, the Dhasán, and the Sunár rivers have their origin in places overhanging the valley of the Narbadá. In one or two localities, where the

* From Jabalpúr to Hoshangábád, about 165 miles, the fall is stated by Dr. Impey ("Physical character of the Narbadá River") not much to exceed 50 feet, but the real fall is 335 feet. *Vide* article "Narbadá."

† Dr. Impey on the Narbadá, Bombay Government Records, New Series, No. xiv para 8

‡ Memoirs of the Geological Survey of India, vol. ii part 2, p 538.

latter river in its winding course flows close to the north side of its valley, the southern limits of the drainage area of the Ganges may there be seen to reach to within little more than a mile of the actual main stream of the Narbadá.

"On the south side of the valley the hills present a more broken and less regular outline than on the north. Instead of a uniform range of escarpment like that of the Vindhyan hills, we here have irregular groups of hills of different heights and different forms of contours, and which are composed of different rock.

The Mahádeva escarpment.

*   *   *   *   *   *   *   *

"The great escarpments north and south of the valley above mentioned are no doubt sufficiently remarkable when considered simply as physical phenomena; but they become still more interesting when, as is found to be the case, they are known to coincide with geological boundaries.

"Thus the tableland of Málwá and Bundelkand is formed of the sandstones seen in the Vindhyan escarpment, and described in the following pages under the name of 'Vindhyan Sandstones'—a group of rocks not known to occur anywhere south of this line of the north escarpment of the Narbadá valley, at least not within the area mapped.

"In a similar manner the line of escarpment bounding the valley on the south marks the northern limit of a series of rocks, which will be found described below, as including those formations called in our lists 'Tálchír,' 'Damúdá,' 'Mahádeo,' &c., and no rocks belonging to any of these groups are known, within our area, to occur north of this line of escarpment.

"On both sides of the valley the high ground is often occupied by basaltic trappean rocks. On the north such rocks spread into wide patches over the country towards Bhopál, Ságar, and Damoh, in which direction they gradually die out; on the south and south-west the trap is found to cover considerable areas among the Gondwána hills, and it becomes gradually more and more the prevailing surface rock in this direction, and, so far as known, connects itself with the great trap area of the Deccan.

"Besides the rocks already mentioned several other varieties exist. Granitic and gneissose rocks and crystalline schists are exposed in many places in the banks of the Narbadá, in those of its numerous tributaries, and in many other parts of the valley, sometimes covering considerable areas, and often forming prominent features in the scenery of some of the most picturesque parts of the country.

*   *   *   *   *   *   *   *

"The hills near Hinotiá village, south of Narsinghpúr, are mostly made up of this syenite porphyry; here the detached crystals are of pink felspar."

The formation of the Vindhyan series is thus described, pp. 141, 142:—

"The prevalence of regularly-bedded fine-grained grits, with a characteristic red colour, is the most striking lithological feature of the Vindhyan group: and speaking of the formation generally, its most marked characteristic certainly is the persistency of this lithological aspect over great areas. This sameness of texture is strongly in contrast with the prevailing character of all those more recent sandstone formations to the south, to be hereafter described.

"This general constancy in lithological character does not of course imply the entire absence of varieties among the beds of the series: instead of clear quartz grits, slightly earthy sandstones are found, and in many places ferruginous clay has been so largely accumulated as to form a considerable ingredient in the mass.

"This earthy matter most commonly occurs at the partings of the arenaceous beds, and sometimes exists as irregular aggregations through the mass of the beds themselves; less commonly the argillaceous and sandy ingredients have been mixed together, producing an earthy or a shaley sandstone.

"In many places the sandstone is mottled and spotted at the surface, from the decomposition of grains of magnetic iron, which is often abundantly scattered through the rock, and may on a fresh fracture generally be detected in its undecomposed condition.

"Mica is not a common ingredient of the Vindhyan sandstones, yet occasionally this mineral is present in quantities sufficient to constitute the rock a micaceous flag, and it seems generally to cause or accompany a laminated and fissile structure.

"Ripple-marking may be considered as a phenomenon characteristic of the Vindhyan series; almost totally absent in all the other groups of sandstone of Central India, it is almost everywhere throughout them found preserved in the most extraordinary perfection."

The southern range consists of a mere narrow strip belonging to the Mahádeo and Upper Damúdá series—which will be found described in the article on the Hoshangábád district, where they are seen on a much larger scale—lying between rocks of metamorphic formation to the north, facing the valley, and the great trap overflow of the Sátpurá plateau to the south.

A broad strip, walled-in on either hand by low hill ranges, and green from end to end with young wheat: such is the appearance of this section of the valley in the winter months, when strangers usually visit it; for the black soil roads are almost impassable in the monsoon, and the temperature in the hot season, though far more moderate than in the parched-up plains of Upper India, is sufficiently severe to make travelling for the time a matter rather of duty than of pleasure. But though the re[illegible]
of detached peaks give the

Drainage system.

of the valley. The actual fall of this section of the Narbadá bed is comparatively inconsiderable, but the nearness of the hill ranges gives the affluents of the main rivers an impetus which, augmented ever by the gentle slope of the valley towards the sea, tells very markedly on the deep alluvial soil. Indeed it has been remarked, and with justice, that never was a river system attended with deeper or more widely ramifying ravines than that of the Narbadá valley. These features are of course most prominently exemplified in the case of the Narbadá, by far the largest river in the district, though perhaps no part of its course is less precipitous and broken. In the whole length of seventy-five miles there are only two low falls—one near Ghugrí, the other almost opposite the village of Umariá. But this last is the spot in which some of the principal rivers of the district unite and join the Narbadá through a close network

Indeed the commonest names for villages are those derived from trees. Thus, Pípariá (from the pípal), Imalíá (from the imlí or tamarind), Umaríá (from the umar or wild fig), abound in every part of the district. Less universal, but still frequent, are A'mgáon, "the mango village," and Ságoní, from the ságon or teak tree. The better villages do not lose on a closer view. The málguzár's house usually stands well above the other buildings, and is often a handsome two-storied building of brick and stone. Inside are large court-yards, well stocked with cattle, and surrounded by dwelling-houses and granaries. On one side are generally piled up large mounds of white cotton on raised platforms, which stand out as landmarks from afar. Few houses are without their pets—spotted-deer, antelopes, or rams,—and everything tends to create an impression of rude comfort and plenty. The cultivators' houses, though of course inferior to those of their landlords, are by no means devoid of all pretension to appearance. The better kind are neat cottages with tiled roofs. The gaily-painted verandah posts and the clean plastered platforms, bordered by moulded cornices, and ornamented by large flower jars, show a decided taste for comfort, and even for luxury. The meaner quarter of the village, tenanted by the weavers, the labourers, and the menial classes of the little community, has seldom, it is true, [illegible] But even here the Gonds, who fill the place of [illegible] ...awers of water, are better lodged than in the [illegible] shelter them in their own wilds.

Submontane and hill tracts.

But as soon as the limits of the "*hawéli*," or black soil tracts, are passed, the characteristics of the country change. Below either range of hills, but more especially on the Sátpurá side, are broad belts of red gravelly soil, which merge through woody borders into the lower slopes of the high land. The wheat of the valley is here replaced by rice, sugarcane, and the poorer rain crops; the village roofs are thatch instead of tile; forest trees take the place of mango-groves, and reservoirs are replaced by mountain streams. The country is in short less rich and productive, but more [illegible]

[illegible]

streams, and this limit includes no whole villages. Between the Chánwarpáthá tahsíl and the smaller Trans-Narbadá block, known as the Hírápúr táluka, the river itself is the northern boundary. This portion of the Hírápúr táluka, some [illegible]

facing the [illegible]
miles in de[illegible]
the plain are generally difficult of access to any but mountaineers, and the country is more broken and precipitous than the inner tracts of the tableland; but it is not sufficiently extensive to form an appreciable element in the composition of the district.

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* The Narsinghpúr jungles are ill-stocked with large game, and are remarkable for the scarcity of their birds.

The possessors of this fertile valley are a Hindú race, with a substratum of aboriginal Gonds. The population of the Narsinghpúr district is in round numbers 336,000 souls, of whom rather more than one-third are returned as belonging to the non-agricultural classes. The average population rate is about 175 to the square mile. At first sight it must seem singular that a given area in this magnificently fertile valley should only support one man, when in the sandy plains of Upper India the same extent of land affords sustenance to three, or even four. But it must be remembered that the Narbadá valley is, to all intents and purposes, a new country, which has only been reclaimed from wild forest within the last two or three centuries. Little by little the body of agricultural immigrants have grown and spread, till the whole valley has passed into their hands. But the same difficulties of communication which for so long formed a perfect barrier round the valley have operated even under more favourable circumstances to isolate it from external influences. There has been little or no trade, and therefore no inducement to congregate in towns. The soil is so bountiful that small exertion is needed to secure an ample return from it; but the means of carrying off the surplus produce have been so deficient, that it has attracted but little external demand. In short, the inhabitants may be few, but the land asks little expenditure of toil in return for a yield more than ample for local wants; and external requirements have only now begun to raise up a demand which must surmount serious obstacles, both natural and artificial, before it can bring about a higher development of cultivation, by increasing the agency employed in the production of food-grains.

Population.

The composition of the population is almost purely Hindú. The Mohammadans number little more than three per cent of the whole. The Gonds have not been separately registered, as most of this race who dwell in the valley conform to Hindú rites and observances. Therefore, besides the Mohammadans, the only dissentients from the Hindú faith are a few Jain merchants and mountain Gonds. The most influential landholding classes are Bráhmans, Rájputs, Ráj-Gonds, Lodhís, Kurmís, and Káonrás. The Bráhman and Rájput zamíndárs are scattered all over the district. The Ráj-Gonds and Káonrás are to be found principally in the Western subdivision—Gádarwárá, the Lodhís in the Eastern and Central subdivisions, and the Kurmís in Narsinghpúr. Besides genuine Rájputs and Káonrás there are three other castes, well represented among the landholding body, who claim Rájput descent, viz. Bundelás, Raghubansís, and Kirárs. The total number of landholding classes is thirty-two, and the total number of castes represented in the district is not less than twice that number.

Composition of population.

Isolation and a purely agricultural life have had their natural effects on all classes. The very dress and appearance of the residents of the valley have assumed a distinct type from those of the picturesque races of Upper India. Though the people of the valley are generally well grown, few among them are pre-eminent for great stature or striking appearance. Their costume too is unbecoming. Among men the favourite colour of the angarkhá, or long coat, is yellow, with a green shade from the mhowa dye. The sleeves are turned back on the wrists, and the waist-cloth is worn on or below the hips. This, with a white turban, is the ordinary dress of a well-to-do peasant. The Chiefs affect the Maráthá turban, tied so much on one side as almost to cover one eye, or what appears to be a Gond fashion—a turban composed of innumerable folds of cloth twisted like a rope.

Appearance and manners.

Their dress seldom corresponds with their pretensions, and some of the oldest Rájás and Thákurs might be taken for poor peasants. It is true that titles of honour are so common as to have lost much of their significance. Rájás, Thákurs, Ráos, Díwáns, and Chaudharís abound in every part of the district, and it is so much the custom to adopt any available distinction, that such designations as Jamadár and Mukhtár are pressed into the service as hereditary honours. There is certainly neither the closeness of ritual observance, nor the rigidity of social usage, which prevail in Hindustán. Among Bráhmans the Kanojiás still keep up their intercourse with their parent country, and adhere to their traditionary rights and habits; but the Sanoriás, who take a high rank in Upper India, are here very lax, forming connections with women of other classes, and neglecting the niceties of Hindú worship.

Thugs and Pindháris.

The predatory classes belong rather to the history than to the present population of the district. But it may be interesting to note that of the three principal Pindhári leaders of the "Sindiá Shahí" two had possessions in the Narsinghpúr district. Chitú, a chief who led 5,000 horsemen, held Bárhá in jágír. Karím Khán, a commander of more than 1,000 horse, had at one time lands in Palohá. The Pindháris are fortunately a thing of the past; and though the complete extinction of the Thugs cannot be predicated with equal confidence, it is at least curious now to hear that in Captain Sleeman's time a gang of Thugs* lived not four hundred yards from his court-house, and that the groves of Mandesar, some twelve miles from Narsinghpúr, were one of the greatest "bels" or places of slaughter in all India, though nothing of this was known to Captain Sleeman till seven or eight years afterwards, in 1831.

Gond dynasty.

The four known periods of the history of this part of the valley are the Gond rule, the dominion of the Maráthá Súbas of Ságar, the rule of the Bhonslá Rájás of Nágpúr, and our own administration. The origin of the Gond Rájás of Garhá Mandla is lost in antiquity, but the Gond Rájput family†, which was supplanted by the Maráthás, is said to have sprung from Jádhava Ráya, a Rájput, who succeeded his father-in-law, the Gond Rájá Nágdeo, in A.D. 358. Forty-eighth in descent from him was Rájá Sangrám Sá, who is stated to have extended his dominions over fifty-two districts, only three or four of which he received from his father. The Narsinghpúr district came under the Mandla rule in his reign, and he is said to have built the fort of Chaurágarh.

Castle of Chaurágarh.

There could be little to connect an outlying district like Narsinghpúr with the history of its princes had it not been for the existence in it of this old fortress. Situated on the crest of the outer range of the Sátpurá tableland, and embracing within its circle of defences two hills, it is less a fort than a huge fortified camp. The vast scale of the whole work, its numerous tanks and wells, excavated at so unusual an elevation, and the massive debris of its buildings, attest the lavish outlay incurred in its completion, and the importance which was attached to it as a royal stronghold. In fact there is scarcely a marked vicissitude in the history of the Mandla dynasty the crowning scene of which did not occur in Chaurágarh. The first great blow to their power was the invasion by A'saf Khán, one of the imperial

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* "Ramaseeana," by Captain Sleeman, p. 32, Edn. 1836.

† Sleeman's Note on History of Garhá Mandla Rájás, Asiatic Society's Journal, No. 63, [illegible]st 1837.

viceroys, in A.D. 1564. He defeated and killed Durgávatí, the still famous Rájput princess, widow of the Gond-Rájput, Rájá Dalpat Sá, and took by storm Chaurágarh, and with it, it is said, the enormous booty of 100 jars of gold coin and 1,000 elephants. This invasion is remarkable as having probably opened out the valley, for the first time, to the foreign immigration which has been the means of reclaiming it from barbarism. A'saf Khán held Garhá for some years as an independent principality, and there are various circumstances which indicate an incursion of northern settlers nearly contemporaneous with his epoch. Tradition is almost silent now with regard to ages so remote, but Sleeman says that in his time, that is forty years ago, "it spoke of an intercourse with Delhi, "and a subjection, nominal or real, to its sovereigns from Akbar downwards,"* but that no mention was ever made of any such connection in the period before Akbar's reign. He adds that the oldest rupees found in the earth, along the line of the Narbadá, were of the reign of Akbar; and in connection of these first signs of the introduction of northern influence with the facts of northern immigration, he adduces the histories of many of the principal families in the district, which then dated back from twelve to sixteen generations.

The Rání Durgávatí's successor, Chandra Sá, re-obtained his ancestral dominions through the recognition of Akbar, on cession of the ten districts which afterwards constituted the principality of Bhopál. But the now contracted principality was again lost (about A.D. 1593) by Chandra Sá's grandson, Prem Náráyan, who incurred the anger of Bír Singh Deo, rájá of Orchhá, and brought upon himself an invasion from Jújhár Singh, that prince's son. Prem Náráyan took refuge in Chaurágarh, where he was for months closely besieged. On his death, by treachery, the fort fell, and all the other garrisons of Garhá followed its example.

Ságar administration.

As Chaurágarh had before been the theatre of two events so important in the annals of the Gond dynasty, so was the closing scene of their history played out in it. It was here that Narhar Sá, the last of the Mandla rájás, took refuge when pressed by Morájí, the Maráthá súba of Ságar. The Gond prince was betrayed, and ended his days in imprisonment at Kuraí, while his dominions fell into the hands of his conquerors in A.D. 1781. The Ságar administration lasted only seventeen years, and is little remarkable, except as having made way for a considerable influx of Hindú immigrants from the north.

Bhonslá dynasty.

The Ságar súbas were in their turn expelled by the powerful Bhonslá rájás. The Nágpúr army, before occupying Narsinghpúr, overran Hoshangábád, which, being thus left perfectly defenceless, was periodically plundered by the Pindhárís and the Nawáb of Bhopál, until A.D. 1802. The distress thus occasioned amounted in 1803 and 1804 to actual famine, and forced a number of people into the more secure and prosperous district of Narsinghpúr. In the years 1807 to 1810 similar accessions were received from Bhopál, which had been ravaged by Amír Khán and the Pindhárís. Thus largely recruited, and possessing a ready market for its produce in the consumption of the troops, Narsinghpúr attained, in Sleeman's words, "a state of cultivation and prosperity which it had never before known, "and from which it has, generally speaking, been declining ever since, with the "exception of the first three years of our government, while the market the "district had lost was more than supplied by our own."† This gleam of prosperity was, however, of short duration. In 1807 the Narsinghpúr and Hoshangábád

* Manuscript Records, Narsinghpúr District office.

† *Ibid.*

districts were made over to Nawáb Sadík Alí Khán for the support of the frontier force. But as the military expenses amounted in all to about ten lákhs of rupees, while the joint revenue of the two districts was only seven lákhs, it was arranged that the balance of three lákhs should be remitted annually from Nágpúr. For two or three years the remittances [illegible] head-quarters began to fail, and at [illegible] the district. He was repulsed, and [illegible] Bhopál. But in these campaigns Sadík Alí Khán incurred expenses which could only be met by increased taxation, and the smaller jágírdárs took the combined opportunity, afforded by his pressing wants and by his absence, to give full vent to their natural rapaciousness. When extortion by main force failed, other devices were not wanting; patels were tempted by titles and dresses of honour to bid against each other, and were alternately coaxed and squeezed till they had nothing left to make them worth attention. The law itself was made the instrument of illegal exaction from merchants and others not ostensibly connected with land. Courts of justice were created, whose whole staff consisted of a guard of soldiers and a few ready witnesses The only crime of which cognizance was taken was adultery, and procedure was simplified by throwing the burden of proof on the accused, who was of course a rich man.

British accession.

The commencement of British rule dates from 1818. In November 1817, on the first intelligence of the commotions at Nágpúr and the treachery of the rájá, A'pá Sáhib, Brigadier-General Hardyman was directed by Lord Hastings to advance his force from the frontier of Rewá in the direction of Nágpúr. On arrival at Jabalpúr he engaged and defeated a considerable body of Nágpúr troops. Shortly afterwards he was apprised of the success at Sítábaldí on the 16th December 1817, and was recommended to take up a position between Jabalpúr and Gádarwárá in the Narsinghpúr district, for the interception of the fugitives from Nágpúr. Additions were accordingly sent to a force already stationed at Gádarwárá, under Lieutenant-Colonel Macmorine, who, thus reinforced, was enabled to attack and defeat the Srínagar garrison, consisting of 3,000 foot and 1,000 horse. Chaurágarh, however, still continued to hold out, and Colonel Macmorine's detachment while encamped at the foot of the fort-hill was even fired on by a body of guerilla troops. The fort was, however, evacuated by the enemy on the approach of the left division of the army under Brigadier-General Watson, and British ascendancy was thus finally established in the district. We found the country, as may be imagined, in a much exhausted condition; and Colonel Sleeman has left it on record that the two most laborious and anxious years of his life were spent in trying to keep together the agricultural communities of his charge. His hands were strengthened by the wise liberality of Mr. Molony, the chief civil authority of the province; and each successive settlement of the land revenue lightened the burdens of the agricultural class, till in 1835 they were in a position to reap the full benefits of the first long-term settlement, which was made on terms of unprecedented liberality. Secure at once from foreign raids and domestic exactions, the people have grown rich; and the western part of the district, which is the most recently developed, may well bear comparison with most similar tracts in India.

Soil.

The bed of the valley has already been described as consisting of a deep bed of black soil, flanked at the base of the hills on either side by bands of the more recent sandstone detritus, and scoured away on river-banks by the converging drainage of the

valley. It is from this rich central deposit that the valley derives its chief wealth. Wheat is taken from it year after year without any attempt at relieving it, either by manure or by a system of rotation. But though its annual tribute is undoubtedly [illegible] reduced, it is a [illegible] to say that the powers of the soil have deteriorated and are [illegible]. The average return of wheat is six maunds, or about [illegible] lbs. per acre, being not more than four times the seed sown. Captain [illegible], writing in 18[illegible], says that in Samvat 18[illegible] (corresponding to A.D. 18[illegible]) land newly broken up in this district yielded from fifteen to twenty returns. That after twenty years' uninterrupted tillage the returns of the same land had sunk to [illegible] and [illegible] to five-fold, but that in the adjoining districts belonging to Bhopál and [illegible], lying on the other side of the Narbadá, the returns were, [illegible] of [illegible] tillage, equal to those recorded in this district in Samvat 18[illegible], and the [illegible] cultivators had thrown up their lands because they only yielded [illegible]-fold. He adds that the average return of the Narsinghpúr district was not more than from four to [illegible], the mean therefore being five and a-half fold. [illegible] accounts of their home farms for the same period show the average returns at five-fold and six-fold. The next returns, in point of time, consist of an investigation of produce made in 1828, in which average wheat produce is recorded as five-fold. Captain Ousley in his settlement report of 18[illegible], though he has left no regular statistics on the subject, casually mentions in one place that [illegible]-fold is a [illegible] return, and eight-fold is a very high one for wheat. From this it seems probable that in his time the rate of produce was much the same as in 18[illegible], viz. five-fold. It will, however, be noticed from these figures that while twenty years' cultivation reduced the returns from twenty-fold to [illegible]-fold, it has taken nearly double that time (from 1828 to 18[illegible]) to reduce them from five-fold to four-fold. The present rate of diminution is so minute as to be imperceptible. Therefore for all practical purposes it may be assumed that the rate of produce will remain constant at the present point, even if improved modes of cultivation are not introduced, with the development of the country.

Agriculture.

The principal implements of husbandry now employed are the "*bakhar*" and the ordinary plough. The former is a kind of scarifier, having, instead of a share, a broad iron blade set horizontally and at right angles to its body. It is used in preparing the land for the rain crops, twice if possible before the setting in of the rains, and twice afterwards. The seed is then sown broadcast, and a heavy beam of wood is dragged across the land, to crush in the seeds and to break the clods. For the winter crops a little more trouble is taken. The *bakhar* is used about four times before the conclusion of the rains, when breaks admit of it. After this preparation the land is furrowed by a regular plough, to which a simple apparatus is attached for dropping the seed as the plough goes on. Another plough follows, marking its furrow a little to one side of the last, and the earth thus turned up covers the seed deposited by the first plough. This rude process, effected by implements of the lightest and most elementary construction, is all that is done for the soil, which is expected to produce an unfailing crop of wheat. It has been already remarked that the unbroken succession of wheat crops returned by the same land is often surprising; but sometimes the soil shows signs of complete exhaustion. In these cases gram, or some other pulse, is usually substituted for wheat for two or three years. Cultivators are afraid to leave their lands fallow, even for a single year, for the vacant ground is immediately occupied by rank "*káns*" grass, which no exertions can eradicate till it has run its appointed time. This is in the best soils ten or twelve years, in poorer land

proportionately less. At the expiry of this time of forced rest the land is restored to the cultivator, refreshed and re-invigorated; but so much is the long fallow feared, that landlords will take up, even at a loss, lands unexpectedly thrown out of cultivation by their tenants.

Manuring and irrigation are almost unknown, except for sugarcane and vegetables. There is a fine tract, containing fifty or sixty villages, lying on the borders of the Gádarwárá and the Narsinghpúr parganas, in which both these processes are very profitably adopted. The staple produce of these villages is sugarcane, irrigated from unlined (kachá) wells, by means of a Persian wheel. The favourable lie of the substrata gives unusual facilities for irrigation here, but there is nothing to [illegible] anure except long habit to the contrary. In the [illegible] he practice prevails to some extent. The neglect c[illegible] agriculture arises probably rather from apathy than from any want of means. In Upper India, with a far greater deficiency of ligneous fuel, it is found possible to manure a very large portion of the cultivated area. Here, although the general excuse for non-manuring is that all the available cattle-manure is required for fuel, there are some who are candid enough to admit that the process is too laborious for them. The nature of the soil has something to do with this apathy. It is deep, retentive of moisture, and most tenacious in its texture. Hence the amount of working and irrigation which might amply fertilise lighter soils, would here be thrown away. It must be, and in the case of sugarcane, is kept constantly irrigated, to prevent the rapid induration and subsequent fissility, which characterise it in its drying state. Therefore irrigation here necessitates more labour and expense than in lighter soils; and though, by softening the soil, cultivators would avoid two great sources of damage to which they are now subject, viz. loss of the seed which drops into the fissures of the earth, and occasional loss of land, which dries up before they can plough it, they prefer the present easy system, under which they are certain of a maintenance, to a life of laboriousness which would neither suit their habits nor seem required by their necessities.

Principal staples of the district.

The principal products of the district are sugarcane, wheat, gram, and cotton; though among food grains—rice, shámákh (*panicum colonum*), kodo (*paspalum frumentaceum*), kutkí (*panicum miliaceum*), and to a very small extent barley, are represented. Among oil-seeds—linseed, til (*sesamum indicum*), castor-oil, and mustard. Among millets—jawár (Indian millet), bájrá (Italian millet), and kangní (spiked millet). Among pulses—arhar or ráhar (pigeon pea), urad (*dolichos pilosus*), mung (*phaseolus mungo*), masúr (*ervum hirsutum*). Among dyes—ál (*morinda citrifolia*). Among fibres—hemp and ámbárí (*hibiscus cannabinus*). And among garden products—tobacco, sweet potatoes, potatoes, onions, turnips, and radishes. The wheat is of two kinds—"jaláliá" (large), and "pissí" (small). In one village only (Bachaí) is the "kathyá," or red wheat, grown, but that is said to be unsurpassed in quality. Sugarcane is of five kinds—two large, one of which is indigenous, and the other is the Otaheite cane, imported by Colonel Sleeman. These are used only for eating. Of the smaller kinds, one alone—the "katharáhí"—is put into the mill; *gur* is made from its juice, but no sugar. There remain the white, "kusiár," and the "pachrangí," or five-coloured cane, used exclusively for eating. The finest canes are produced by irrigation. But on the edges of forests a practice prevails of protecting the young shoots by layers of brushwood till they attain strength. Cotton is grown, not on the so-called black cotton soil, but on the light undulating soils on the banks of

rivers and *nálás*. No artificial means of stimulating its growth being employed, the crops have ordinarily the poorest appearance, and some estimates rate the average produce as low as eight or ten lbs. of cleaned cotton per acre. It is probably about three times as much.

Mineral resources.

The district is even better known for its mineral stores than for its agricultural wealth, as an English company has been formed to work its iron and coal. The selected mines are almost on the same meridian of longitude; but the iron pits lie north of the Narbadá, near the Vindhyan hills; and the excavations for coal have been made at Mohpání, in the Sátpurá hills, at the debouchure of the Chítá-Rewá river. The place is distant eleven miles from the Gádarwárá railway station. It has been worked by the Narbadá Coal and Iron Company since 1861, under a mining license, but up to the present time little coal has been extracted. The field is described in the Memoirs of the Geological Survey of India, Vol. II. Part 2, p. 169. In the section exposed in the gorge, through which the Chítá-Rewá river escapes from the hills, the three seams of coal aggregate nineteen feet thick—the first seam being ten feet, the second five feet, and the third four feet. Several galleries have already been sunk, and a steam-engine has been put up to draw out the loaded trucks. The miners are principally Gonds, whose insensibility to fear qualifies them well for underground work. Mr. Fryar, mining geologist in connection with the Geological Survey, who has lately visited these mines, draws the following conclusions from his inspection of them *:—

"1*st.*—That although the present openings at Mohpání show the coal-seams to be considerably disturbed by faults, there is yet a certainty of coal supply of 60,000 tons per annum for twenty-four years.

"2*nd.*—That there is a probability of these seams being in a workable condition between the trap dykes Nos. 1 and 2.

"3*rd.*—That the coal-seams north of No. 2 trap dyke, which are marked on the map "Mr. Knolles' mine," evidently extend in an easterly direction far into the Narbadá Coal and Iron Company's property, and will yield a large supply of coal.

"4*th.*—That the same series of seams as seen in Chítá-Rewá (Sítá-Rewá) river at Mohpání may by judicious searching be found to extend in a profitably working condition to a great distance south-west from the mines at present in operation.

"5*th.*—That the seams at present being worked by Mr. Knolles are likely to yield a large yearly out-put both in depth and in westerly extent."

And he gives the following description of the mines:—

"The coal-bearing rocks extend for many miles to the south and south-west from Mohpání; and when once the coal mines of the district are in full operation, and the demand for coal such as to induce a vigorous effort in the search for coal by enterprising individuals and companies, I am of opinion that the coal resources of the field will be found to be equal to the demand for very many centuries to come.

"The Narbadá Coal and Iron Company seem to have made very praiseworthy attempts to properly establish their mining works. The coal-

* Report by Mr. Fryar, printed with letter No. 2436-247, dated 10th August 1868, from Secretary to Chief Commissioner Central Provinces to Secretary to Government of India, D.P.W. pp. 2—4.

seams have been entered by levels driven into the hills on the north side of the river, as indicated by the section on the skeleton map. Two pits have been sunk (to the coal I am informed—one on the north side of the river, and the other on the south side); but at neither of these pits have any machinery-arrangements yet been made either for drainage or for raising coal. A steam-engine has been erected at the top of an incline leading into No. 2 coal on the north side of the river, and this is at present in operation, raising water and coal to the surface by haulage up the incline. This is a well-made coupled horizontal engine, with ten-inch cylinders, and works into gearing of about one to twelve. An engine of the same description is on the works ready for erection and use, and a small portable engine is at work driving a lathe in the fitting-shop. Pump-trees, working-barrels, pump-rods, and bobs are all on the ground ready for use wherever and whenever they may be required.

"There is no coal in store;—all that has hitherto been worked seems to have been sold or used up at the mines.

"The method of subterranean work pursued is that generally known in England by the name of 'pillar and stall' Galleries are excavated at right angles to each other, and blocks or pillars are left to support the roof.

"* * * * * I have formed a favourable opinion of this coal as a steam fuel. That it contains a large amount of ash as compared with English coal is doubtless correct, but the same is the case with all Indian coals at present used as steam fuel by the East Indian Railway. In a report given of the Narbadá coal by R. Haines, Esq., Acting Chemical Analyser to the Government of Bombay, dated 12th July 1860, it is stated to contain 66·63 per cent coke and 33·37 per cent of volatile matter, or 45·54 per cent of coke after deducting ash, and 18 09 per cent of ash.

"The coals examined by Mr. Haines at the date mentioned could only have been surface-specimens, and consequently not a fair sample of the workable seams from the interior of the mine. From a rough experiment by distilling coal in a ghará, at the Mohpání mines, I found that it contained seventy-five per cent of carbon and twenty-five per cent of volatile matter. I had no safe or ready means of estimating the amount of ash, but from observing the burning of the coal, and the amount of ash made in the English fire at the works, I am of opinion that the eighteen per cent of ash given by Mr. Haines is in excess of what will be found to be the case in using the coal as locomotive engine fuel. To use practical engineering phraseology, it is a strong non-coking coal, capable of doing a fair amount of duty as a steam fuel, and making, I believe, an amount of ash not greater than what is made by the generality of Indian coals now used by the East Indian Railway."

Coal is also found in the rivers Sher and Shakar, but in small quantities. A specimen from Sihorá ghát, on the Sher river, exhibited by the Deputy Commissioner, gained the first prize at the Nágpúr Exhibition. It is said to be like [illegible] om pyrites of iron. The seam from [illegible] extensive. Lately a seam has been [illegible] h has been profitably worked by one of the Railway Company's engineers, Mr. T. Knolles. The Narbadá Coal and Iron Company have not yet commenced operations at Tendúkherá, and the iron which bears the name of that town is still worked by native miners. Tendúkherá itself

is situated on the banks of a hill stream, about two miles south of the Vindhyan escarpment, and thirty-five miles from the Gádarwárá railway station. From the employment of charcoal exclusively in smelting, the town has not the smoky appearance with which we are accustomed to associate manufacturing cities; but the ceaseless clink of hammers, which may be heard from some distance, marks it as distinct in character from the agricultural villages of the valley. The mines are in the open plain, though not far from a long low limestone hill, about two miles to the south-west of the town. They are mere open pits, cut to the depth of about thirty feet through the black soil and the underlying clay, and require to be reconstructed yearly after the rainy season. The iron produced is of excellent quality. Mr. Blackwell, late Mineral Viewer to the Bombay Government, says of it, that "it will contain on an average about forty per cent of iron, "and is calcareous ore, somewhat similar to the Forest of Dean ores, worked in "the mountain limestone of Gloucestershire."*

Forests.

The forest produce of Narsinghpúr is insignificant. There is probably no district in the province so devoid of extensive waste tracts. Parts of the valley of the Dúdhí (in Gádarwárá), of the Sher and Máchá-Rewá (in Bachaí), and of the Umar and Soner (in Srínagar), come legitimately under the denomination of forest land; but they do not now contain any fine timber, except mhowa trees, which are too valuable for purposes of sustenance to allow of their being cut down. These lands have been marked off into lots, and can be purchased from Government at an upset price per acre. The usual forest produce—lac, honey, wax, gum, mhowa, and chironjí—are found in the waste tracts, but the means of access to them are too easy to allow of their being very plentiful.

Trade.

There are only two real trading towns at present, Narsinghpúr and Gádarwárá, though there are a few merchants and bankers located about the district, at such places as Chhindwárá and Kauriá on the main road, and Singhpúr, Palohá, Sáinkherá, and Bárhá in the interior. Narsinghpúr is now a thriving place, containing with Kandelí, which adjoins it, nearly ten thousand inhabitants. The value of the imports and exports is stated in the trade report for 1868-69 at Rs. 6,33,323. The former are described as consisting of the staples ordinarily required for Indian domestic consumption, viz. sugar, salt, spices, grain, cloth, tobacco, opium, hardware, &c. The exports are principally wholesale consignments to smaller towns or fairs. Narsinghpúr is in fact an entrepôt for the rest of the district; and the trade, though insignificant measured by that of the commercial centres of India, will not seem inconsiderable, viewed with regard to the former status of the town and of the district. The banking and mercantile houses by whom the trade is now carried on are mostly branches of large firms established in important cities, who sent down their agents in the wake of the grand army in 1818. Similarly, Gádarwárá, which has now some five thousand five hundred inhabitants, and a mercantile capital probably amounting to eight or ten lákhs of rupees, is said not to have possessed a single trader of any standing under the Maráthás, though the head-quarters of the súba, Nawáb Sadík Alí Khán, and his force, were for some time located there.

Birmán fair.

Hitherto, in the absence of any large mart, the distribution of foreign necessaries has been effected a good deal by means of an extensive fair, which is held yearly in the months of November and December on the sands of the Narbadá at Birmán,

* Selections from Records of Bombay Government, No. xliv., New Series, p. 12.

distant fourteen miles from Narsinghpúr. The primary object of the fair, as of all such assemblages in India, is religious; but the shops and booths now fully hold their own against the temples. The goods brought to this fair in 1868 were estimated by the Deputy Commissioner as worth Rs. 8,00,000, of which about half found a sale. The principal item of merchandise was English cloth, of which three lákhs worth was received, after that lac ornaments, and then copper utensils. The attendance was estimated at about seventy-five thousand, but there must have been a much larger gathering upon the sacred nights, when crowds of Hindús assemble to bathe in the river at the moon's change, while the average number of persons who come merely to buy and sell cannot be less than twenty thousand.

Cotton.

The only export of any consequence until lately has been cotton. The mercantile firms of Narsinghpúr and Gádarwárá have taken full advantage of the extraordinary English demand, and the wealth and extended views thus acquired will be turned to good account when the opening of the railroad expands the trade of the valley.

Manufactures.

The manufactures of the district may be dismissed in a few words. Brass and bell-metal vessels are made at Chichlí, where there are forty or fifty families of brass-founders, but not to a sufficient extent even to supply local consumption. A kind of stamped cotton fabric is made at Gádarwárá. Iron is manufactured at Tendúkherá, and tasar silk is woven at Narsinghpúr, where also are made saddle-cloths, which have a rather wide local reputation.

Roads.

The highroad from Jabalpúr towards Bombay runs right through the Narsinghpúr district from east to west. It is a good fair-weather road, but unmetalled, and only partially bridged, and therefore impracticable during the rainy season. There are travellers' [illegible] Narsinghpúr station, and Nádner. The route from [illegible] the Narbadá towards Ságar is the ordinary [illegible] the Western Nágpúr and Narbadá districts, and Bundelkhand. After crossing the Narbadá this road is taken through an opening in the hills, by which all ascent is avoided until the level Chánwarpáthá valley ends at the Jhirná Ghát, at the base of the Vindhyas. The road towards Seoní runs southwards by Srínagar to the foot of the Sátpurás, crossing the rivers Sher and Umar. The road to Chhindwárá passes by Harai. None of these are yet metalled, but the more difficult watercourses have been bridged, and each season advances the work of improving the communication. The Great Indian Peninsula Railway passes through the length of the district from east to west, with stations at Chhindwárá, Korakbel, Narsinghpúr, Karelí, Sihorá, Mandesar, and Gádarwárá. A first-class military road will connect Ságar with the line at one of these points, and a system of railway-feeders has been undertaken.

Administration.

The administration of the district is conducted by the usual civil staff, consisting of a Deputy Commissioner, three Assistant and Extra-Assistant Commissioners, a Civil Surgeon, and a District Superintendent of Police at head-quarters, and Tahsíldárs at Narsinghpúr, Gádarwárá, and Chánwarpáthá. The police force has a strength of 377 of all ranks. They have station-houses at Narsinghpúr, Gádarwárá, Chhindwárá, Bachai, Tendúkherá, and Birmán, besides fifteen outposts. The customs line

passes through the district, and there is a patrol's station at Palohá. The revenues of the district for 1868-69 are as follows:—

Imperial.	
Land	Rs. 4,18,056
Excise..	„ 20,185
Stamps	„ 67,070
Assessed taxes	„ 11,367
Forests	„ 3,426
Local.	
School cess	„ 8,361
Dák do.	„ 2,090
Road do.	„ 8,361
Ferry and pound	„ 11,233
Nazúl	„ 7,525
Municipal	„ 9,531
Total...Rs.	5,76,205

NARSINGHPU'R—The eastern revenue subdivision or tahsíl in the district of the same name, having an area of 993 square miles, with 568 villages, and a population of 145,168 according to the census of 1866. The land revenue of the tahsíl for the year 1869-70 is Rs. 2,09,937-6-0.

NARSINGHPU'R (with KANDELI')—The head-quarters of the district of the same name, situated on the west bank of the Singrí, which has been dammed up to furnish a water-supply for the town. The original name of the place was Gadariá-kherá. Under the Maráthás it became the head-quarters of the force maintained in the Narbadá valley, and was then known as Chhotá Gádarwárá. The name was again changed to Narsinghpúr, after the erection of a large temple to Narsinha, one of the avatárs of Vishnu. The town is now prosperous, and will become more so when the railway opens. It has no manufactures of importance, but it is one of the chief entrepôts for the grain and cotton trade of the rich Narbadá valley. The main street is well built and well kept. The principal government buildings are the courts and offices of the Deputy Commissioner and the Police Superintendent. There are also here a jail, a dispensary, a travellers' bungalow, and a native travellers' rest-house. The post-office is under the control of a native deputy postmaster. The zilá school-house is a commodious building, and has now (1869) an attendance of two hundred and fourteen scholars, of whom seventy learn English. There are in addition two private schools and a police school.

NAWA'GARH—A town fifty miles south-west of Biláspúr, containing a population of 2,500 souls. It derives its name from having been in ancient times the chief of a group of nine forts, and is said to have been established three hundred years ago. The ruins of an old and extensive earthwork exist, but there are no other noticeable remains. It was formerly the chief place of a sub-collectorate.

NAWAKHALA'—A village in the Chándá district, containing three hundred houses, and situated one mile north-west of Nágbhír. It has two fine irrigation-reservoirs.

NAWEGA'ON—A town six miles north of Garhborí in the Chándá district, containing 756 houses. The streets are wide and straight, and the town gene-

rally is one of the neatest in the district. At some little distance is a very fine tank. A large quantity of cotton-cloths are manufactured here for export, and rice is extensively grown. The population is principally Maráthá; and there are government schools for boys and girls.

NAWEGA'ON HILLS—In the Bhandára district, encircle the large tank or lake of that name, and, though scantily clothed with vegetation, are infested with wild animals. They are about two hundred feet above the level of the plain.

NAWEGA'ON—This fine artificial lake, in the Bhandára district, is seventeen miles in circumference, and has an average depth of forty feet, increasing in places to ninety feet. It is surrounded by hills showing eight distinct peaks, which are known in the neighbourhood as the "seven sisters and their little brother." Numerous streams pour their waters into this rocky basin, which is closed by two weirs or embankments, 330 and 540 yards in length respectively. The work was constructed about a century and half ago by Chimná Patel, the great-great-grandfather of the present proprietor of the village of Nawegáon, and now irrigates some five hundred acres of rice and sugarcane land.

NERI'—A town in the Chándá district, situated on a tributary of the Andhárí, five miles east-south-east of Chimúr, and containing 917 houses. The population is Maráthá, with a sprinkling of Telingas, principally of the Panchál caste. Rice is largely grown in the neighbourhood, and brass and copper utensils and cotton-cloths are manufactured for export. There is a considerable trade in these goods, and also in grain, groceries, and salt. The place is divided into the old town and the new town, with an extensive stretch of rice cultivation between. The antiquities are two old forts, now in ruins, and an ancient temple of no small size and beauty, the pillars and carving of which resemble those met with in the cave-temples of Ajanthá. Of more modern construction are some graceful Panchál tombs, in which husband and wife sleep side by side. There are schools here both for boys and girls.

NIMA'R *—

CONTENTS.

Nimár is the westernmost district of the Central Provinces. On the east it marches with the Hoshangábád district, the Chhotá Tawá, and its tributary the Gangápát to the north and the Guli to the south, marking its boundary

* This article is by Captain Forsyth, Settlement Officer and Deputy Commissioner of N[illegible]

almost from point to point; on the north it touches the territories of the Ponwár of Dhár and of the Mahárájá Holkar; and on the west it is bounded throughout by the dominions of Holkar. On the south it meets the Khándesh collectorate of the Bombay presidency and the border of West Berár.

General description.

The modern district has an area of about 3,340 square miles. It includes but a small portion of the ancient Hindú subdivision of Pránt Nimár, which occupied the whole of that portion of the Narbadá valley lying between the Vindhyan hills on the north and the Sátpurá range on the south, and extending east and west about 225 miles, from a point near the junction of the Narbadá and Ganjál rivers, in east longitude 77° 10′, to the Haranpál (deer's-leap) in longitude 74°, being thus about 9,000 square miles in area. On the other hand that part of the modern district which lies south of the Sátpurás in the Taptí valley was no part of old Pránt Nimár, but belonged to the Hindú division of Talner, subsequently called by the Mohammadans Khándesh.

The northern section of the district in the Narbadá valley is much broken up by low irregular hills, and does not anywhere present the open and level surface remarkable in the districts higher up the valley, which gives them their great natural fertility. It is drained by the small rivers called the Suktá, Abná, Waná, Bhám, Báldí, and Phiprár, which unite in a considerable stream—the Chhotá Tawá—before joining the Narbadá, and by the Ajnál, Káverí, and Bákúr, which fall directly into that river. The best parts of this tract are the basin of the Abná and Suktá surrounding the town of Khandwá, and the tract along the Narbadá in the extreme north-west corner of the district, which forms the commencement of the fourth natural basin in the valley of that river—the kernel of old Pránt Nimár. The principal towns in this northern section are Khandwá, which is also the civil station; Pandháná, a large grain mart, containing 500 houses and a population of 2,400; Bhámgarh, Mundí, Beriá, and Kánápúr, the chief towns of the parganas of the same names. This section of the district is tolerably well cultivated, except in the north-east corner, where there is a large tract quite waste along the Chhotá Tawá and Narbadá rivers. But it is so broken up with unculturable elevated ridges that it does not present at all a rich appearance to the casual traveller. Its average elevation above the sea is about 1,000 feet.

The southern section of the district, in the Taptí valley, is naturally much more open and fertile. The western part of it is completely cultivated, but higher up the valley the land, though of exceeding richness, is still completely desolate. In this valley is situated the large city of Burhánpúr and the considerable towns of Bahádurpúr, Loní, and Sháhpúr. The average elevation, above the sea, of the Taptí valley is about 850 feet.

The central range which divides these valleys is very irregular and broken. On its highest point stands the fortress of A′sírgarh, about 800 feet above the general level of the country and 2,200 feet above the sea, and commanding a pass through the range which has for centuries been the chief highway between Upper India and the Deccan. This range has an average width of about fifteen miles, and is almost entirely unculturable. It is the only part of the great hilly backbone of the Central Provinces, generally called in maps the Sátpurá range, which is really known by that name to the common people.

The southern boundary of the district is formed by the watershed of another branch of the same great range. This is a continuation of the Gáwalgarh hills,

and is known in Numár by the name of the Hattís. The watershed is close to its southern edge, the descent to the plains of Berár being usually steep, while that towards the Taptí valley is long and gradual, including some plateaus of considerable extent, and in places of excellent soil. The general elevation of this range is 2,000 feet, and the highest point (in the extreme south-east corner of the district) 3,000 feet above the sea.

Altogether about half the area of the district is thus composed of land incapable of any sort of cultivation. Only 310,366 acres, or less than one-seventh of the whole area, are now under the plough, leaving about 758,000 acres of culturable waste to be taken up. 340,318 acres of this are private property, and about 418,000 acres are State property available for sale or lease.

Geology.

The following description of the geology of Nimár has been given by Mr. W. Blanford in his paper on the "Geology of the Taptí and Narbadá valleys." *

"SECTION 4.—*Narbadá valley south of that river, from the smaller Tawá on the east to the Jharkhal on the west, including the Barwáni hills.*

Rocks.

"The whole of this country, with the sole exception of one small strip in the immediate neighbourhood of the river between the Tawá and Barwái, consists of trap. The excepted tract is composed of Vindhyans, being a portion of the area occupied by those beds in the Dhár forest. Close to the Tawá, and just south of the village of Bijalpúr, there is a small patch of granite or granitoid gneiss. To the south of it, intervening between it and the trap, is impure nodular gritty limestone, which may possibly be inter-trappean, but which appears to resemble the upper limestone of the Bágh beds more closely than any other formation. It contains small fragments of quartz and felspar, besides minute portions of fossil wood. No distinct organisms could be made out; some markings resembling fragments of shells were seen, but their nature could not be determined.

Granite and infra-trappean limestone near Bijalpúr.

Near Nágpúr.

"This bed is also seen at Nágpúr on the Tawá, where it is in parts decidedly conglomeritic, containing quartzite pebbles in considerable quantities. In a nálá on the west side of the river, just above Nágpúr, a soft white sandstone with ferruginous conglomerate beneath it, about one foot in thickness, and apparently lower in position than the limestone, is seen resting upon metamorphic rocks. This much strengthens the probability of the whole belonging to the Bágh beds. North of the little patch of metamorphics, and just *south of the village of Bijalpúr, Vindhyans come in, and at the village trap* occurs. No intervening beds are seen.

Vindhyans north of Bijalpúr.

"To the north of Bijalpúr, Vindhyans re-emerge almost immediately from beneath the traps and rise into hills which continue steadily to the westward. The beds are undulating, and resemble precisely those already described on the north bank of the river.

Bágh beds near Punásá

"Just west of Punásá near the village of Bhorlá a considerable expanse of ground is covered with sedimentary rocks, apparently of the same age as the Bágh beds,

* Memoirs of the Geological Survey of India, vol. vi part 3, pp. 103—105.

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* Memoirs of the Geological Survey of India, vol. vi. part 3, pp. 103—106.

and intervening between the trap and the Vindhyans. At the tank close to Bhorlá porcelanic clay is seen, probably hardened by trap, which is in place close by. Just west of Bhorlá massive nodular grey limestone in horizontal beds crops out on the north side of the road to Táklí. This appears to be higher in position than the clay, and may possibly, in parts at least, be intertrappean, more especially as blocks of typical intertrappean beds with the usual fossils (cyprides and plant remains) occur near Táklí. The Bhorlá limestone contains irregular cherty lumps and fragments of fossil shells in abundance.* To the north of the tank the ground is covered by black soil. About one-half or three-quarters of a mile north of Bhorlá the Vindhyans crop out. Just south of them, and resting upon them, are sandstones and conglomerates precisely similar to those underlying the traps in Dhár forest, and to the beds of A'lampúr north-west of Betúl. There can therefore be little question about the occurrence in this spot of beds of cretaceous age."

Cretaceous beds formed from detritus of the Vindhyans.

"Some of the conglomeritic sandstones north of Bhorlá have very much the appearance of the Vindhyans—an appearance due to their being composed principally, if not entirely, of detritus derived from those beds. On closer examination the difference is easily seen: the Vindhyans are dense, homogeneous, and compact, scarcely a trace of structure being discoverable, while the separate grains of which the cretaceous beds are formed may be distinguished in general with the naked eye. The jungle covering the two rocks also is very distinct. Here, as elsewhere, that on the Vindhyans is characterised by the absence of underwood, the thinness of the grass, and the prevalence of the sálai (*boswellia thurifera*), which in places is almost the only tree, while the jungle on the cretaceous beds is varied in kind, and both grass and underwood are thick and luxuriant.

Vindhyans north-west of Punásá.

"*Vindhyans continue nearly as far west as to opposite* Barwáí, and end close to the spot where they cease on the north bank of the river. A few patches of overlying trap occur upon them. They present no features of interest.

Remainder of section.

"With the exception of the small tract just briefly described, the whole of the country comprised in this section consists of trap. Near the river, accumulations of cotton soil, sometimes of considerable thickness, are of frequent occurrence between Barwáí and Barwání. West of the latter town all the country is very hilly, and the river runs through a deep rocky gorge.

Dip of traps in Nimár and Sátpurá hills.

"Throughout by far the greater portion of this tract the traps appear to be horizontal. The exceptions are to the east in Nimár, where they have a low south dip, so small in the neighbourhood of Khandwá as to be scarcely perceptible, and in the Sátpurá hills west of A'sírgarh. Beneath that fortress itself the beds are horizontal, but in the low hills immediately to the west there is a strong southern dip, in places amounting to as much as 10° or 15°. This is an exception, but low dips of 2° or 3° prevail largely throughout the range, both on the Khándesh and on the Nimár side.

* "Mr. Wynne obtained marine fossils from Bhorlá, but it is not quite certain from what portion of the limestone; it was before the beds of this part of the country were well known. It is clear that both intertrappean and cretaceous beds *occur* at this spot."

"Beds of volcanic ash are of frequent occurrence, and occasional strata of red bole are met with. With these exceptions the whole of the broad undulating plain of Nimár consists of various forms of basalt, usually more or less amygdaloidal. On the railway from Burhánpúr to the Narbadá plain there are no sections of any importance, and very few are seen on the sides of the low hills which occur here and there throughout the country, the surface of the trap being generally much decomposed and concealed."

Volcanic rocks met with.

The formation of the Taptí valley section of the district is also thus described by Mr. Blanford *:—

"The sandstones end out twenty miles above Melghát, and no beds from beneath the traps emerge thenceforward throughout the whole course of the Taptí. The bed of the river from Melghát to Burhánpúr presents no peculiar geological interest. Basaltic columns occur in two or three places near Melghát, and they appear to be as common here as they are in the lowest beds of trap beneath the Málwá plateau. These Taptí beds must also be amongst the oldest of the lava flows. Some of the best basaltic columns are seen about two miles above Melghát, and again lower down near the small village of Hardá. Passing down the river, alluvium begins to be found in considerable quantities near Sindwál, and to form a large proportion of the river's bank. It gradually increases in amount, and covers more of the adjoining country. Still there is no continuous alluvial plain along the river till near Burhánpúr. The alluvium presents the usual characters.

Rocks in Taptí from Melghát to *Burhánpúr.*

"*The hills north of the Taptí between Melghát and Burhánpúr are of no* great height. They consist entirely of trap. The great Gáwalgarh range between the Púrná and the Taptí is entirely composed of basaltic rocks. The beds along the southern border dip to the north; the features of the scarp will be noticed in the next section. Near the Taptí the dips, when any are seen, are to the southward. Only the verge of these hills was examined, but in the streams running from them none but trap pebbles could be found.

Hills north of Taptí. Gáwalgarh range.

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"Below Burhánpúr very little rock is seen in the Taptí. North of the town there is thick alluvium, but a little to the west trap comes in. On the north, on the road to A'sírgarh, trap is met with. About five miles from Burhánpúr, near to this spot, a little east of the road, and about a mile north-east of the village of Chúlkhán, there is a singular patch of limestone. It is compact, but shows no signs of crystallisation, and it appears to contain no fossils. It is quite isolated, all around being trap, and about fifty feet in length. At one end of it there is a white sandy rock, resembling decomposed gneiss in appearance, and standing on end as if it were part of a vertical bed; it, however, contains rounded grains, and is probably sandstone. Some red clay is associated with it. This mass of sedimentary rocks is evidently a portion

Country near Burhánpúr.

Limestone and sandstone near Chúlkhán.

* Memoirs of the Geological Survey of India, vol. vi part 3, p. 113 *ff*

of some intertrappean formation, very probably Lametá or Bágh, either brought up by a dyke, or included in a lava flow, like the granite in the river bed at Mandleswar. As frequently happens, the rocks around are not sufficiently well seen to prove which of these is the case, but there is no evidence of a dyke.

Traps near A'sírgarh.

"The traps in the hills around A'sírgarh are not horizontal, but dip very irregularly, and the same is the case for a long distance to the west. At a considerable distance south of the main range there are low rises stretching across from Burhánpúr to near Ráver. The traps in them appear to dip north at about 5°."

Minerals.

Mr. Blanford writes as follows on the iron-ores in the northern part of the district.* A much more detailed account of the minerals of Nimár (iron and limestone) will, however, be found in No. XIV. of the published Selections from the Records of the Bombay Government:—

Coal.

"Coal is entirely wanting throughout the tract under description; no trace of any of the rocks usually accompanying it having been anywhere seen where lower beds appear from beneath the trap.

Iron.

"The iron manufactured in the Dhár forest near Punásá and Chándgarh has already been fully treated of by Dr. Oldham in the second volume of the Memoirs, p. 271.

Barwáí.

"Some fine works were subsequently built by the Indian Government at Barwáí under the superintendence of Mr. Mitander, a very able Swedish metallurgist. Every difficulty was overcome, and the works were perfectly ready for the manufacture of iron, when the Government, finding that additional European assistance was necessary in order to carry on the manufacture, declined to sanction any further expense, and offered the works for sale in 1864. Unfortunately, despite the great demand for iron throughout the country, no attempt has been made by any private person or public company to carry on the working.†

"The ore at Barwáí is found in irregular masses of breccia, the matrix of which is chiefly brown hæmatite in the Bijáwar series. It is not clear that there is any distinct bed, but the ore is rich, and found in several places.

Chándgarh.

"The few furnaces which still exist around Chándgarh (the manufacture is fast dying out on account of the difficulty of procuring fuel) are similar in form and size to those employed in other parts of India, but differ in a few peculiarities: they are hollowed out of a bank (as in Bírbhúm) and not built up, and are square inside, not round. They are about five feet high. The bellows used are worked by the hand.

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* Memoirs of the Geological Survey of India, vol. vi. part 3, pp. 215—217.

† These works have subsequently been made over to His Highness Holkar, with Pargana Barwáí.

"Throughout the trap country limestone is in general wanting, except where beds of calcareous intertrappeans occur. These are only found near the base, and are in general wanting to the westward. A bed near Barwái afforded the best limestone for iron smelting that could be found in the neighbourhood. With this exception the only source of lime in the trap country is the *kankar*, which abounds wherever there is a deep soil above the rocks, and especially in the larger masses of alluvial clay."

Trap country.

Early history.

Before proceeding to describe further the modern district it will be well to sketch its history. It has always been, as it still is, a "border land." The aboriginal inhabitants even belong to two distinct divisions—the Bhíls and Kolís of Western India here meeting the Gonds and Kurkús of the Eastern Central Provinces. Hindú sacred literature states that Máhishmatí, the modern Maheswar, a city of Pránt Nimár (now Holkar's), was the capital of the Haihaya kings.* A deposit of silver coins, probably belonging to them, was found here in 1838, and has been described by the Rev. Dr. Wilson in the Central Provinces Antiquarian Journal No. 1. The Haihayas are said to have been expelled by the Bráhmans, who established the worship of Siva, in the form of the Linga Omkár, on the island of Mándhátá, in the river Narbadá.

The Hindú period.

We next read in Rájput poetry of the country being ruled by the Chauhán Rájputs who held A'sírgarh, though their capital was at Makávatí† (Garhá Mandla). They were supporters of the gods of the Bráhmans, and appear to have been at last overcome by the Pramára Rájputs‡ who established the great Buddhist kingdom of Málwá. A branch of this family called Ták§ held A'sírgarh from the beginning of the ninth to the close of the twelfth century of our era. Several times during this period are the Táks of A'sír mentioned by the poet Chánd, as leaders in the Hindú armies battling in Northern India against the Mohammadan invader. During this period the Jain religion—a schism from Buddhism—was paramount in Nimár, and numerous remains of finely-carved temples &c. yet remain at Wún, Barwání, and other places in Pránt Nimár,‖ and at Khandwá and near Mándhátá in the modern district. Before the invasion of the Mohammadans, the Chauháns again seem to have recovered A'sírgarh and the southern part of the district. In A.D. 1295 Sultán Alá-ud-dín, returning from his bold raid in the Deccan, took A'sír, and put all the Chauháns to the sword, excepting one, whose descendants were afterwards the rájás of Harautí.¶ The present Ráná of Píplod in Nimár also claims descent from the A'sír Chauháns, and his pretensions are in great measure supported by his genealogy and family history. Northern Nimár about this time came into the possession of a Rájá of the Bhilála tribe (which is believed to be a cross between Bhíl and Rájput blood), and his descendants are still to be found in the chiefs of Bhámgarh, Mándhátá, and Silání. The Mohammadan historian Farishta** relates a story of a shepherd-chief called A'sá ruling over all

* Hall's edition of Wilson's Vishnu Purána, Book iv. chap. xi. p. 56 (1868). Muir's Sanskrit Texts, vol. i. p. 462 (1868).
† Tod's Rájasthán, vol. ii. pp. 442, 443 (Edn. 1829).
‡ *Ibid*, vol. i. p. 91.
§ *Ibid*, vol. i. p. 105.
‖ Journal of the Asiatic Society of Bengal, vol. xviii. pp. 918 *ff* (September 1849.)
¶ Tod's Rájasthán, vol. ii. p. 456.
** Briggs' Farishta (Edn. 1829), vol. iv. p. 207.

Southern Nimár at the time of the invasion of the Mohammadans, and building the masonry fort which was called after him A'sírgarh (from A'sá and Ahír a herdsman). The tale, however, seems doubtful, to say the least of it. It is almost certain that the country was wholly in the hands of the Chauhán and Bhilála chiefs above mentioned at the time of the Mohammadan conquest.

The Ghorí kings of Málwá.

Northern Nimár became part of the independent Mohammadan kingdom of Málwá about A.D. 1387. Its capital was at Mándú on the crest of the Vindhyan range. It is now a desolate ruin, but with many fine remains of the Ghorí dynasty. A description of it would be out of place in a work referring only to the Central Provinces, but full details concerning it will be found in Briggs' Farishta, Malcolm's Central India, Fergusson's Architecture, and in a volume of excellent sketches of the place, with descriptive letter-press, published by Captain Harris of the Madras Army.

The Fárúkí dynasty of Khándesh.

In A.D. 1370 Malak Rájá Fárúkí obtained Southern Nimár, then unconquered, from the Delhi emperor,* and after establishing the Mohammadan power in the Taptí valley, was succeeded by his son Nasír Khán, who assumed independence, and established the Fárúkí dynasty of Khándesh in A.D. 1399. He captured A'sírgarh (according to Farishta† from A'sá Ahír), and founded the cities of Burhánpúr and Zainábád, in honour of the Mohammadan shekhs Burhán-ud-dín and Zain-ud-dín, on opposite banks of the river Taptí. The Fárúkí dynasty held Khándesh, with their capital at Burhánpúr, during eleven generations, from A.D. 1399 to A.D. 1600. Their independence was, however, of a very modified sort, as they were throughout under the suzerainty of the more powerful kings either of Gujarát or Málwá, and whenever they ventured to throw off their vassalage, or attacked their neighbours, were quickly brought to their senses by a force which they in no case successfully resisted. Burhánpúr was several times sacked by different invaders, and the Fárúkís were driven to retreat to A'sírgarh. They are said, however, to have exacted tribute‡ from the Gond country to the east as far as Garhá Mandla, and A'dil Khán, the fifth of the dynasty, assumed the title of Sháh-i-Jhárkhand, or King of the Forests. They built the fine Jama Masjid and several other mosques and I'dgáhs in Burhánpúr. They are also said to have had fine palaces there, but if so, none of them now remain.

Conquest of Akbar.

In A.D. 1600 the Emperor Akbar annexed Nimár and Khándesh, capturing A'sírgarh by blockade from Bahádur Khán, the last of the Fárúkís.§ He divided Northern Nimár into the districts of Bijágarh and Handiá, and attached it to the súba of Málwá. Northern Nimár became part of súba Khándesh.|| Some description of these is to be found in the A'ín-i-Akbarí, the most noteworthy point being the existence of wild elephants, of which there are now none nearer than 150 miles further east. The prince Dániál was made governor of the Deccan, with his capital at Burhánpúr, where he drank himself to death in A.D. 1605. Akbar and his successors did much to improve the district, which became under them a place of the first

* Farishta's History, Briggs' translation, vol. iv. p. 282 (Ed. 1829).
† *Ibid*, vol. iv. p. 286
‡ *Ibid*, vol. iv. p. 298.
§ *Ibid*, vol. ii. p. 278.
|| A'ín-i-Akbarí, Gladwin's translation, vol. ii. pp. 43—61.

[illegible]
attained the height of its prosperity.

"It is probable," says Sir R. Temple in his Report on Nimár, "that during "the Mohammadan period Nimár reached the highest degree of prosperity it has "ever known—a prosperity much exceeding that which it enjoys now, even "after forty years of British rule succeeding the general pacification of 1818. "Though the territory was diversified by hills, rocks, and forests in many direc-"tions, still the plains and valleys were doubtless well cultivated. There was a "government, which, though of foreign extraction, was yet strong and considerate. "The towns were flourishing; there was a well-to-do non-agricultural popula-"tion; there were large military and other establishments. Emperors, governors, "and armies passed this way. There were good markets for agricultural pro-"duce; there were nobles and chiefs with their retinues to give encouragement to "trade. The road-stages were thronged with traffic to and fro between the "capitals of Málwá to the north and the Deccan to the south. The villages had "strong and industrious communities; there was much artificial irrigation. In "short, the face of the country was sprinkled over with public buildings or works "of improvement, with caravanserais, with rest-houses and wells, with aqueducts, "with tanks and reservoirs."

Invasion of the Maráthás.

In A.D. 1670 the Maráthás first invaded Khándesh and plundered the country up to the gates of Burhánpúr.* During successive harvest seasons they returned, and in 1684 plundered the city itself immediately after Aurangzeb had left it with his rash and unwieldy army to subdue the Deccan. By 1690 they had overrun Northern Nimár,† and in 1716 the *chauth* or fourth of all revenues, and the *sardesmukhí* or ten per cent on revenue, were formally conceded to them by the Moghals.

Acquisition of Nimár by the Nizám.

In 1720‡ the Nizám, A'saf Jáh, seized the government of the Deccan, confirming at first the alienations of revenue to the Maráthás. Disputes, however, continued between the Nizám and the Peshwá, and Nimár was often plundered by the latter, until, by the treaty of Munge Pattan, Northern Nimár became the Peshwá's in A.D. 1740.§ Báji Ráo Peshwá, however, died the same year at Ráver o [illegible]
a second invasio [illegible]
be seen at Ráve [illegible]
In 1755 South [illegible]
and A'sírgarh, [illegible]

The Peshwá's administration.

One Náro Ballál Bhuskute became the Peshwá's manager in Nimár, and the family afterwards attained great power as possessors of the hereditary offices of Sar Mandloí and Sar Kánúngo. The Peshwá's administration seems to have done much to recover the district from the evils which had overtaken it during the struggle for power of the Moghal and the Maráthá.

[illegible]

§ Revenue Papers, Nimár.

‖ Grant Duff's History, vol. ii. p 125.

In A.D. 1778 the whole country now included in the district, excepting parganas Kánápúr and Beriá, reserved for the support of Bájí Ráo, was transferred to Mahárájá Sindiá.* Holkar at the same time acquired most of the rest of Prånt Nimár.

The district transferred to Sindiá.

Up to A.D. 1800 the district was left in tolerable peace, but from that year till the close of the Maráthá and Pindhárí wars in 1818 it was subjected to one unceasing round of invasion and plunder, still known as the "time of trouble," inflicting a blow on its prosperity from which it has not yet nearly recovered. In 1801 and 1802 Yaswant Ráo Holkar repeatedly devastated Sindiá's districts. In 1803 Sindiá gathered a large army at Burhánpúr, which grievously oppressed the people, and a failure of rain at the same time occurring, a terrible famine resulted, which was general throughout the Deccan. Wheat sold in Burhánpúr for one seer per rupee, and many persons are said to have perished throughout the district. Many tracts date their relapse to desolation, from which they have never recovered, to this year.

The "time of trouble."

In 1803 Southern Nimár was taken by the British after the battle of Assaye,† but again restored to Sindiá. During the next fifteen years the district was regularly laid under contribution by Holkar's officers, by the Pindhárís, and by Sindiá's own semi-rebellious local governors, particularly Yaswant Ráo Lár, the castellan of A'sírgarh.

The Pindhárís may in fact be said to have been at home in Nimár. Their chief camps were in the dense wilds of Handiá, between the Narbadá and the Vindhyan range. Chitú, the most daring of their leaders, usually frequented the jungles of Irwás and Límanpúr due north of Nimár. In 1817 the British troops attacked the Pindhárís and drove them out of these haunts. Chitú himself, after fleeing to Pachmarhí and A'sírgarh, being again driven to the haunts he knew so well, was killed by a tiger in the Sítá Ban jungle of Límanpúr, a place still well known to British sportsmen as a sure find for tigers.

The Pindhárís.

The last Peshwá, Bájí Ráo, took refuge in Nimár after his defeat in the Deccan, and surrendered to Sir John Malcolm in A.D. 1818. A'sírgarh, in which A'pá Sáhib, the ex-rájá of Nágpúr, had taken refuge, was reduced by the British troops in the same year, and unhappy Nimár was at last allowed to be at rest.

We acquired parganas Kánápúr and Beriá in 1818 as successors to the Peshwá. A'sírgarh and seventeen villages round it were retained after the siege, and the rest of Nimár came under our management by treaty with Sindiá in A.D. 1824-25. We found the country nearly depopulated. The tracts in the Narbadá valley "exhibited," says Colonel Smith, who took charge of them, "nothing but one continued scene of "desolation and ruin; all traces of former cultivation had ceased to be perceptible, "and extensive tracts were observed overgrown with jungle; and with the exception of Kánápúr, not a dwelling nor an inhabitant was to be seen in any part of "the country." Southern Nimár, if not quite so bad as this, was yet in a sufficiently deplorable state. Measures were at once taken for the resuscitation of the district, and with the return of peace many of the cultivators, who had fled to

British administration.

* Revenue Papers, Nimár.
† Grant Duff's History, vol. iii. p. 244.

quieter places, or joined the plundering bands, returned to their old places. For some years the Bhíls were troublesome, but they were at length quieted, chiefly by the efforts of Captain (afterwards Sir James) Outram.

Our early revenue management.

At first our revenue management was moderate and judicious, but soon the pressure placed on the local officers for increased revenue led to the deplorable system of farming the revenue to speculators on short leases. The district was greatly over-assessed; Maráthá rates were retained after the high prices of war times which enabled them to be paid had ceased. At the same time no roads were made, no tanks nor wells were dug, nothing was done to assist the enfeebled country. As a later district officer remarked, "while exacting the rights of property, we forgot its duties." The farming system hopelessly broke down in 1845, and all the villages were again taken under direct management. The ancient hereditary patels (village headmen), whose "watans" or rights of property were as old as the Aryan settlement of the country, and had been fostered and defined by the Mohammadans, were reinstated in their proper position as heads and managers of their villages. The cultivators were also secured in the possession of their lands at a moderate revenue assessment. Advances of money for the extension of agriculture, digging wells, &c., were freely made. Many new tanks were constructed, and old ones repaired. The chief of these is the fine reservoir of Lachhorá, near Mauza Beriá, originally constructed by the Ghorí kings of Mándú. Schools were everywhere established, and several dispensaries built. Rest-houses for travellers were made at every important village. The main road between Indore and Burhánpúr was greatly improved, gháts being made, and several fine masonry bridges thrown over the principal rivers. The fiscal and police establishments were reorganised on an economical, but efficient scale. Sir R. Temple writes after inspecting the district in 1864: "I have never yet seen any district in which so much has been done by the civil authorities alone for public works as Nimár."

The names of Captains French, Evans, and Keatinge, to whom the district owes these benefits, will long be remembered as household words by the people. In 1852 a settlement for twenty years of the land revenue was commenced under the instructions of the Lieutenant-Governor of the North-Western Provinces, and during the succeeding years was completed for about half the district. The occurrence of the mutiny of 1857 interrupted this work, and for various reasons nothing more was done until 1866.

The Mutiny of 1857.

The district passed through considerable excitement and danger in 1857, though no actual disturbance occurred. A'sírgarh and Burhánpúr were garrisoned by a detachment of the Gwalior Contingent. Major Keatinge, then in charge of the district, collected a local force, and fortified the Katí Ghátí pass on the Southern Road, and also an old fort at Punásá, where the European families and treasure were secured. The A'sírgarh troops were, however, quietly disarmed by a detachment of Bombay infantry. In 1858 Tátiá Topiá traversed the district with a numerous body of starving followers. Considerable plundering occurred, and several police stations and public buildings, particularly those at Píplod, Khandwá, and Mokalgáon, were burnt. The people of the district, however, showed no signs of disaffection during the mutiny.

Recent changes in the district.

In 1854 several parganas were transferred from Hoshangábád to Nimár, and in 1860 Sindiá's parganas of Zainábád and Mánjrod, with the city of Burhánpúr, were obtained by exchange. At the same time all Sindiá's parganas which we had been managing for him since 1824 became British in full sovereignty.* In 1864 Nimár was attached to the Chief Commissionership of the Central Provinces, and became a district of the Narbadá division, the head-quarters of which are at present at Betúl, but are shortly to be transferred to Hoshangábád. The civil head-quarters of the district used to be at Mandleswar, which, as the district is now constituted, is inconveniently situated for the greater part of the population. Khandwá, in the heart of Nimár and on the railway line, was therefore constituted the new civil station. Subsequently, in 1867, three parganas in the north-west corner of the district—Kasráwad, Dhargáon, and Barwái—were transferred, in exchange for some territory in the Deccan, to the Mahárájá Holkar. Mandleswar was also included in this transfer.

Completion of the land revenue settlement.

Since Nimár has been attached to the Central Provinces the settlement of the land revenue has been resumed and completed. From the majority of the records having been destroyed during the mutiny, it was found necessary to re-measure the whole of the previously-settled parts and prepare the records afresh. The whole district is now settled for twenty years from 1867-68. All proprietary rights have been inquired into and determined. Every cultivator of any standing has been secured in the proprietorship of his holding; while the hereditary patels have been fully restored to their ancient rights, by being constituted the responsible managers of these small properties, with a small percentage on the assessment as remuneration for their trouble and risk in collecting the revenue. They have also been constituted sole proprietors of the waste land, and of land held by tenants settled on it by themselves, subject only to the right of the proprietary cultivators to add to their holdings by taking up additional unoccupied waste. The land revenue payable under the new settlement is Rs. 1,71,408, exclusive of alienations, which are very large in this district. This assessment is at the rate of ten annas one pie (one shilling and three pence) per acre of cultivated land.

Other revenues.

In adddition to the receipts from land the following revenues were collected in 1868-69 :—

Excise	Rs.	93,116
Forest revenue	„	9,650
Stamps	„	69,823
Assessed taxes	„	15,672
Total	Rs.	1,88,261

or with land revenue, Rs. 3,59,669 (£35,967). This taxation falls at the rate of one rupee and fourteen annas (three shillings and nine pence) on each unit of the population. In addition to this, close on a lákh of rupees (£10,000), or about one shilling per unit of the population, is raised for local purposes.

Administration.

The cost of the regular administration for the year 1867-68 amounted to Rs. 1,29,938 (£12,993). The district is now divided into three subdivisions, each of which is

* Aitchison's Treaties, vol iv. p. 271.

in charge of a Tahsíldár, or sub-collector of revenue, who is also usually vested with petty civil and criminal jurisdiction within his subdivision. The Deputy Commissioner and other civil officers reside at Khandwá, and there is usually an Assistant Commissioner at Burhánpúr. The garrison of A'sírgarh consists of two companies of Europeans and a wing of Native infantry. There are no regular artillery in the fort. The police force consists of 390 constables of all ranks, and has police station-houses at Khandwá, Burhánpúr, A'sírgarh, Dhangáon, Píplod, and Mundí, and twenty-three outposts distributed through the district. The larger towns are guarded by municipal police.

There is now one government school, English or Vernacular, to every ten villages, and there is one scholar in every seventy-nine resident souls of the population—a result much above the average of other parts of India.

There are three dispensaries maintained partly by State grants, and partly by private subscriptions—one at Khandwá, and two at Burhánpúr. There are six district post-offices, besides the imperial offices at Burhánpúr and Khandwá.

Communications.

The Great Indian Peninsula Railway traverses the district throughout. The stations are—Lál Bágh, for Burhánpúr (distant two miles, with a travellers' bungalow at the sta- [illegible] argáon, for Pandháná; [illegible] Bír, for Mundí. At [illegible] it is hoped that com- [illegible] n 1870. The principal [illegible] It carries a very large traffic in opium, cotton, &c., and has recently been put in thorough repair, there are travellers' bungalows and rest-houses at easy stages. A new road between Khandwá and the Narbadá by a better line, in supersession of this one, is under consideration. The other district roads are of little importance as through trade routes. The continuation of the old Deccan road by A'sírgarh, Burhánpúr, and Ichhápúr, now superseded by the railroad, is still in tolerable repair, but the staging bungalows have been closed.

The road towards Hoshangábád for Jabalpúr runs easterly up the valley from Khandwá. There are no staging bungalows along this line, which was [illegible]

east and west through the northern part of the district by Ghisúr, Mundí, and Punásá, to Barwái; another from Khandwá running south to the important town of Borgáon; and one from Burhánpúr penetrating the Upper Taptí valley as far as Gángrá in Berár, much used by Banjárá carriers, and for the export of forest produce.

Population.

The population of Nimár numbers 190,440 souls, at the rate of seventy to the square mile. It is much denser, however, in the really inhabited parts of the district. Twenty-eight per cent only of the people are recorded as agricultural occupants of land, though many others are more or less engaged in its cultivation as temporary labourers, &c. The population has increased by fifty-two per cent since 1833, the area under the plough having also increased by seventeen per cent since 1852, before which no data are available for comparison.

Of the whole population, 34,805 are aboriginal Bhíls, Kurkús, &c. There are scarcely any Gonds in Nimár. The Kurkús are the same tribe that occupies the Gáwalgarh hills of Berár and Kálíbhít in Hoshangábád, and whose manners and customs have been ably described in Mr. Elliott's Hoshangábád Settlement Report. The Bhíls, as a distinct tribe, are found chiefly in the block of hills surrounding the fortress of A'sírgarh. Many of them were converted to Mohammadanism during the rule of Aurangzeb over the Deccan, but their adherence to this faith is now confined to the performance of the most elementary rites, and their worship is almost entirely—that of their women especially—the old aboriginal fetichism. Until of late years they were a troublesome set of robbers, and are still a dissipated and idle race. They are improving however, and a good many of them have become possessed of cattle, and have settled down to regular cultivation. Nearly every village in Nimár has a family of Bhíls, who are its hereditary watchmen.

The Hindú immigrants number 118,508 souls, and the Musalmáns 18,279. Dhers, Mángs, and other outcaste tribes amount to 18,446, and there are 402 Europeans, Eurasians, and members of other foreign races. The best cultivators are the Kunbís, Gujars, Málís, and Rájputs. Bráhmans are numerous (6,983), but do not engage much in agriculture. They are chiefly from the Deccan, and fill nearly all the public offices. The common language of Nimár is a dialect composed of Hindí and Maráthí, with a good many Persian words. It is written in a peculiar current Devanágarí character.

Soils.

The soil of Nimár is chiefly formed from the decomposition of the underlying trap-rock. The process may still be seen going on wherever railway cuttings, &c., have laid bare the previously unexposed rock. Partially decomposed trap is called *muram*, and is used for metalling roads, but in a short time it becomes wholly decomposed, and is then painfully recognised by travellers as their old enemy—the black cotton soil. In the course of ages this soil has got washed down by the floods to the lowest levels along the banks of the numerous streams, which intersect the country in every direction, and has been enriched by constant admixture of vegetable mould. Thus we find the quality of the soil gradually deteriorating as we leave the river-banks and reach higher ground, till on the ridges we meet with the bare trap which underlies all.

Though of course varying by infinitely gradual shades of quality, for convenience sake the soil of Nimár has been roughly divided by the people (a division also adopted in revenue classification) into four classes :—

1. Gattá—the rich black mould along rivers, which will yield two crops each year without irrigation.

2. Gohálí—a black soil found a little higher up, which will yield a rabí crop (wheat, &c.) without irrigation.

3. Mál—a brown soil, stiffer and less deep than the preceding, which will not in ordinary seasons carry a rabí crop unirrigated, but yields the best kharíf (rain) crops. When this soil is underlaid by a substratum of *muram* to carry off the excess of moisture, it forms an admirable soil for the production of cotton, and it is the prevailing soil throughout Nimár.

4. Khardá—the highest and lightest of all, either light brown or red, often strewn with trap boulders, and mixed with *kankar* (nodular limestone) and gravel, yields only rain crops, and is apt to fail when the rains are light.

The first class produces rice, sánwá, and bhádlí (inferior species of rice) as a rain crop; and wheat, gram, masúr, &c. in the rabí harvest. The second yields wheat, gram, and all cold-weather crops, also jawárí and cotton in rotation. The third is principally sown with jawárí, the staple article of food in the district, also cotton, túr, and oil-seeds as a rotation, and wheat, &c. with irrigation. The fourth yields the poorer sorts of jawárí and inferior cotton, also bájrá, kutkí, til, &c. There is very little land of the first two classes, and consequently the autumn or monsoon harvest is much the most important one in Nimár. All these soils are manured, but chiefly the better classes, the poorer being treated to a periodical fallow instead. Little manure is wasted in Nimár. Irrigation is also a good deal practised both from wells, for which the closeness of the water-bearing strata to the surface in many places is favourable, and from dams across the smaller streams, on the system which appears to have been carried on by the Patháu and Moghal conquerors of India, wherever they obtained power. The irrigated crops are opium, tobacco, gánjá (*cannabis sativa*), wheat, gram, sugarcane, chillies, and garden stuffs. Some tolerably good grasses are grown about A'sírgarh. Altogether the Nimár cultivator is both skilful and industrious, understanding well the value of manure, irrigation, and the rotation of crops, and thus he is enabled, notwithstanding a much inferior soil, both to raise heavier crops, and to pay a higher land revenue, without difficulty, than his neighbours who occupy the more fertile parts higher up the Narbadá valley. There is a large number of very fine mango and mhowa trees all over Nimár, the produce of which adds not a little to the wealth of the landholding classes.

Agricultural system

The great peculiarity of the agriculture of Nimár is the preponderance of the monsoon (autumn) harvest over the spring harvest. The quantity of land fitted to grow spring crops of wheat, gram, &c. without irrigation is very limited, and irrigation has not as yet extended sufficiently to allow the bulk of the cultivators to raise a spring crop by it. Thus for a considerable part of the year many of the cultivators are idle, or employ themselves and their farm-cattle in the carrying-trade. A heavy plough called "*nágar*" is used in breaking up waste land, but thereafter the plough is seldom used, unless the field gets overrun with the *káns* grass, when it receives a ploughing and fallow. The land is usually prepared for sowing by the *bakhar* instead. This is a sort of large bullock-hoe, which pares the surface of the land for four or five inches, which is considered sufficient depth of working for the rain-crops. Sowing is performed with a drill-plough of two or three barrels (*dosan* or *tifan*), and the seed is afterwards fielded up by the *bakhar*. Garden crops are sown by hand; weeding is done with a smaller bullock-hoe called "*kolpá*," or by hand. The staple crops are cut and harvested in November and December, and by the end of January the cultivator is again idle until towards the end of May.

Domestic animals.

A fine breed of cattle is produced in Nimár, especially in the western parts of the old Piánt. The cattle bred there are called "*pánch mahalas*," and sometimes sell for Rs. 300 and Rs. 400 a pair. Those now produced in the modern district are not so large and showy, and fetch much lower prices, Rs. 60 to Rs. 150 being a fair price for a pair of plough-oxen. Few are now exported, the production being barely sufficient for the local demand in extending cultivation, &c.

Trade.

Nimár produces annually about 280,000 quarters of food-grain, which is some 2,000,000 quarters short of the requirements of its population. The deficit is supplied chiefly

by importation of wheat from Hoshangábád. Nor does the soil yield any other article which is not locally consumed, excepting a little cotton and a small amount of forest produce. The district imports altogether about twenty lákhs of rupees (£200,000) worth of goods. Its exports are almost entirely composed of the fine gold-embroidered cloth-fabrics made at Burhánpúr. This industry has been described in the article on Burhánpúr. There is a very large through traffic in Nimár, some 60,000 tons being carried every year. The Railway and other public works also require much labour and carriage. This gives employment to a large number of persons and cattle, so that labour and carriage of every description are extremely dear. So much of the food-supply having to be imported, the price of grain is also much higher than in other districts of the Central Provinces; wheat selling for eleven or twelve seers per rupee, while the rate is nineteen or twenty seers in Hoshangábád. This inequality will be to some extent removed when the Railway penetrates the Upper Narbadá valley. The ordinary *bázár* grain-measure is the "chaukí," which holds four seers of eighty tolás (or two lbs.) each. Sixteen chaukís make a maund, and twelve maunds a maní. Weekly *bázárs* are held in twenty-four of the principal towns, and three large annual fairs combined with religious gathering are held, viz. at Omkár Mándhátá in October, Singájí in September, besides several other minor annual fairs. At these fairs English piece and other goods, country cloth and copper vessels, and cattle form the chief articles of traffic.

Forests.

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The waste lands available for sale or lease amount to some 418,000 acres. They are now in course of being surveyed in convenient blocks, and plans and descriptions of them will shortly be available. They, however, offer small attractions at present to the European settler, being mostly remotely situated, and having an extremely

unhealthy climate. They comprise the naturally richest lands in the district, much of them consisting of the finest black soil, capable of growing anything. In many places, too, works of irrigation might be easily constructed. The upset price of these waste lands, free of all revenue demand, is at present Rs. 2-8 (five shillings) per acre. They may also be leased, subject to the payment of land tax, on very favourable terms.

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NUGU'R—The principal village of the estate of the same name, in the Upper Godávarí district. The agent of the chief resides here. The district post line passes through the place, and there is a small bungalow for travellers. The water-supply is from a tank close to the village.

NUHTA'—A village in the Damoh district, on the main road to Jabalpúr, near the confluence of the Gurayyá and the Bairmá rivers. The ruins of some Jain temples in the neighbourhood are well worth seeing. A branch dispensary and a police station are located here, and there is an encamping-ground for troops outside the village.

O

OMKA'R MA'NDHA'TA'—See "Mándhátá."

P

PACHMARHI'—A chiefship in the Hoshangábád district, consisting of twenty-four villages, in the very heart of the Mahádeo hill-group. It contains much beautiful sál timber, and the chief has arranged for its being preserved by the Government Forest department. The zamíndár, who is a Kurkú by caste, is the principal of the Bhopás, or hereditary guardians of the temple on the Mahádeo hills, and receives Rs. 750 per annum in lieu of pilgrim tax, against which is debited a quit-rent of Rs. 25 per annum on his estate.

PACHMARHI'—A plateau in the Hoshangábád district, round which the Chaurádeo Jatá Pahár and Dhúpgarh hills stand sentinel; it is about 3,500 feet high, or 2,500 feet above the plain in which Sohágpúr lies; and its average temperature is probably from seven to ten degrees lower than that of the valley. It is not free from fever, and in the rains the violence of the downfall and the growth of the jungle would be disadvantages; but when the roads of approach to it are finished, and houses built, the residents of the valley will be able to escape from heat and glare to one of the greenest, softest, and most lovely of sanitaria that exist in India. There are some interesting ancient temples at Pachmarhí.

PADMAPU'R—*Vide* Chandrapúr article.

PAGA'RA'—A zamíndárí or chiefship, situated in the Mahádeo hills, in the Hoshangábád district. It originally comprised only ten villages. In A.D. 1820 four villages from an estate in Pratápgarh were added, making a total of fourteen villages. The chief is one of the Bhopás, or hereditary guardians of the places of pilgrimage on the Mahádeo hills.

PAHA'R SIRGIRA'—An old Gond chiefship, now attached to the Sambalpúr district. Tradition says that the family originally came from Mandla some seven hundred years ago, and settled at Pátkolandá near Bhedan; in fact the chiefs of Pahár Sirgirá, Bhedan, and Pátkolandá are sprung from the same stock. The estate is situated some fifteen miles due west of the town of Sambalpúr, and consists of six villages, with an area of some forty miles, about three-fifths of which are cultivated. The population is put down at 1,056 souls, chiefly belonging to agricultural tribes, viz. Koltás, Gonds, and Sáonrás. Rice is the staple product, and great quantities of sugarcane are also grown. The principal village is Pahár Sirgirá, which has a population of 626 souls. There is a good school where ninety-three pupils are receiving instruction.

PALASGA'ON—An extremely wild estate in the Bhandára district, consisting of fourteen villages, situated in the hilly tracts seven miles east of the

extensive Nawegáon lake. It has an area of 134 square miles, of which less than two square miles are under cultivation. The population amounts to 794 souls only. The present chief is a Halbá by caste, and the majority of the residents belong to the same class. The forests on the estate yield some valuable timber of the reserved kinds, and are said to contain herds of wild buffalo and bison.

PALASGA'ON—A village in the Chándá district, on the Andhárí river, twelve miles south-east of Chimúr, and possessing a very fine irrigation-reservoir.

PALASGARH—A hilly estate (zamíndárí) in the Chándá district, situated twenty miles north-north-east of Wairágarh, and containing fifty-one villages. It has the remains of a hill-fort, which, after the conquest of Chándá, was attacked and occupied by the Maráthás. The chiefship was formerly held by a Gond prince of the Wairágarh family, and now belongs to a Ráj-Gond of the Saigam section.

PALKHERA'—A small zamíndárí or chiefship in the Bhandára district, situated near the north-east boundary of the Sángarhí pargana, about three miles from the source of the Pangolí, and traversed by the main road from Kámthá to Sákolí. A good deal of sugarcane is grown on the estate, and there are some patches of sál and bíjesál in the forests. The area amounts to fifty square miles, of which about one-fourth is under cultivation. There are altogether twelve villages, the principal being Palkherá and Girárí. Until 1856 the estate was a dependency of Kámthá. The chief and most of the inhabitants belong to the Kunbí caste.

PA'MGARH—An insignificant village in the Biláspúr district, on the road to Seorínaráín, twenty miles east of Biláspúr. In the early history of Ratanpúr the fort of Pámgarh occupies a prominent position as a formidable stronghold. The remains of a high earthwork, covering a large area, and enclosing a tank, still exist in a partially complete condition

PA'NA'BA'RAS—A zamíndárí in the Chándá district, situated eighty miles east-nc [illegible] ttle cultivated land, but it is stated [illegible] s and hill-sides. The whole countr [illegible] in which are thousands of noble teak trees. From these forests was supplied the teak used in the construction of the Nágpúr palace, the Kámthí barracks, and the Residency at Sítábaldí; but of late years the timber has been much thinned by timber contractors. Wild arrowroot (tíkhúr) grows abundantly in the valleys, and large quantities of wax and honey are obtained in the hills The climate is moist and cool, even in the summer months, so much so that natives of Pánábáras feel the heat oppressive when at Chándá. Included in Pánábáras is a dependent zamíndárí called A'undhí. The chief of Pánábáras is the first in position of the Wairágarh zamíndárs.

PA'NA'BA'RAS—A forest in the chiefship of the same name in the south-eastern parts of the Chándá district, containing a large quantity of fine teak timber. In the words of the Conservator, who explored the country in the season of 1866, " there is more teak collected here within a few square miles than during six years' exploration I have seen in all the rest of the Central Provinces together." The entire zamíndárí estate is described as lying in the centre of the dense belt of jungle which skirts the left bank of the Waingangá river from its source in the Sátpurá range to its junction with the Wardhá, where the joint

stream is known as the Pranhitá. This whole area is covered with scrub jungle, consisting principally of áin, dháurá, kawá, kumbhí, and other timber trees common to the Province; but the teak is confined to the block of hills in the south-east corner and along the streams below them, and covers an area of about twenty-five square miles, the boundary of which has been cleared and demarcated by the Forest department. No complete enumeration of the trees fit for felling has yet taken place, but the measurement, carried out on a few acres, gives on an average for each acre fifteen logs of from four to eight feet in girth, and about thirty feet in length, many of the trees being forty feet up to the first branch. In places single trees measured twelve feet in girth by fifty feet in length, 13′ 8″ × 45′, 12′ 5′ × 35′, 10′ 3″ × 40′, 11′ × 60′, and so on, some of them containing from 150 to 200 cubic feet of timber. The system of *dáhya* cultivation seems to be unknown in this wild region. The inhabitants are Gonds. A temporary agreement has been entered into with the chief for working the forest on behalf of Government, but beyond collecting a number of logs lying in the forest and cut in former years, little has been done in the shape of felling operations.

PA′NA′GAR—A growing town in the Jabalpúr district, distant nine miles and a quarter from Jabalpúr on the Northern Road, and containing 1,303 houses, with a population of 4,063 people. The majority of the inhabitants are agriculturists. In the neighbourhood are several iron mines; and iron is the principal article of trade.

PANCHAMNAGAR—A village in the Damoh district, situated on rising ground on the bank of the river Biás, twenty-four miles north-west of Damoh. From the number of ruined houses and stone enclosures around and about the place it would appear to have been once much larger than it is now. The population amounts to 2,024 souls according to the census of 1866, and the village is principally known as the seat of paper manufactures. The paper produced here has a considerable reputation, and sells for from three to eight rupees per "*gaddí*" of ten quires. There are here a police station-house and a village school.

PA′NDA′ TARA′I′—A village in the Biláspúr district, about fifty miles west of Biláspúr, near the foot of the Maikal range, which separates the Mandla highlands from the Chhattísgarh plateau. It is said to be a very ancient town, and heaps of buried debris are often come upon in making excavations in the neighbourhood. It has now a considerable trade, being visited annually by carriers from Jabalpúr, who come for the grain of the country. The population amounts to about 5,000 souls, and includes several traders, shopkeepers, goldsmiths, and weavers. The weekly market held here is the largest in the Pandariá chiefship. The houses are mostly of the meanest description.

PANDALPU′R—A village near Rehlí in the Ságar district. A well-known fair is held here in November and December, chiefly for religious purposes; and there is a temple in the village dedicated to Pandharínáth.

PANDARIA′—A chiefship in the Biláspúr district. This may be called a sister estate to Kawardá, which it adjoins. They possess physical features of a similar character, one-half of either chiefship being covered with hills, while the other half is level plain, studded with villages, and extensively cultivated. A great portion of the level area consists of first-class black soil, and, owing to the gently undulating character of the surface, is largely devoted to cotton. Wheat, gram, and other rabí crops are also extensively grown, and there is a considerable acreage under sugarcane. The estate consists of 292 villages, and covers an area of 486 square miles.

It is one of the oldest of the Chhattísgarh chiefships, and is said to have bee conferred on an ancestor of the present holder, a Ráj-Gond, some three hundre years ago by the Gond Rájá of Garhá Mandla.

PANDHA'NA'—A market-town and trading mart in the district of Nimár ten miles south-west of Khandwá, with a population of 2,500 souls. A weekl market is held here on Tuesdays, and the place is a great centre of trade in grain forest produce, and cloth.

PA'NDHURNA'—A municipal town in the Chhindwárá district, situate about fifty-eight miles south-west of Chhindwárá, on the main road from Betú to Nágpúr. The villages of Bamní and Sáwargáon adjoin Pándhurná, and th three united form one town, with a population of 5,084 souls, mostly engage in agriculture. The soil in the neighbourhood is rich, and produces a good dea of cotton. There are here a police station-house, a travellers' bungalow, a saráí and a government school.

PARASGA'ON—A small estate, consisting of two villages, situated nin miles south-east of Sákolí in the Bhandára district. The area is 1,834 acres, o which 730 only are cultivated. The inhabitants number 403 souls. The chie is a Rájput, but the estate is under mortgage, and he lives on an allowance fron his creditor. The holding only differs in name from an ordinary málguzár tenure.

PARASWA'RA'—The chief town in the highland portion of the Bálághá district. It is situated in the centre of a well-cultivated plain, the boundaries o which are yearly extending with the rapid increase of population. A náil tahsíldár and police station-house are located here.

PARLAKOT—A chiefship in the extreme north-west portion of Bastar, witl an area of five hundred square miles, and fifty villages.

PARNASA'LA'—A village on the Godávarí, about six miles from Dumagudem in the Upper Godávarí district. There is a temple here, which is connected wit those at Bhadráchallam, and is supported from the same grant. But this place i chiefly noted as being the point at which most of the timber felled in the forest of Bastar is collected before being finally bought up and exported to the Coast Timber merchants from Rájámandrí, Ellore, and Masulípatam collect here, an make their purchases from the local agents or traders. The population of fou hundred souls consists chiefly of Telingas.

PARPORI'—A chiefship attached to the Ráípúr district, the greater par of which lies to the west of the Dhamdá pargana. Its area is rich and well culti vated, and comprises thirty five-villages. The chief is by caste a Gond.

PA'RSEONI'—A town in the Nágpúr district, situated in the Doáb of th Kanhán and the Pench, about eighteen miles from Nágpúr. The populatio amounts to about 4,000 souls. A weekly market is held here, which supplie the whole of the wild hill-tracts of Bheogarh. There are two very fine temple in the town. The only manufactures are coarse cloth and some tolerable pottery Pán (betel-leaf) is a good deal cultivated in the neighbourhood.

PA'TAN—A town in the Jabalpúr district, situated twenty-one miles to th north-west of Jabalpúr. It consists of 669 houses, and has a population o 2,513 souls. The only trade is in grain. There are a government school and police post here.

PA'TANSA'ONGI'—A town in the Nágpúr district, situated on the left bank of the Kolár near its junction with the Chandrabhágá, fourteen miles from Nágpúr. The plain around is very fertile, and considerably elevated above the bed of the river. The population numbers nearly 5,000 souls. Cotton stuffs are manufactured here, and exported to a considerable extent. Tobacco is also much cultivated and exported. The chief improvements of late in the town have been the building of a good market-place and a saráí, and the construction of metalled roads and streets. The place is of considerable antiquity. Traditions in the "Swasthánik" (Gond rájás') family tell how in A.D. 1742, in the struggle between Walí Sháh and the legitimate princes, 12,000 men were massacred by the victorious party in and around the now-ruined fort. It continued to be the station of a troop of horse up to the decease of the late rájá. Until lately it was the head-quarters of a tahsíl.

PATERA'—A village in the Damoh district, situated eighteen miles north-east of Damoh, and containing a population of 2,120 souls. The local industries are brass-working and the grain-trade. A good market is held here.

PATHARIA'—A considerable village in the Damoh district, situated twenty-four miles west of Damoh, on a low range of trap hills, which is crossed here by the main road between Jabalpúr and Ságar. Under the Maráthás an A'mil lived here, and there are still several respectable Maráthá families in the town. From the great quantity of hewn stone lying about in all directions, the place would seem to have been once much larger than it is now. There are here a large government school, a dispensary, a police-station, and a travellers' bungalow.

PA'TKOLANDA'—This is a small but very ancient chiefship, now attached to the Sambalpúr district. It is situated about thirty-five miles to the south-west of Sambalpúr, between the two chiefships of Barpálí and Bhedan, and consists of six villages. The area is not more than eight square miles, the whole of which is under cultivation. The population amounts to 1,095 souls, chiefly belonging to the agricultural classes, viz. Koltás, Gonds, and Sáonrás. The chief product is rice. The principal village is Pátkolandá, which has a population of 635 souls. The occupant family is Gond.

PA'TNA'—This was formerly the most important of all the Native States attached to the Sambalpúr district, and the head of a cluster of States known as the eighteen Garhjáts.

General description.

It lies between 82° 45′ and 83° 40′ of east longitude, and between 20° 5′ and 21° of north latitude; and is bounded on the north by the Borásámbar zamíndárí of the Sambalpúr district, on the east by the feudatory state of Sonpúr, on the west by the zamíndárí of Khariár, belonging to the Ráipúr district, and on the south by the feudatory state of Káláhandí. The average length is about fifty miles long by as many broad, giving an area of some 2,500 square miles. The country is an undulating plain, rugged and isolated, with hill-ranges rising in various directions,—a lofty irregular range forming a natural boundary to the north. The soil is for the most part light and sandy. About two-thirds of the whole area are under cultivation, the rest being for the most part dense jungle. Indeed for some thirty miles round the town of Pátná there is a vast forest of sál, sáj, bíjesál, dháurá, ebony, and other woods, with small clearings here and there. These jungles are infested with tigers, man-eaters being common; wild buffaloes, bears, and leopards are also numerous.

Roads and rivers.

The principal rivers are, the Tel, which forms the boundary on the south-east between Pátná and Kálábandí; the Ong, which divides Pátná from the Sambalpúr *khálsa*

on the north; the Suktel, and the Sundar. There are no roads of any importance, but a few Banjárá tracks cross the state from the north and west to the south and east.

Climate

The temperature is very much the same as that of the plains generally; in the cool months the thermometer is often as low as 45° Fah. at daybreak, and at midday rarely rises above 80°. The hot months are from April to the middle of June, the thermometer rising then sometimes as high as 110° in the shade. The climate is reputed to be very unhealthy, but the inhabitants appear to be generally robust and well-looking. Cholera visitations are frequent, especially in the larger villages.

Population and products.

No correct return of the population has as yet been received, but judging from the returns of other states it may be estimated in round numbers at 90,000, belonging chiefly to the agricultural classes. The most common Hindú castes are Bráhmans, Mahantís, Rájputs, Aghariás, and Koltás. The aboriginal tribes are the Gonds, Khonds, and Binjáls (Binjwárs.) There are a few artisans in most of the larger villages.

Products.

Iron-ore is found to the south, and is smelted by certain castes and made into agricultural implements. The staple agricultural product is rice, but oil-seeds, pulses, sugarcane, and cotton are also grown

The main subdivisions of the state are—

Subdivisions.

(1) The *khálsa* or directly administered country, consisting of some thirty villages, and two estates held by relations of the Maháráját, viz. Jorásinghá and A'galpúr.

(2) Five hereditary estates held chiefly by Gond Thákurs, viz. A'thgáon, Loísinghá, Pandrání, Bálbhoná, and Mandal.

(3) Six Binjír estates held by Binjál chiefs—a warlike race of aborigines—viz. Rámod,* Nandol, Nandupáná, Bhonpúr, Kaprákhol, and Korípání.

(4) Five Garhotiáhís, or clusters of villages, the revenues of which are set apart for the maintenance of bodies of police each under a Garhotiá.

(5) Nine Khond Mahàls, viz. Bagamundá, Bubarkhá, Lowá, Haldí, Talgaúká, Safar Pahár, Saintalá, Topá, and Upargaúká.

History

A detailed account of the history of the Pátná family was written by the late Major Impey in 1863, from which the following sketch is abstracted, with a few necessary modifications:—

"The Maháráját of Pátná claim direct [illegible] rájás of Garh Sambar, near Mainpurí, and [illegible] generations. It is alleged that Hitambar Si[illegible] offended the king of Delhi, and was killed; that his family had to abandon their country and fly in every direction; and that one of his wives, who was at the time *enceinte*, found her way down to Pátná, which was, it seems, at that time represented by a cluster of eight 'garhs,' and the chief of each

* Sáligrám, the chief of this estate, was transported in 1864 for harbouring rebels The Maháráját of Pátná has resumed the estate.

garh took it in turn to rule for a day over the whole. The Chief of Kolágarh received the Rání kindly, and in due time she gave birth to a boy, who was called Ramaí Deva. The chief adopted him, and eventually abdicated in his favour; and when it came to his turn to rule, he took the first opportunity of causing the chiefs of the other seven garhs to be murdered, and setting himself up as ruler over the whole, with the title of 'mahárájá.' He contrived to preserve his position through the influence which he had obtained by a marriage with a daughter of the then ruler of Orissa. Between the reigns of Ramaí Deva and Baijal Deva, the tenth mahárájá, or during a period of some three hundred years, Pátná obtained considerable accessions of territory, viz. the states of Khariár and Bindrá Nawágarh on the west, Phuljhar and Sárangarh to the north, and Bámail, Gángpúr, and Bámrá to the north-east, which were all made tributary dependencies; while the zamíndárí of Rairákhol, with a tract of land to the eastward on the left bank of the Mahánadí, was annexed. A fort was also erected in the Phuljhar state, and the Chandrapúr pargana, also on the left bank of the Mahánadí, was forcibly wrested from the ruler of Ratanpúr. Narsingh Deva, the twelth mahárájá of Pátná, ceded to his brother Balrám Deva such portions of his territories as lay north of the river Ong. The latter founded a new state (Sambalpúr), which very soon afterwards, by acquisition of territory in every direction, became the most powerful of all the Garhjáts; while from the same time the power of Pátná commenced to decline, and though for some generations a certain amount of allegiance was paid to it by the surrounding states, by degrees it sunk into insignificance, and it is now one of the poorest of all the Garhjáts.

Architectural remains.

"The only relics of former ages are some old temples on the banks of the Tel, and others at a place called Rání Jhiriá, which are said to be at least one thousand years old, and to have been constructed by a pious Rání of the Chauhán tribe. There is nothing to show that since the advent of the Chauhán rulers of Pátná, now some 750 years ago, there has been any attempt to construct works either of beauty or utility. During all that time the people have been apparently cut off from all communication with the outer world, and have lived on in the darkest ignorance. Within the last two or three centuries, however, some of the better classes have by degrees crept in from the Cuttack districts, and have settled here as landholders.

Ruling family.

"Sur Pratáp Deva, the present mahárájá, is the twenty-sixth ruler of Pátná. He is by no means wanting in intelligence, reads and writes Uriya and Urdú, and understands a little Persian. He is, however, sensual and lazy; rarely stirs out of his house to transact business, and indulges in opium. The consequence is that his affairs are left in the hands of native mukhtárs, who not unfrequently abuse their power to serve their own ends. The following is a list of the mahárájás of Pátná from the time of Ramaí Deva to the present mahárájá, showing approximately the period that each reigned:—

1.	Ramaí Deva	32 years.
2.	Maháling Sinha	6 ,,
3.	Baijal Deva I.	65 ,,
4.	Baikráj Deva	13 ,,
5.	Bhujang Deva	34 ,,
6.	Pratáp Rudra Deva	39 ,,

7. Bhúpál Deva ....11 years.
8. Nágsinha Deva ....30 „
9. Vikramáditya Deva ....34 „
10. Baijal Deva II ....30 „
11. Bhanjan Hírádhar Deva ....30 „
12. Narsinha Deva .... 7 „
13. Chhatrapál Deva .... 3 „
14. Baijal Deva III. ....63 „
15. Hridaya Náráyana Deva ....15 „
16. Pratáp Deva ....22 „
17. Vikramáditya Deva ....15 „
18. Mukund Deva ....30 „
19. Balrám Deva .... 8 „
20. Hirdé Sá Deva .... 7 „
21. Ráisinha Deva ....80 „
22. Prithví Ráj Sinha Deva .... 3 „
23. Rám Chandra Deva ....55 „
24. Bhúpál Deva ....28 „
25. Hírá Vajra Deva ....18 „
26. Sur Pratáp Deva (The present rájá) .... 1 „

PATNA'—A small river rising in the Bháurer range of hills in the Sleemanábád tahsíl of the Jabalpúr district. After a northerly course of thirty-five miles it falls into the Bairmá on the right bank. For some distance this river forms a boundary between the Panná state and the Jabalpúr district.

PATTAN—A town in the Betúl district, about ten miles to the south-east of Multáí. The population amounts to 1,887 souls. There are here a government school and a customs post. Local tradition has it that the climate is fatal to pigs because a Musalmán saint once staid here.

PAUNA'R—A town in the Huzúr tahsíl of the Wardhá district, situated on the right bank of the river Dhám, about five miles to the north-east of Wardhá. This is a very old place, and is associated in the minds of the people round with many curious traditions. Tradition tells of a Pawan rájá—a Kshatri of the race of the sun—who ruled over Paunár, Pauní, and Pohná. He is said to have possessed the philosopher's stone, so that his cultivators, who were Gaulís, paid no rent, but merely gave him the iron of their ploughs, which forthwith was changed into gold. He kept no standing army, and the people after a time began to reflect that if an enemy were to come they would be despoiled. The rájá assured them that he had only to take a bundle of reeds and cut them into small pieces, and any enemy's army would be destroyed. The people, wishing to prove his power, separated into two bands and got up a fight, in which blood was drawn. This, they informed the rájá, had been done by an enemy's army. After thrice asking them if they spoke the truth, and being answered each time in the affirmative, the rájá, who was a man of his word and *"of one wife,"* called for the reeds and began to chip them, and having done so, he assured the deputation that the enemy was destroyed. On their return they found that the heads of the Gaulís in the wood had been miraculously cut off. Yielding, however, to the supplications of the widows and children of the men thus slain, the rájá restored them to life. His power was thenceforward acknowledged until the arrival of one Saiyad Sháh Kabír, a greater enchanter than himself, who, hearing that the rájá could decapitate his enemies from a distance, took the

precaution of removing his own head before visiting him. The Pawan rájá on hearing this perceived his rule was over, and with his wife sank into the deep waters of the Dhám, under the fort of Paunár. Strange stories are told of the pool into which the royal pair disappeared. One is that for twelve years a herdsman, who grazed his cattle on the bank of the river, observed a strange black cow feeding with his cattle. He received no pay for looking after it, and at last asked it whose it was. As the cow, on being questioned, was about to step into the pool, the herdsman caught hold of its tail and disappeared with it. Under the water he found a temple, where was a stranger, who began to tie up the cow, but the herdsman demanded first his hire for looking after the cow so long. He was given some vegetable bulbs, but rejected them angrily, and laying hold of the black cow's tail emerged with it from the water. The next day he found that a little of the vegetable still left with him was gold. More homely than this is the story of how the people of Paunár, when they required dishes for their entertainments, could always get them by going to the pool, making known their wants, and throwing in an offering of rice. The next day they would find the dishes on the bank; but they were required always to put them back again after having used them, when the dishes would disappear in the water of themselves. But on one occasion a man kept back a dish, and from that day the marvel ceased.

Paunár contains a ruined fort, which must formerly have been a place of considerable strength, built as it is on a height surrounded on two sides by a deep reach of the river Dhám. The ruins of the old town-wall can still be traced, and one of the gateways—a large imposing structure of stone—yet remains. Another was recently razed to make way for some municipal improvements. Sir Richard Jenkins, in his Report on the Territories of the Rájá of Nágpúr (1827), notes that Paunár was formerly the chief seat of the Musalmán government east of the river Wardhá, and that an officer styled the Faujdár of Paunár resided there, and was charged with the collection of the tribute then paid by the Gond Rájás of Deogarh to the Emperor of Delhi. In A.D. 1807 the Pindhárís attacked Paunár and looted the town. Under the Maráthá rule it was the chief place of a kamávisdárí, and the pensioned families of several Desmukhs and Despándyás now live there. At the recent census it was found to contain 2,441 inhabitants, principally cultivators of the lands around. But the numerous scattered ruins of former houses show that it has immmensely fallen off since the day when it was the seat of power, and a place to be sought for the protection offered by its fort.

PAUNI'—A large enclosed town in the Bhandára district, situated on the Waingangá, about thirty-two miles south of Bhandára. It is surrounded on three sides by high ramparts of earth and a ditch, the walls being in some parts crowned with stone battlements; and on the fourth side, to the east, is the scarped bank of the Waingangá. Two or three handsome stone gháts lead down to the water's edge, and some temples of fair architecture, interspersed with fine trees, overlook the river. The town contains 2,719 houses, with a population of 11,265 souls. Many of the houses, however, are deserted and in ruins, and the number of the inhabitants has considerably decreased within the last twenty years. This decay is owing partly to the unhealthiness of the climate, and partly to the removal of the wealthier residents to Nágpúr. There is still, however, a considerable trade in cotton-cloth and silk pieces; and some of the finer fabrics manufactured in this town are exported to great distances, and are noted for their beauty and closeness of texture. There are numerous Hindú temples here,

some of great antiquity, but the great temple of Murlídhar, though comparatively a recent construction, is the only one of much repute. This is a handsome and lofty building, surrounded by a fortified wall. The public establishments are a large and flourishing government school, a police station, a district post-office, and a small rest-house for travellers on the bank of the river. The watch and ward and conservancy of the town are provided from the town duties. The town is considered very unhealthy, the causes apparently being its enclosed position, and the dense jungle both in and around it. The water, too, of the wells is generally brackish, and most of the inhabitants use the river water for all domestic purposes.

PA'WI' MUTA'NDA'—A chiefship in the Chándá district, situated sixteen miles east of Chámursí. Excellent iron-ore is found here, and the forests produce a good deal of teak, ebony, and bíjesál. The estate consists of thirty-five villages.

PENCH—A river rising on the Motúr plateau in the Chhindwárá district. In its windings it collects the waters from the central tableland of Chhindwárá; and its principal affluent, the Kolbirá, is itself a stream of considerable size. For [illegible] to Máchá- [illegible] the village [illegible] ng the Seoní and Chhindwárá districts; thence it flows due south until its junction with the Kanhán in the Nágpúr district. The length of the Pench may be about 120 miles. A scheme is under consideration for damming up its waters as they emerge from the hills, and forming an immense irrigation-reservoir.

PENDRA'—The northernmost chiefship of the Biláspúr district, is situated on the hilly uplands of the Vindhyan range, and though intersected by hills, consists mainly of an extensive plateau, part of which is fairly cultivated. It contains no less than 165 villages, and covers an area of 585 square miles. The extent of cultivation is 40,000 acres, and there is a culturable area of over 300,000 acres. The chief is a Ráj-Gond, and is said to have obtained the grant more than three centuries ago from the Haihai-Bansí rulers of Ratanpúr.

PENDRA'—The head-quarters of the chiefship of the same name, in the Biláspúr district, is a good-sized town, on the direct road from Biláspúr to Rewá, along which there is a constant flow of traffic by carriers in the cold months. There are the remains of a fort here. A magnificent grove of mango trees, interspersed here and there with wide-spreading tamarind trees, affords a pleasant encamping-ground.

PERZA'GARH—[illegible] boundary of the Chimú [illegible] thirteen miles long by s[illegible] scarped cliff, which commands the surrounding country, and can be seen for forty miles to the south. This cliff, which gives its name to the range, is also called the "Sát Bahiní," from seven sisters who are supposed to have lived in religious seclusion on its summit. Some of the valleys in these hills have patches of rice cultivation.

PHEN—A river in the Mandla district, rising in the Chilpí Ghát and flowing into the Burhner.

PHULJHAR—This is one of the cluster of states formerly known as the eighteen Garhjáts, and is now included amongst the ordinary *khálsa* zamíndárís of the Sambalpúr

General description.

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General description.

district. It is about forty miles long by twenty-five broad; and its area may be computed at about 1,000 square miles, about three-fifths of which are cultivated. The soil is light, and has a good deal of sand mixed with it, except here and there in the valleys. To the west there are some fine belts of sál jungle on either side of the main road between Ráípúr and Sambalpúr, especially near the banks of the Jonk.

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POTIKALL—A small chiefship of the Bastar dependency, with an area of 350 square miles, and thirty villages. It is held by a Telinga, but the population is almost all of the Koi caste. Potikall, the chief village, consisting of about one hundred houses, is situated on the left bank of the Tál river.

POTPURI'—A river which rises in the eastern chiefship of A'mbgáon, and after a westerly course of twenty miles falls into the Waingangá five miles below Garhchirolí, in the Chándá district.

PRANHI'TA'—The name of the united streams of the Wardhá and Waingangá up to their junction with the Godávarí at Sironchá. It is about seventy miles in length. Some forty miles above Sironchá occurs what is known as the third barrier, which is a far more formidable obstruction to navigation than either of the other Godávarí barriers. The river has a broad, sandy bed, which in the rainy season is full from bank to bank with a rushing flood, but in the dry weather consists for the greater part of broad reaches of sand, with small and shallow streams flowing through them.

PRATA'PGARH—A chiefship in the west of the Chhindwárá district, situated near Motúr. With Sonpúr it formed a portion of the Harai zamíndárí; but in the early part of the present century it was separated from the parent estate, and came under the management of the Harai chief's brother. It has the largest area of all the chiefships in this quarter, and comprises 181 villages, which pay no revenue to the Government.

PULGA'ON—This is the name of the railway station which is reached immediately on crossing the river Wardhá from the Bombay side, about twenty miles west of Wardhá. The site was unoccupied until the commencement of the railway works, but when the spot was fixed on for a railway station, land was set aside for a village also. As the cotton and other produce of the rich Wardhá valley must come here for transport by rail to Bombay and other markets, it is possible that Pulgáon will some day be an important place. A road connecting it with the cotton marts of Deolí and Hinganghát to the south-east is now nearly completed, and another road running north to A'rví and A'shtí has been laid out. There is a police station-house here, and a dispensary has been commenced. Near Pulgáon is a picturesque waterfall on the river Wardhá. The Hindús consider this a holy place, and have built a temple in the neighbourhood. Lately an annual fair has been started here in view to aiding the new town.

PUNA'SA'—A proposed forest reserve in the north of the Nimár district, of about 150 square miles in extent.

PUNA'SA'—A market town in the north of the Nimár district, about thirty-three miles from Khandwá. It was at one time a considerable place, and was held by Ránás of the Tuar clan. A large stone-fort, built by Rám Kusal Singh in A.D. 1730, and still in good preservation, formed a safe refuge for the European families in the troubles of 1857. The country round is mostly waste, never having recovered from the destruction wrought by the Pindhárís at the commencement of the present century. There is a large tank here, which was repaired by Captain French in A.D. 1846, and a weekly market is held on Saturdays.

PURA'RA'—A small zamíndárí or chiefship, consisting of six villages, situated on the Bágh river, near the south-eastern confines of the Bhandára district. The area is thirty-nine square miles, seven of which only are cultivated.

The occupant family is Gond, and the residents are chiefly Gonds and Goárás. Purárá itself is a large village, and has an indigenous school. The forests on the estate contain some good building timber, and are noted for the number of tigers which infest them.

PURWA'—A village in the Mandla district, situated at the confluence of the Narbadá and the Banjar, by the former of which it is separated from Mandal, and by the latter from Mahárájpúr. An annual fair is held here, which was established by Nizám Sháh in A.D. 1751.

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RA'HATGARH—The chief town of a tract of the same name in the Ságar district, is situated about twenty-five miles west of Ságar. After passing through various hands it seems to have come into the possession of a branch of the Bhopál family, to one of whom—Sultán Mohammad Khán—the fort is attributed. His descendants remained in possession till A.D. 1807, when it was taken by Daulat Ráo Sindiá, after a siege of seven months. In A.D. 1810 Ráhatgarh was made over to the British among other districts for the payment of the contingent,* and in 1861 it was given over entirely to the British Government, in accordance with a treaty made with the Government on the 12th December 1860.† In 1857, when the Mutiny commenced, Nawáb A'dil Mohammad Khán and his brother Fázil Mohammad Khán, descendants of the Sultán Mohammad Khán mentioned above, who were in possession of a tract in the Bhopál state, by name Garh A'mápání, came down with a band of insurgents and took possession of the fort. In February 1858 the fort and town were invested and captured by Sir Hugh Rose with the Central India Force, and the rebels were defeated with great slaughter. A'dil Mohammad Khán fled, but Fázil Mohammad Khán was taken and hanged. The fort was also destroyed in a great measure, but the ruins still remain, showing what an enormous structure it was originally.

Ráhatgarh is a good-sized town, well situated on the banks of the Bíná, which has many picturesque and beautifully wooded reaches close to it. There is a tra- [illegible] the residents of Ságar [illegible] the river about a mile [illegible] ses. The shoes made here are highly esteemed, and are sent for sale to Ságar and to the different towns in Bhopál. Native cloth of a kind called "dosútí" is also largely manufactured and exported. There is a weekly market on Fridays, at which the abovementioned articles, with grain of all kinds, are sold.

The fort is situated on a lofty eminence to the south-west of the town, and surrounded by it on the south, west, and north sides. As mentioned above, it was chiefly built by Sultán Mohammad Khán, but was afterwards altered and added to by his successors, and thus took upwards of fifty years to complete. It is the largest fort in the Ságar district, and probably in all the adjoining country. The outer walls consist of twenty-six enormous towers, some of which were used as dwellings, connected by curtain-walls, and enclose a space of sixty-six acres. This space was for the most part covered with buildings of all descriptions, and contained a large bázár and numerous temples and palaces. One of these latter is called the "Bádal Mahal," or cloud palace, from its great height and elevated situation. It is attributed to one of the Ráj-Gond chiefs of Garhá Mandla. Most of the buildings are now in ruins, and the outer fort-walls are also in a ruinous state. The east wall was breached for a distance of nearly a hundred yards by

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* Aitchison's Treaties, vol IV. p. 259. † *Ibid*, p. 279.

Sir Hugh Rose's siege guns in 1858, when he captured the fort from the rebels The view from the fort of the surrounding country, and of the river Bíná, flowing at the base of the hill on which it stands, is of great beauty and interest.

A government school has been established here. The population amounts to 3,426 souls according to the census of 1866.

RA'I'GARH—An old chiefship now attached to the Sambalpúr district. It lies between 83° and 83° 35′ of east longitude, and between 21° 45′ and 22° 35′ of north latitude, and is bounded on the north by the native states of Sirgúja and Gángpúr under Chotá Nágpúr, on the south by the river Mahánadí and the Sambalpúr *khálsa*, on the east by the zamíndárí of Jaipúr or Kolábirá, on the south-west by the zamíndárí of Chandrapúr, and on the north-west by the feudatory state of Saktí under Biláspúr.

Its extreme length is about sixty miles, by thirty-five miles in breadth. The southern portion towards the Mahánadí is fertile and well cultivated, but the soil is naturally poor, having in it a large admixture of sand. The northern and eastern portions are a mass of hill and jungle, and contain a good deal of sál (*shorea robusta*), sáj (*terminalia tomentosa*), bíjesál (*pterocarpus marsupium*), and many other kinds of useful building timber, but no teak (*tectona grandis*) of any size. The principal rivers are the Mahánadí and its affluents the Tedí, Mán, and Kelú. The direct road from Sambalpúr to Biláspúr passes through the southern portion of this state, but there are no other roads of consequence. The climate is similar to that of Sambalpúr Proper, and is considered very unhealthy.

According to the census lately taken by the rájá, the population amounts to 31,925 souls, chiefly belonging to the agricultural classes. Rice is the main crop, but cotton, pulses, oil-seeds, and sugarcane are also produced. The manufactures are brass and bell-metal vessels, tasar-silk fabrics, and coarse cotton-cloths. Iron-ore is found in considerable quantities, and the forests produce lac, tasar, cocoanuts, and rál, or sál resin.

The principal castes are :—(Agricultural) Koltás, Aghariás, Kanwars, Sáonrás Gonds, and Bhúmiás; (others) Bráhmans, Rájputs, Mahantís, with a fair proportion of artisans.

There are altogether some 500 villages in the state; and it has four subordinate zamíndárís held by connections of the rájá, viz. those of—

Anjár Singh, consisting of	12	villages.
Amar Singh, ditto	5	do.
Thákur Raghunáth Singh, consisting of	30	do.
Thákur Parameswar Singh, ditto	30	do.

The chief's family has no written records, but according to tradition one of its ancestors, Thákur Daryáo Singh, for some assistance afforded by him to the Maráthás, obtained the title of "rájá." He was succeeded by his son Jújhár Singh, who again was succeeded by Deonáth Singh. His son Ghanasyám Singh, the present rájá, has now (1869) held for six years. This territory includes the once independent neighbouring chiefship of Bargarh, which was conferred on the family some forty years ago.

The ruling family is Gond. Ghanasyám Singh, the present rájá, is a very quiet, unpretending man, and has neither ability nor energy to look very closely after the affairs of his state, but he has some sensible intelligent relatives around him who assist him in every way, and on the whole he gets on very well. There is a fair school at Ráígarh, with some forty or fifty pupils receiving instruction.

CONTENTS.

Position of the district.

A district lying between 80° 28′ and 82° 38′ east longitude, and 19° ... 21° 45′ north latitude. Within these l... comprised the larger part of the tract kno... the name of Chhattísgarh, together with a large area formerly attac... Sambalpúr. It is about 150 miles in breadth from east to west, and 135 ... in length from north to south. Besides the *khálsa* portion of the di... which is more directly under the management of the district authorities, ... is a large area of country held by petty chiefs, called zamíndárs, holding ... estates at low quit-rents, and by semi-independent feudatories. These es... are as follows :—

- Feudatories ……
  - Zamíndár of Nándgáon.
  - Do. of Khairágarh.
  - Do. of Chhuikhadán.
  - Do. of Kánker.
- Zamíndárís.
  - Belonging to Chhattísgarh.
    - North-Western …
      - Parporí.
      - Lohárá Sahaspúr.
      - Gandai.
      - Barbaspúr.
      - Silhetí.
      - Thákurtolá.
    - South-Western. …
      - Warárband.
      - Khujjí.
      - Daundí Lohárá.
      - Gundardehí.
    - Eastern ………
      - Fingeswar.
      - Súarmár.
      - Narrá.
      - Kauriá.
      - Deorí.
      - Khariár.
  - Lately attached to Ráipúr, form...
    - Bindrá Nawágarh.

*This article consists ...
on Ráipúr, by M...

The whole area of these tracts as shown by the Settlement Records is as follows :—

	Acres.	Square Miles.
Khálsa, inclusive of Government wastes...........	50,442,365	7,881
Chhattísgarhí zamíndárís	1,130,844	1,767
Sambalpúr zamíndárís attached to Ráípúr	......	2,800
Feudatories	......	2,940
Total......	......	15,388

Of these areas only those of the *khálsa* and Chhattísgarh zamíndárís are given from actual measurements made by the Settlement department. Those of the Sambalpúr zamíndárís are calculated from the maps of the Topographical Survey; while the area of the feudatoryships are only approximate guesses, as there are as yet no maps of these tracts.

Features of country.

Though the name of Chhattísgarh was orginally applied to a portion only of the country now included in the Ráípúr and Biláspúr districts, yet the whole of the area of both districts is geographically homogeneous, and may be shortly described as the basin of the Upper Mahánadí and its tributaries, together with the hills in which these tributaries take their rise. The whole of this tract is surrounded by ranges of hills branching from the great Vindhyan chain of Central India. Below the hills to the west and south of Chhattísgarh there is a broad belt of black soil. The north-western portion of this belt is in the district of Biláspúr, while the remainder of the tract belongs to the zamíndárí estates of Parporí, Lohárá, Sahaspúr, Gandai, Silhetí, and Barbaspúr, and to the feudatories of Chhuikhadán, Khairágarh, and Nándgáon. To the south the black soil tract is, with the exception of a portion in the Gundardehí zamíndárí, entirely within the *khálsa* parganas of Rájím, Dhamtarí, Bálod, and Sanjárí. The centre of Chhattísgarh beyond the black soil is an undulating plain, intersected by numerous rivers and nálás, with broad fertile valleys, which are separated from one another by rolling downs. This formation affords peculiar facilities for irrigation, which have as yet been by no means fully utilised. Almost the whole of this is cleared of jungle, inhabited, and cultivated. To the east of the Mahánadí the hills come close to the stream, leaving, except in the Rájím pargana, and in the north-east of that of Dhamtarí, but a small share of fertile plain between the hill-country and the river. The *khálsa* lands are now separated into four tahsíl subdivisions, viz. Simgá, Ráípúr, Drúg, and Dhamtarí. To make these as compact as possible it has been found necessary to disregard in many instances the old pargana boundaries.

Of these tahsíls the most northern is Simgá. It contains the very fertile tracts of Nawágarh, Deorbíjá, and the northern portion of the Dhamdá pargana. The rest of the tahsíl has been recently cleared, but still contains a good deal of low scrub-jungle here and there. This is, however, retained rather to satisfy the requirements of the people than from their inability to clear it, and a good deal of it is rocky soil, and more valuable as jungle than if it were cultivated; but there is also a large portion which remains uncultivated because of the thatching-grass it yields—a product which is quite as valuable as an average crop of cereals. In the Ráípúr tahsíl the western portion is well cultivated and populous, but in the east there is a large area of jungle and the extensive Government waste of Laun, Sirpúr, and Khalárí. Drúg has no jungle whatsoever within its limits, and the whole of the tahsíl is well cultivated, while Dhamtarí presents the greatest

contrasts of all the tahsíls. There are, except in Laun, no such wild tracts in the district as the Seháwá, Dhamtarí, Bálod, and Sanjárí jungles, while the villages in the black-soil tract in the centre of Dhamtarí and of Bálod are the most fertile and populous in the country.

River system of the district.

Within the country above described there are two principal river systems which subsequently unite and form the Mahánadí proper. The first of these—the Seonáth—which contains much the larger supply of water, rises in the hills of the Pánábáras zamíndárí in the Chándá district, and flows, after its entrance into Ráípúr, in a direction for the most part north-east for about one hundred and twenty miles, till it is joined by the Hámp from the west; after this junction it turns eastward for about forty miles, till it joins the Mahánadí in the north-east corner of the district. Its tributaries in the Ráípúr district are on the left bank, proceeding from the south, the Gumariá, A'm, Súrí, Gárághát, Ghogwá, and Hámp; on the right bank, the Karkará, Tendúlá, Kárún, and Khorsí. In the latter part of its course, after the junction with the Hámp, it forms the boundary between the Biláspúr and Ráípúr districts, except where it flows to the north of the Tarengá pargana, belonging to Bilá́spúr, but lying to the south of the Seonáth. The stream known as the Mahánadí in Ráípúr, though it ultimately gives its name to the river, is of very little importance to the country as compared with the Seonáth and Kárún. It takes its rise a few miles to the east of the town of Seháwá in the extreme south-east of the district, in an insignificant puddle in the middle of a rice-field, and thence flows due west through the Seháwá pargana and the Kánker feudatory estate for about thirty miles, after which it turns sharply to the north-east through a very narrow valley, in some places not much more than five hundred or six hundred yards broad, through which it flows for about twenty miles. It continues in this course till it reaches a point about sixteen miles to the north-east of the town of Dhamtarí, where it turns more to the north, and thence flows in a north-east direction till its junction with the Seonáth. The Mahánadí receives no large tributary till it reaches Rájím, about thirty miles to the south-east of Ráípúr, where it is joined by the Pairí, which flows from the south-east, rising in the Bindrá Nawágarh zamíndárí, and flowing in a north-easterly direction through a hilly country for about sixty miles before its junction with the Mahánadí. About fifteen miles to the south of Rájím the Pairí is joined by the Sundar—a river of nearly equal length, which rises in the Jaipúr estate under the Madras Government, and flows through a similar country to the Pairí. The other tributaries of the Mahánadí are the Kesho, Korár, and Nainí, all of which flow from the east through hilly tracts, watering arrow, but fertile valleys. Along the western bank it only receives a few nsignificant nálás, and the space of fertile black-soil plain which lies between it d the uplands of the interior of the district is generally narrow. The general aracter of the Mahánadí and the rivers in the east of the district is very ferent from that of the Seonáth and its tributaries. The latter streams geney flow over a rocky or gravelly bottom, and consequently retain water for whole, or greater part, of the year; while the beds of the former are wide tes of sand, dry for more than half the year, and at no time, except during flood, containing much water. The Mahánadí is occasionally, but very seldom, gable for boats of light draught from A'rang, about fifty miles below its tion with the Seonáth.

Hill country.

As above stated the whole of the country to the east of the Mahánadí occupied by the zamíndárís of Deorí, Kauriá, Narrá, Súarmár, Fingeswar, Khariár, and Bindrá Nawá

is hilly and covered with jungle, and the same may be said of the tract to the south of the district occupied by the pargana of Seháwá, the Kánker feudatory state, and the southern portion of the Dhamtarí, Bálod, and Sanjárí parganas, together with the zamíndárís of Daundí-Lohárá, and Khujjí. To the west the feudatories of Nándgáon, Khairágarh, and Chhuikhadán hold but a small portion of hill country, the hills in this direction for the most part belonging to the Bhandára and Bálághát districts, and the same may be said of the zamíndárís to the north-west, where the Thákurtolá zamíndárí is the only one of which the whole, or greater part, of the area is occupied by hill and jungle. The hills are generally low, rarely rising over 1,500 or 1,600 feet high, except the Gaurágarh plateau, and the range in the south of Seháwá, extending into Bastar and Kánker.

Geological characteristics.

The district has not yet been geologically surveyed, but the following characteristics may be accepted as a fairly correct account of the leading geological features. The hilly tracts on the outskirts of the district are mostly composed of gneiss and quartzite, while the sandstone rocks are intersected with trap dykes. Iron-ore is abundant, and that found in Dallí in the Lohárá zamíndárí, and in the hills to the west of Gandai, is particularly good. Lead has been also found in the south-west of the Nándgáon zamíndárí, and the red ochre of Gandai and Thákurtolá is celebrated. In the interior of the district the stratum below the alluvial deposits is invariably a soft sandstone slate, covered generally by a layer of laterite gravel, and in many places the shale has been converted into hard vitrified sandstone, forming an excellent building stone. Below this again lies the blue limestone which crops out in numerous places on the surface, and is invariably found in the beds of the rivers.

Soil and water-supply.

Throughout the plain country the soil is generally fertile, about fifty-seven per cent being equally adapted for the growth of rain and cold-season crops; while of the remainder about twenty-three per cent, though not fitted for rabí crops, produces better rice crops than any soil but that of the best first-class. The rest is either rocky or hard poor laterite, which will only occasionally yield a second-rate crop of the inferior grains, such as kodo. In the hilly country the soil is mostly poor, except in the narrow valleys, in which the constant supply of water, and the natural barriers to its outlet furnished by the hills, keep the land almost always in that swampy state which is necessary for the production of the best crops of rice. One of the most distinguishing features of the district is the great number of tanks. These are generally formed by throwing a dam across a hollow; but in most large villages there are one if not more tanks to be found embanked on all four sides, and planted with trees,—the work of some public-spirited villager, or perhaps of some enterprising Banjárá who used to pasture his cattle in the village in the day when the jungle was uncut. These tanks, which depend almost entirely on the rainfall for their water-supply, are considered on that account to give better drinking-water than those formed by throwing a dam across the valleys, and in this respect they must be allowed to have some advantages; but as but little care is taken to keep them clear, the water before the hot weather is generally a muddy mass of impurity. Besides the trees round the tanks, there are but few to be seen throughout the greater part of the district, and mango-groves, so common in Upper India, are here few and far between. Wells were unknown in the district till the last two years; but the recent orders granting rent-free land to persons digging wells have led to the construction of wells lined with masonry in many of the *khálsa* villages. Along the banks of the

Mahánadí and to the south of the district water is found at from twelve to twenty-four feet from the surface, but in the east it is not so easily procured.

Rainfall and climate.

The average rainfall is about forty inches. The hills which encircle the district generally insure the fall of an adequate, or nearly adequate, supply of water, and within the last fifty years, beyond which no records are available, only one very severe famine has been known in Ráipúr. This occurred in 1835, and numbers of people are said to have died of hunger. There is no trustworthy evidence extant from which the extent of the calamity can be learnt, but that it must have been severe is shown by the fact that the revenue of almost all the villages in the district declined considerably in the next few succeeding years, while another, but less severe, famine occurring in 1844, completed the ruin of many villages.* The climate is generally good, varying less than in the districts of Bengal and Upper India, and though the cold season is very different from that of Behar or even of Bengal, yet the rains are always cool and pleasant. The district has been for the last few years generally healthy, though previously it had a bad reputation from the cholera which had visited it almost every year for twenty years; but the last† bad outbreak of the disease was in 1866, and then it was confined to the north of the district only. The people attribute this immunity in a great measure to the sanitary precautions which have lately been introduced, and the coincidence of the cessation of cholera and the introduction of sanitary reform is certainly fortunate, as it has induced the people to take up with a sort of enthusiasm a system of precautions which is generally distasteful to the natives of the country. It is to be hoped that their newly-born faith may not sink under a premature trial. Besides cholera the prevalent disorders are fevers and small-pox; the former are very frequent during the rains and the beginning of the cold weather; but, except in the jungles, the fever is generally of a mild type. Small-pox has hitherto yearly carried off a large number of children, but now that vaccination has been introduced, its ravages may be mitigated, if it be not entirely exterminated. Stone is also very prevalent, and a large number of operations for this disease are yearly performed at the Ráipúr dispensary.

Towns and buildings.

There are no large towns in the district except Ráipúr, but Dhamtarí and Rájím are rising places. The population of these three towns is as follows:—

Ráipúr	16,645
Dhamtarí	4,632
Rájím	2,571

ípúr is the head-quarters of the grain trade of the district, and the residence the principal merchants, while Dhamtarí and Rájím derive their importance ncipally from the jungle-produce which is brought there for sale. The trade somewhat speculative one, but very lucrative to those who succeed, and number of those who engage in it is yearly increasing, as the value of the gle-produce becomes better known. A'rang was formerly the seat of a iderable trade in lac, but the clearing of the jungles to the east of the ict has greatly diminished its importance. Among agricultural villages, dh, Palárí, and A'mdí—all of them in Dhamtarí—are the most populous.

There has been drought and severe distress this year also (1868-69).

Cholera again appeared this year (1869) among the half-fed gangs of pauper-labourers on rks.

Drúg, as the head-quarters of a tahsíl, and Dhamdá, as the former residence of a Gond dynasty, only extinct within the last seventy or eighty years, also contain a considerable number of inhabitants; while in the other parts of the district, Kusmí, Laun, and Sárágáon in the Simgá tahsíl, and Kurá in that of Ráípúr, deserve mention. In Ráípúr, Dhamdá, Pátan, Drúg, Dhamtarí, and Bálod there are the ruins of old forts of considerable extent; but, except in Dhamdá, these remains are of little architectural beauty. In Laun, along the Mahánadí, the forts are almost as numerous as the villages, but they are invariably rude, and now ruined structures, made for the security of the inhabitants, on the occasion of the periodical raids of the Binjwárs from the Sonákhán hills. At A'rang in the Ráípúr tahsíl, at Deobalodá in the Drúg tahsíl, and at Gandai in the zamíndárí of that name, there are fine Buddhist or Jain temples, and at Rájím the original portion of the temple which still exists shows a good deal of artistic skill and taste. Throughout the district there are numerous ruins of temples, and almost every village has, as its deity, some old statue reft from a decayed building, often showing considerable refinement in the sculptors, and almost always exhibiting a skill which would now be sought for in vain in Chhattísgarh. Of more extensive ruins those of Sirpúr may be mentioned, consisting of the remains of temples and palaces of stone, for the most part hidden in the jungle.

Metalled and fair-weather roads.

The only metalled road in the district is the Great Eastern Road—the imperial line running from Nágpúr to Sambalpúr through Ráípúr. The part of the road between Ráípúr and the western boundary of the district towards Nágpúr is nearly finished, but that between Ráípúr and Sambalpúr has not been begun. Two fair-weather roads have been made from local funds—one to Dhamtarí, and the other *viá* Simgá to Nándghát on the banks of the Seonáth, where it meets the Biláspúr district road leading to that station. A branch from Simgá to join the road from Biláspúr to Jabalpúr over the Chilpí Ghát is now being begun, and a road from Ráípúr to Seorínaráin has also been commenced. On the Simgá road a few bridges have been built; but, except on the Great Eastern Road, no bridges have yet been attempted on the other lines.

Early history.

The isolated state of Chhattísgarh from the earliest times renders the facts of its history, except as they illustrate the growth of its present institutions and customs, of little interest or value, while the paucity of the materials extant renders it a task of some difficulty to obtain even such an outline as is necessary for the purpose of this Gazetteer. However, from traditions—many of which, owing to the heterogeneous character of the population, and the fact that most of the inhabitants are descended from recent immigrants, are vague—inscriptions either existing in the original, or in copies made by orders of Colonel Agnew when in charge of Chhattísgarh from 1818—1825, and hints found in the customs of the people, a not wholly inadequate account of the past history of the district may be framed.

Like the rest of Central India, Chhattísgarh seems to have been inhabited in the earliest times by Bhunjíyás and other Kolarian races from the East. These, however, having little administrative ability or instinct for cohesion, never succeeded in establishing anything like a regular government, and were in very early times conquered and driven to the hills by the Gonds, by whom the first system of government was founded; and in this system, though greatly corrupted

—and in the last three or four hundred years almost obliterated—will be found the key to the innumerable anomalies which now perplex the inquirer into the customs of Chhattísgarh. To the east of the Mahánadí the Bhunjíyás and Binjwárs maintained themselves till a late period. The last Binjwár chief of Sonákhán was hanged in the Mutiny; while tradition still tells of the Gond conquest of Bindrá Nawágarh, and the victories of the Gond heroes over the barbarian giants, though the latter were assisted by magical and supernatural gifts.

Haihai-Bansí rule.

It is impossible to say exactly when Ráipúr became part of the dominions of the ancient Haihai-Bansí dynasty, but it appears to have been cut off from the Ratanpúr kingdom, and separately governed by a younger branch of the reigning family about the ninth century. An inscription in a temple at Rájím,* dated Samvat 796, commemorates the conquests in these parts of a chief named Jagatpál, who appears to have acquired the fort of Durga or Drúg in the Ráipúr district by a marriage connection with Rájá Prithví Deva of the Haihai-Bansí line. From the time of this inscription to Samvat 1458, corresponding to A.D. 1401, in which year a rájá named Lachhman Deva appears, from an inscription formerly existing in the Ráipúr fort, to have reigned, there is no trustworthy record of the history of this principality. But from an inscription at Ratanpúr it would seem that as late as the end of the eleventh, or commencement of the twelfth century the reigning prince of the elder line, which always retained a feudal superiority over the Ráipúr branch, were driven back from Ratanpúr to the hills by an uprising of Rákshasas, or aboriginal tribes, so that the Ráipúr government was probably not very solid until some centuries after its establishment. Under the Haihai-Bansí dynasty the *government seems to have been a patriarchal aristocracy, the system being* derived from the Gonds. Under the nomad invaders of the Turanian race the unit seems not to have been, as among some at least of the more civilised Aryans of Upper India, the family, but the clan: hence, while in Upper India the family developed into the village community, among the Turanian races the clan settled themselves in a number of neighbouring villages, which were formed into a táluka. All the original inhabitants of each of these tálukas were attached to their chief by the ties of blood or community of interest. As long as the original tradition of a connection between the members of each táluka, and of the different tálukadárs with one another under a common chief, existed, the aggregate thus formed was a powerful state, formidable alike for attack and defence; but as the hereditary bond of connection was weakened by time and the loss of the constant stimulus of common action, the parts separated from each other and fell easily, one by one, under the yoke of a common invader. Such an invader would replace the indigenous chiefs by strangers attached to himself, and hence the system would receive a further shock from the absence of any bond between the new tálukadárs and their subordinates, and this process had probably taken place once at least before the conquest of the district by the Haihai-Bansí princes. They introduced a number of adventurers from Hindustán, making over to them the lands of the older settlers; and the lists of Biláspúr tálukadárs preserved in the time of Lachhman Sen show that the greater part of the tálukadárs were of foreign extraction. As there are no such lists extant for Ráipúr, it does not appear how far th

* Asiatic Researches, vol. [illegible], pp. [illegible] ff.

change had been carried in this part of the country; but there can be little doubt that the old system had been even at this time greatly changed, while in succeeding generations it was almost obliterated, and not only were the older holders ejected from their tálukas, but the boundaries of tálukas were disregarded, and two, or three, or even single villages were given to applicants, while the Gond ryots were swamped by foreign settlers. It is clear that under such a system the only bond that united the whole country was their common dependence upon a united authority, and when that authority was weakened by the gradual decay of the ruling race, the Maráthás met with little or no opposition when they invaded the country.

Conquest of Chhattísgarh by the Maráthás.

The first Maráthá invasion took place in A.D. 1741, when Bháskar Pandit, while on his way to attack Bengal, defeated Raghunáth Singh, the representative of the older branch of the Haihai-Bansí race, at Ratanpúr; but neither he nor Mohan Singh, who was put in charge of Chhattísgarh by Raghojí Bhonslá, rájá of Nágpúr, in 1745, seems to have at first interfered with Amar Singh, the representative of the younger branch ruling in Ráípúr. He continued to administer the government till 1750, when he was quietly ousted, and received for his maintenance the parganas of Rájím, Pátan, and Ráípúr, for which he paid a yearly tribute of Rs. 7,000. On his death, in 1753, his son Seoráj Singh was absent on a pilgrimage, and the Maráthá government confiscated the parganas; but when Bimbájí, the younger brother of Jánojí, the heir of Raghojí, assumed the government in 1757, he gave Seoráj Singh the village of Bargáon in the Ráípúr tashíl free of revenue, and one rupee on every village in the district for his maintenance. This arrangement continued till 1822, when in lieu of one rupee on every village in the district, Raghunáth Singh, son of Seoráj Singh, received the villages of Govindá, Múrbená, Nándgáon. and Báleswár, all near Bargáon, free of revenue, and these he still holds. When the Maráthás undertook the government of the country, decay had already in all probability reduced it to a state very much inferior to that which it had attained during the earlier days of the Haihai-Bansí rule; and the raids of the Binjwárs of Sonákhán (a tribe allied to the Bhúnjíyás living in the hills to the east of Laun, between the Mahánadí and the Jonk) had seriously affected the prosperity of the eastern parganas of Laun, Sirpúr, Khalárí, and the eastern portion of Ráípúr, and a continuance of these disorders gradually caused their almost total depopulation. So entirely was the country ruined that the revenue of the three first named tracts, which had amounted to Rs. 63,160 in A.D. 1563, was reduced to between 3,000 and 4,000 Nágpúr rupees in A.D. 1817, and it is only within the last few years that they have begun to recover their original prosperity. After the assumption of the government of Chhattísgarh by Bimbájí, order was maintained, though chiefly by the strong hand of military rule, and some efforts were made to harmonise the Maráthá and Chhattísgarh institutions, which had already been assimilated by the influx of immigrants accustomed to the village system of Upper India. On his death in 1787 his widow, A'nandí Báí, managed the country for a year, and was succeeded by a súbadár, Vitthal Divákar, who is said to have introduced a form of pargana accounts on the village system known to the Maráthás. After his time the government seems to have degenerated into anarchy: insurrections were, as is stated by Colonel Agnew, frequent, and the revenue of the *khálsa* lands was raised in the eighteen years between 1799 and 1817 from Rs. 1,26,000 to Rs. 3,83,000. The character of the administration may be judged from the description of Major Agnew in 1819, who says that the country "presented one

"uniform scene of plunder and oppression, uninfluenced by any considerations "but that of collecting, by whatsoever means, the largest amount possible."*

British administration.

After the deposition of A'pá Sáhib in 1818 the country was taken under British superintendence during the minority of the younger Raghojí, and Captain Edmonds was the first officer put in charge of Chhattísgarh. He, however, had scarcely succeeded in putting down the disturbances in Dongargarh, in the west of the district, when he died, a few months after his arrival, and was succeeded by Colonel Agnew. This officer, whose name is still well remembered throughout the country, was superintendent from 1818 to 1825. His first task on assuming charge was to put down the pretended heirs of the Gond rájá of Dhamdá, who had rebelled, and to compel the Binjwár chief of Sonákhán to give up the government lands he had usurped during the disturbances. Having restored peace, and adjusted the large balances of revenue shown as due in the Maráthá accounts, he proceeded to organise the civil administration. In doing so his leading principle was *to work as much as possible through the people themselves*, and under his mild, but firm administration the country rapidly began to improve. The clearance of the fertile black-soil tracts to the south of Dhamtarí and Bálod, the greater part of the Rájím pargana and that of the eastern part of Ráípúr, which had been allowed to lapse into jungle, was commenced, and everywhere the area under cultivation increased. But the progress of the country is best shown by the revenue of the *khálsa* of Chhattísgarh, which increased from Rs. 3,31,470 in 1818 to Rs. 4,03,224 in 1825, or over twenty-one per cent in eight years.

Re-introduction of Maráthá rule.

From 1830 till 1854, when Chhattísgarh with the rest of the dominions of the Nágpúr Rájá lapsed to the British Government, Chhattísgarh was governed by súbas; but the general system followed was the same as that organised by Colonel Agnew. The country seems to have been on the whole well administered; and it might have improved rapidly had it not been for the famines of 1835 and 1844, which checked the increase of the population and ruined many villages. However, on the whole, progress was made, and the district was in a much more flourishing condition when taken over in 1854 than when Colonel Agnew received charge in 1818. The revenue of Ráípúr alone in 1855—the year after the annexation—amounted to 2,78,536 Company's rupees, equal to about 3,25,886 Nágpúr rupees, or very nearly the revenue paid by the whole of Chhattísgarh in 1818.

Introduction of British rule in 1854, and subsequent administration.

The first officer appointed to the charge of Chhattísgarh after the annexation was Captain Elliot. His jurisdiction, of which the limits were the same as in the time of Colonel Agnew, included not only the whole of Chhattísgarh, but also Bastar—an extent of country *which necessitated at first the continuance of a system of patriarchal government* similar to that instituted by Colonel Agnew; but from 1856, when the country was divided into three tahsíls, of which two—Dhamtarí and Ráípúr—were in the Ráípúr district, a more regular system began to be introduced. In 1857 Drúg was made a tahsíl, and in 1861 Biláspúr was separated from Ráípúr, and in 1863 a fourth tahsíl at Simgá, completing the number now existing, was added to Ráípúr. Ráípúr suffered but little during the mutiny, the only disturbances being those which were excited by [illegible] Singh of

* Ráípúr MSS. records.

Sonákhán. He was hanged in 1858, and his estate confiscated. Since that time the Binjwár raids into the east of the district have been completely discontinued, and the flourishing tracts of Laun, Sirpúr, and Khalárí, which had so long suffered from the oppression of these hill tribes, are rapidly becoming one of the most flourishing portions of the district.

Population.

The first census taken in Chhattísgarh seems to have been that made in 1820-21 by Colonel Agnew. It is not clear what area it comprised, but even if it was confined to the population of the *khálsa* area of Biláspúr and Ráipúr, the number of 571,915 inhabitants would only give about fifty persons to the square mile. If this could be relied on as an accurate enumeration of the people, it would show more forcibly than any words could do the wretched condition to which the country was then reduced. The next census taken was on the night of the 5th November 1866. The population then counted amounted to 952,754 souls, or about 101 persons to the square mile over the whole area of the *khálsa* and the Chhattísgárh zamíndárís, exclusive of the Feudatories and the wild tracts of Khariár and Bindrá Nawágarh. In the *khálsa* the total population was 835,874 souls, giving, after deducting the 1,350 square miles of uninhabited waste, an average of about 130 persons to the square mile; while in the more populous portions of the Dhamtarí tahsíl the population is from 210 to 230 per square mile. In the Feudatory estates the population was found to amount to 317,275 souls, giving an average of about 108 persons, or if the wild tract of Kánker be excluded, about 140 to the square mile; while in Khariár and Bindrá Nawágarh the total population was only 52,633 souls, or about eighteen to the square mile.

The population of Ráipúr has been recruited from all quarters; but the most important immigrants, and the earliest after the first great Gond invasion, are those who have come from the north. From the east the immigration has been very small, and the immigrants consist chiefly of a few wild wanderers in the jungles, while from the south and west there has been a considerable influx of population. Of the immigrant tribes, the Kurmís, Telís, Lodhís, Chamárs, Ahírs or Gáirás, Gándás, and Kanwars seem to have come from the north, though a large section of Telís and some few Kurmís have come from Nágpúr. The greater number of immigrants from the south and west are Halbás from Bastar and Chándá, and Maráthás. The principal cultivating castes are Kurmís, Telís, Chamárs, and Halbás, though of these only the Kurmís and Telís are large landholders.

Chamárs.

The Chamárs lay claim to a very high antiquity among the inhabitants of the district; but the truth of their assertions appears open to doubt. They all call themselves Raidásís—a name which none of them can explain, but which evidently comes from Rai Dás—a Chamár reformer and disciple of Rámánand, who is said to have lived about the fifteenth century in the country lying to the south of Oudh and in Rewá. The creed he preached seems to have been very similar to that of Ghásí Dás, the celebrated Satnámí teacher, who started the great movement among the Chamárs fifty years ago, which has excited so much attention, and who seems rather to have revived the teaching of Rai Dás than preached a new religion. The name of Satnámí was that assumed by the followers of Rai Dás, and the constant reference to his name shows that his doctrine must have sunk deeply into their minds before they came to Chhattísgarh, as there is no trace of Rai Dás having ever visited the country. Again, the

Chamárs are chiefly found in the north-west of the district, there being very few south of the Ráipúr tahsíl, and they have never, like the Gonds, Telis, and Ahírs, spread all over the district—a fact which seems to show that they are immigrants of a comparatively late date. It is generally supposed that the names of "Satnámís" and Chamárs are synonymous; but this is by no means the case, as the Satnámí religion does not refuse to receive proselytes from any class. But as the Chamárs form the majority of the sect, and as no distinctions of caste are admitted among its members, all converts of other castes become, in the eyes of the Hindús, Chamárs. Under the influence of Ghásí Dás a considerable number of men of other castes became Satnámís, especially Ahírs, and similar accessions must have taken place from time to time, otherwise it is hard to account for the very large numbers of Chamárs found in the district. As a class, too, they do not present the same degraded appearance as their brethren in other parts of India, and as a rule they are lighter in colour than t [illegible] while some of the men, and many of the [illegible] Although the Chamárs are, in the parts [illegible] found, by far the most numerous of all the castes, they have failed in securing a leading position in any part of the country. They are looked down upon by the Hindús; the Chamár, and Hindú "Párás," in villages where both classes are found, being always separate and distinct; but at the same time the Chamár ryots are a power in the land. As a class they always act together, and are [illegible] rror to encroachir [illegible] the resistance of [illegible] Satnámís, scrupulous about their eating, they are slovenly and untidy in their habits, and the houses of even the wealthiest of them are generally miserable hovels. They are generally industrious though careless cultivators, and frugal in the extreme, indulging in no extravagance in dress or jewellery. The dress of the men is usually a single cloth, one end of which encircles their loins and another their head, and the women wear little or no jewellery; yet they rarely make money, and seem to want the talent of getting on in the world. Their villages are seldom prosperous, though there are some few málguzárs who form conspicuous exceptions to the rule. Though this apparent inability to improve their position is partly due to Hindú opposition, yet one great cause of the phenomenon seems to be their individual fickleness and want of perseverance. A very slight cause will send a Chamár cultivator away from his village, and though they generally return after a short interval, yet these migrations must necessarily hinder the accumulation of property.

Gándás

The Gándás or Pankás deserve notice as Kabírpanthís, or followers of Kabír—a founder of a sect who is said to have appeared in the weaver caste, in the same country, and at [illegible] Rámánand, and their doctrines [illegible] ultivate the land, they are not [illegible] v villages they hold as landholders are miserable in the extreme.

Kanwars.

The Kanwars are usually looked upon as aborigines, and though their appearance and their preference for the jungles to the cultivated tracts, as well as their abstinence from Hindú observances, would seem to point to this opinion, there is also some ground for supposing them to be imperfect Rájputs, who settled in early

times among the hills of the Vindhyan range, and so failed in becoming Hindúised like other warlike immigrants. Probably they are of Turanian origin, but they seem to be distinct from the Kolarian and Dradivian races. Early documents extant at Ratanpúr show that they conquered the north-east of the Biláspúr district from the Bhúyás; and there can be little or no doubt that the chief counsellors and the most trusted followers of the Haihai-Bansí princes were Kanwars. It was to Kanwar chiefs that they entrusted the hill fortresses of Biláspúr on their descent into the plains; while the assistance rendered by the Kanwars in the conquest of the south of Ráípúr and Bastar was rewarded by large grants of land, which are still held by their descendants in Dhamtarí, the Gundardehí Zamíndár and the Tálukadár of Bhutídehí being both descendants of these colonists. They have always made a claim, though in a half-hearted way, to be considered as Rájputs connected with the Tuar tribe of the North-West, and their claim has certainly been recognised in one instance, as the first Kanwar chief of Narrá received his estate as a dowry with the daughter of the Rájput chief of Khariár. Though the warlike traditions of the race are preserved in their worship of Jhágrá Khánd (or Jhagrá Khándá) under the form of a sword—a form of worship not uncommon among Rájput tribes, and recalling to mind the sword which was the national deity of the Huns under Attila—yet whatever they may have been originally, the Kanwars of the present day are the most peaceable and quiet of men, and, when once fairly settled in a cultivated country, are industrious and good cultivators and landlords. In the jungles they have conformed generally to the customs of their neighbours, and worship Dúlá Deo and Burhá Deo, as their Gond brethren do; and they always seem to be ready to take up with the belief of those about them, though all of them, except the richer classes, who wish to be considered good Hindús, avoid Bráhmans. They bury their dead; and marriages are performed before the elders of the village. In the *khálsa* they are chiefly found in the north-east of the district, and, except the colony in Dhamtarí, they are rarely found in other parts, though they are numerous in the feudatory states.

Halbás.

The Halbás are immigrants from the South, and are only found in large numbers in the south of the district, their principal colony being in the south-west of the Drúg tahsíl, where they hold thirty-seven flourishing villages. They gain their living chiefly by distilling spirits; and worship a pantheon of glorified distillers, at the head of whom is Bahádur Kalál. But this description most probably applies only to a section of the tribe. In this district they are, next to the Telís, the best cultivators in the jungle-villages, and show themselves quite able to hold their own in the open country, where their villages are always prosperous. Except in the jungles, they have generally become Hindúised, and abandoned most of their peculiar observances, but in the jungles they maintain their traditional customs and usages. Their religion does not impose an elaborate or frequently-repeated ceremonial. All that is necessary for a good Halbá is that he should sacrifice once in his life three goats and a pig, one to each of the national deities, called Náráyan Gosáin, Burhá Deo, Satí, and Ratná. Of these, the two former are male, and the two latter female divinities, and it is to Náráyan Gosáin that the pig is sacrificed. But though their own religion imposes no heavy burden on them, they yield to no tribe in their superstition and devotion to the local deities, who abound on every high hill and under every green tree. There is nothing peculiar in their form of marriage; but they bury their dead, and worship their ancestors, prayers to a deceased father being supposed to be very efficacious against the attack of a tiger.

Of the purely aboriginal tribes the Gonds are alone of importance, and taking the area of the whole district, they form the most numerous section of the population.

Aboriginal tribes.

and though some of them show energy and industry, yet generally speaking they are a down-trodden race, and rarely attain wealth or comfort. In the jungles also the old religion of the tribe is disappearing, and while all Gonds worship Burhá Deo and Dúlá Deo (the latter being the household god), they know little of Pauritolá (or Karítolá), Barangasura, and Gumártolá, who, with Burhá Deo, form the distinctive gods of the Dhúr Gonds, to which tribe most of the Chhattísgarh Gonds belong. They are all intensely superstitious, and worship the numerous local deities assiduously; though, except in the jungles, the Baigá or village priest, whose business it is to propitiate the evil spirits of

the most industrious of all the jungle tribes. The Náhars and Kamárs utterly

most remote jungles, supporting

All these jungle tribes seem to

re all akin to Uriya. Except the Sáonrás, they all gain their livelihood more by collecting jungle produce than by cultivation.

The largest landholders are the Bráhmans, who hold 606 villages, and of these 185 are held by Maráthá Bráhmans and

Landholding classes

while the remainder are in the hands of whose families, as tradition asserts, the great Haihai-Bansí rájá, in the Bráhmans are regarded as impure by their brethren who have more recently left the land of orthodoxy, and they are said to be exceedingly immoral; but they make good landlords, and are not unpopular with their ryots. The Maráthá Bráhmans and other

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villages, for the most part belong to families who have been settled in Chhattísgarh for generations, and but few of the villages originally held by these castes are in the hands of strangers. The Rájputs are generally descendants of immigrants from the north, though in the Dhamtarí tahsíl there are some few who have come from the Jaipúr state under the Madras Government, and it is only this latter class who will hold the plough. The remainder of the landholding classes, with the exception of the Gosáins, are all cultivators.

Besides the cultivating and landowning classes, there are some others which may not be considered undeserving of notice. Of these the most important are the Banjárás or carriers, of whom a large number are found in the district. They are, however, retreating to the east as the jungle disappears; and it is most probable that, as the *khálsa* lands are cleared, they will leave these tracts and betake themselves to the jungles of the zamíndárís, where alone they can find pasturage for their cattle. The Beldárs or Uriyas are an interesting caste. They are tank-diggers by profession, and are all under the command of a chief called a jamadár, who holds three villages in the district. Under the jamadár are a number of náiks, each of whom has the command of a gang. These gangs have no settled home, but go wandering about the district wherever they can get work. They rendered good services in the expedition against Náráyan Singh, the Sonákhán zamíndár, in 1858, and their chief was rewarded by the grant of two villages in the Drúg tahsíl, which are held free of revenue.

Peculiar tribes.

The great staple produce of Chhattísgarh is rice, and it would appear to have been at one time almost the only crop grown. At present the ryots in the jungles rarely grow rabí crops, alleging that the labour of watching both kharíf and rabí is too much for them; and it is the rice crop alone that is under the special protection of Thákur Deo, the great local deity, and his priest the Baigá; while the important question as to the time of sowing the more modern wheat crop, the colour of the bullocks to be yoked to the plough, and the direction in which the sower is to proceed, are referred to the Purohit. The ryot who cultivates both kharíf and rabí crops, called locally "syárí" and "unhárí," leads by no means an idle life; though, as he has little to fear from theft or from wild animals, except in the comparatively few villages near the jungle, he has not to undergo the labour of watching and fencing, and consequently has not to work so hard during certain seasons as the people of most other districts of the Central Provinces. In the hot weather he begins by preparing the land for the "syárí" crops, and planting sugarcane, if he is fortunate enough to be able to get a little land below the village tank. After the first heavy fall of rain he must sow his rice, and the sowing of the rice is rapidly followed by that of the kodo, cotton, arhar, and til crops. During the rains his time is occupied in tending his rice and other kharíf crops, and in ploughing the land for rabí. In October the rabí crops are sown; and the kharíf harvest begins and lasts during November up to the beginning of December. As soon as it is over, the rice and kodo has to be trodden out, the sugarcane cut, and the remainder of the year is taken up with the cutting of the rabí crops, winnowing, husking, and storing the produce, any spare time being devoted to selling his crop, or bringing in timber and grass from the jungles. Besides rice the principal kharíf crops are kodo, arhar, til, and cotton. For all of these the land is ploughed twice before sowing, and the seed is sown broadcast. In hard soils the seed is raked in with the "*datári*" after sowing, but in black soils this is not necessary. Cotton and kodo are weeded, but the other crops are left to themselves after being sown. Kodo is a grain of great importance to the country, as it is the food of the greater number of the poorer classes, and one much appreciated for its prolific yield (often a hundred-fold), and for its satisfying qualities. Another advantage is that it does not require so much water as rice, and will yield a fine crop in a year when, from a deficient rainfall, there is a small yield of rice. A pound of kodo will be an ample meal for a full-grown man, who would eat double the quantity

Agriculture—Rain crops.

of rice. Arhar or túr is principally grown in the west of the district, and two kinds are known—the small and early arhar called "haroná," and the large and later kind called "mihí." Both are sown at the same time, but the former ripens about two months before the latter. Of til there are also two kinds—the white and black til, the former sown in the beginning of July, and the latter in the beginning of August. Both til and arhar are frequently sown in the same field with kodo. The cotton of the district is very poor, and is principally used for home consumption, what little is exported being chiefly from the feudatory states and the western zamíndárís, where the quality is slightly superior to that grown in the *khálsa*.

Rabí cultivation and sugarcane.

The fields in which the *unhárí* or cold-weather crop is sown are called locally "Barhí." The principal and most valuable grain is wheat, which is only sown in the best soils after repeated ploughings. For gram and castor-oil the soil is generally by the better class of ryots prepared as carefully as for wheat; but most content themselves with ploughing the land only once or twice, both for these as for the other rabí crops. Sugarcane is a crop of which the area is yearly increasing, and though the produce of the small canes of Chhattísgarh is scanty as compared with that of the larger Otaheite cane, yet it is one of the most valuable crops a ryot can grow, even if the great labour attending the cultivation is taken into account. For sugarcane the land must be ploughed ten times at least, and the clods thoroughly pulverised. It is grown from cuttings, which are planted in the open about the end of April or beginning of May, and the crop must then be watered thrice daily till the rains begin; after that, if the rains are plentiful, artificial irrigation is not much required till the end of the rainy season, but from that time till the crop is cut it must be regularly carried on.

Quality of agriculture.

The rotation of crops is, as might be supposed, utterly unknown in Chhattísgarh; but there is a theory current that the proper crop to sow in newly broken-up black soil is linseed, which is generally followed by kodo, after which wheat or some more valuable crop is sown. On the whole the agriculture of the [illegible] district is exceedingly slovenly,—the result not so much of any want of industry on the part of the ryots, as of the smallness of the population, the bad distribution of land resulting from district customs, the inferiority of the cattle, and want of means.

Forests.

The forests of the district surround the cultivation on all sides except to the north; but though they occupy an area of at least 5,000 square miles, with the exception of the great sál forests of Seháwá and [illegible], and then along the Kamtará nálá in the Deorí and Kaurlá zamíndárís, they are of but little value as timber-yielding tracts; nor do they present many attractions to the settler, as the forest-country is almost all hilly and stony, with but little arable soil. In former times teak grew luxuriantly along the banks of all the rivers and nálás, but of these vast forests there are only [illegible] now left, and among these only the forests on the Udan [illegible] Bindra [illegible] zamíndárís, and that in the south-[illegible] any good timber available for present use. [illegible] are large tracts containing teak [illegible] most important are those in the [illegible] zamíndárís [illegible] sources of the Súrí and its [illegible]

river and the south-western valleys in the latter estate. Besides sál and teak the other timber trees found in the Chhattísgarh jungle are, sáj (*pentaptera tomentosa*), baherá (*terminalia bellerica*), dháurá (*conocarpus latifolia*), tendú (*diospyros melanoxylon*), bíjesál (*pterocarpus marsupium*), kawá (*terminalia arjuna*), hardú (*nauclea parvifolia*), mhowa (*bassia latifolia*), tinsá (*dalbergia oogeinensis*), shísham (*dalbergia latifolia*), gambhár (*gmelina arborea*), rohní (*soymida febrifuga*); but except mhowa, few fine specimens of these trees are to be found in the *khálsa* jungles, except on the sides of some of the hills to the east of the Mahánadí in Laun, Sirpúr, and Khalárí. In the less elevated jungles of Khalárí and Dhamtarí there is a fair number of good bíjesál trees; and among the hills of the Gaurágarh plateau, as well as on the high range in the south of Bindrá Nawágarh and Seháwá, where the Pairí and Sundar take their rise, there are noble forests of sáj and tendú. Fine specimens of tinsá, shísham, and rohní are very rare. The mhowa is common everywhere, and is the one tree which is always preserved when other trees are cleared away. It is, however, especially abundant in the jungles of the Dhamtarí tahsíl. Other useful jungle trees and shrubs commonly found are, kusam (*schleichera trijuga*), pálás (*butea frondosa*), khair (*acacia catechu*), dháurá or dhowáí (*grislea tomentosa*), mákúr tendú or wild mangosteen (*garcinia mangostana*), áunlá (*phyllantus emblica*), *jámun* (*syzygium jambolanum*) bel (*ægle marmelos*), chironjí (*buchannaia latifolia*), kurú (*gardenia lucida*), gular (*ficus racemosa*), gurlú (*sterculia urens*), siláí (*boswellia serrata*), hársingár (*nyctanthes arbor-tristis*), sendh or dwarf palm. The arnotto shrub (*bixa orellana*), the kuchlá (*strychnos nux-vomica*), and the ningar (*rottlera tinctoria*), are also found, but are rare. The arnotto shrub is very commonly grown by the better class of ryots near their houses.

Jungle-produce.

The trade in jungle-produce in Ráípúr is still in its infancy, and many products which are valued in other parts of the country are either unknown or disregarded in Chhattísgarh. The products which are regarded as most valuable are bamboos, thatching-grass, and lac. Bamboos are becoming scarcer every year, and it is only in the remote jungles in the hills to the north-east of the Ráípúr tahsíl, in those of the north-western zamíndárís, or in the still more remote forests of Khariár, Bindrá Nawágarh, and Seháwá, that they are found in any great quantity. Thatching-grass will probably long continue to be greatly in demand, as the clay of Ráípúr is not well adapted for tile-making, and potters are everywhere rare. The best thatching-grass, called locally "*gandli*," only grows on first-class black soil, and is chiefly found in the fertile tracts of Laun in the north-east of the Ráípúr and the east of the Simgá tahsíls, and it is regarded as so valuable that a plot of thatching-grass will fetch nearly as high a rent as a similar area of cultivation. The lac trade owes its origin to the Mirzápúr and Jabalpúr merchants, who export yearly large quantities from Ráípúr. Lac is chiefly produced on the kusam and pálás trees; but the produce of the former is twice as valuable as that of the latter. The mode of propagation on both trees is similar, but takes place at different seasons of the year. The propagation of the most important crop—that of the kusam lac—is begun at the end of January or February. At that time freshly-cut sticks on which the lac insect has made its cells are wrapped in bundles of grass, and tied on to the branches of the tree on which the new lac is to be grown, four bundles being generally the complement for one tree; and from these centres the insects propagate themselves in all directions, covering all the smaller twigs with their excretions. The crop is collected in the month of November or December following the

sowing, and the yield very much depends upon the quantity of rain,—light rains bringing a light crop. The process of propagating lac on the pálás tree is similar to that described above, except that it is begun in September and October, and the *crop is gathered in the following July*. The cultivation of the lac is the occupation of the wild [illegible] of the jungles; and they sell the crop t[illegible] to the great dealers, who live chiefly [illegible] her articles of jungle-produce are dye from the deuglá,* dháurá, or dhowáí shrubs, fruits of the wild mangosteen, the *gardenia lucida*, the *gardenia grandiflora*, jámun, bel, gular, and chironjí, oil from the kusam, mhowa, gurlú and *gardenia lucida*, the last yielding the dikámálí oil so useful as a plaster for wounds, dried mhowa flowers, gum from the gurlú and sálaí trees, charcoal, sáj bark for tanning, bees' wax, and wild arrowroot. Tasar cocoons are occasionally brought to t[illegible] the jungle tribes; but the greater number of [illegible] little attempt has been made to propagate the [illegible] number of sáj trees in the jungles afford peculiar facilities for doing so. Only Kewats will attend to the cultivation. The value of the khair tree is utterly unknown to the people, and though it abounds in the jungles, no attempt has, so far as is known, been ever made to extract catechu from it.

Trade.

The trade of Ráípúr may be said to have been created only since the country came under British rule, for, before, the transit duties levied by the Maráthá Government were an almost total bar to its development in these remote tracts; and though those who exported produce from Chhattísgarh made large profits, owing to the extraordinary cheapness of grain, yet it was only after the establishment of the British Government, and the restoration of tranquillity after the Mutiny, that the trade reached such proportions as to have any great effect upon prices. Even at present the export trade only is of importance. The only branch of import trade which universally affects the people is that in metals; while that in English piece-goods has not penetrated beyond the official and mercantile classes and the wealthier málguzárs, the great bulk of the people still taking the produce of their patch of cotton to the native weavers (one or more of whom are to be found in most villages), to be converted into clothing for themselves and families. These weavers form a prosperous class, who export a good deal of coarse cloth, and make money. The following table shows the trade of the district for 1868-69 :—

	Cotton		Sugar.		Salt		Edible Grains.	
	Weight.	Value.	Weight	Value.	Weight	Value	Weight	Value.
	Mds	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.
Imports	90	2,239	4,212	18,840	169,346	7,90,333	11,208	37,797
Exports	7,473	1,73,505	3,053	36,578	5,500	31,000	810,292	32,18,157

* A shrub growing near the banks of nálás, the reeds of which yield a brown dye. Its botanical name is uncertain

	Country Cloth.		English Piece-goods		Cattle.		Other Articles.		Total value.
	Weight.	Value.	Weight.	Value.	No.	Value.	Weight.	Value.	
	Mds.	Rs.	Mds.	Rs.		Rs.	Mds.	Rs.	Rs.
Imports	1,144	1,71,553	1,461	2,78,217	12,886	70,145	31,735	4,30,454	17,99,583
Exports	1,811	2,64,469	951	1,40,100	17,526	56,252	77,856	6,55,298	6,55,293

Trade routes.

Of this trade by far the most important part is that between Ráípúr and Nágpúr, which follows two principal routes—one along the Great Eastern Road, and the other by a line about twenty miles to the north, passing through the town of Khairágarh, and thence by Kámthá and Tumsar in Bhandára to Nágpúr. The trade with the Eastern Coast is chiefly carried over a route running south-east through Fingeswar and the north-east of the Bindrá Nawágarh zamíndárís, whence it turns due south through the valley of Khariár, and thence through Junágarh and Jaipúr to the coast. This route is joined in the Jaipúr state by another running south from Seháwá, along which a great deal of the traffic passes. The trade with Jabalpúr is not as yet of much importance to the district generally, and little of the produce, except that of a portion of the north-west of the district, follows this route. The two principal lines along which this traffic is carried are, that by the Chilpí Ghát in the Biláspúr district by Bindrá to Mandla, and that over the Moisar or Pipardhár gháts in the Gandai and Lohárá Sahaspúr zamíndárís of this district, and thence by the village of Bher, about ten or twelve miles to the south of Mandla, to Jabalpúr. Besides these routes, others less frequented are those through Bálod and Daundí in the Daundí Lohárá zamíndárí to Wairágarh on the Waingangá in the Chándá district, and that *viá* Dhámtarí and Kánker to Bastar and the Godávarí.

Administration.

The imperial revenues of the district are as follows:—

Land...........................	Rs.	6,34,175
Excise	,,	24,904
Stamps.........................	,,	34,220
Forest	,,	14,136
Customs	,,	2,09,681
Assessed taxes	,,	25,664
Total......Rs.		9,42,780

The district staff consists ordinarily of a Deputy Commissioner, three Assistant Commissioners or Extra-Assistant Commissioners, four Tahsíldárs or Sub-Collectors, and a Civil Surgeon. The police number 496 of all ranks, under a District Superintendent. They have station-houses at Ráípúr, A'rang, Dhamtarí, Drúg, Simgá, Bálod, Dhamdá, Warárbándh, Rájím, Narrá, Laun, and Sehawá, besides twenty-five outposts. The Customs line runs through the district, having patrol stations at Dhamtarí, A'rang, and Sánkrá, and a Collector of Customs at Ráípúr.

Education can scarcely be said to have as yet made any great progress, and though the fifty-eight schools now in existence, with a daily attendance of 2,355 pupils, show a great advance upon the total blank which existed ten years ago, when there was not a school in the district, yet a great deal of up-hill work remains to be done before any sensible impression can be made on the prevalent mass of ignorance.

Education

The general condition of the people till within the last few years may be shortly described as one of rude plenty and comparative comfort, combined with utter stagnation —one which almost realised a state which some philosophers have considered as the ideal of happiness. They knew little of the value of time, the division of labour, or the perturbations of trade. Each family had sufficient to support life without exhausting labour, and the wealthiest had little to boast of in point of comfort over his poorer brethren. Debt was only a luxury for a few hardy speculators, and among the landholding population there were very few who owed anything to speak of. As they had no recognised right in their villages, and were liable to be turned out at any time by the Maráthá government, no one would lend them anything on the security of their lands; and though their cattle were generally numerous, yet they represented too small a value in money to allow of debts being contracted on such security; and when a málguzár was in want of money, his only resource was to give up his village, sell the greater number of his cattle, and take to cultivating on a small scale. The few landed proprietors who are in debt are men introduced lately under the Maráthá rule, who have contracted debts in their capacity of traders, not as landholders.

General condition of the people.

With regard to the cultivators, similar causes operated; and though many ryots got seed-grain from the málguzár for which they paid twenty-five per cent interest, yet these debts pressed but lightly on them, and as they were generally paid in grain, were almost always settled at the end of each harvest. At present, as far as can be ascertained, about one-third of the ryots borrow seed-grain; but most pay from year to year, and there are few or none who have old accounts pending. Under these circumstances, with an industrious population free from debt, well supplied with grain, and enriched beyond all former example by several years of a trade more active than has been hitherto known, Ráipúr has much to hope, and little to fear, for the future. Except the isolated position of the district, there is nothing to hinder its progress; but at present, where there is so much scope for improvement within its limits, this hindrance will not be much felt, and it can wait in patience for the day when it will be brought nearer to the outer world, and when perhaps it may find itself called on to supply the necessities of manufacturing centres yet to be created for the development of the metallic wealth of the hills of Central India.

RA'IPU'R—The central revenue subdivision or tahsíl in the district of the same name, having an area of 3,260 square miles, with 1,195 villages, and a population of 282,453 souls according to the census of 1866. The land revenue of the tahsíl for the year 1869-70 is Rs. 1,41,035.

RA'IPU'R—The only place worthy of being called a town in the district to which it gives its name. It is situated in the midst of an open plain or plateau, at an elevation of some nine hundred and fifty feet above the sea, about one hundred and eighty miles due east of Nágpúr, on the road from that city to Calcutta, *viá* Sambalpúr and Midnápúr. Of the early history of Ráipúr but little

can be gathered, but it would appear to have been a place of little note till the beginning of the ninth century, when a branch of the Ratanpúr king's family established its court at Ráípúr. The site of the town in those days was considerably more to the south and west than it is at present, and extended to the banks of the river at Mahádeo Ghát. In A.D. 1818 the country was placed under British superintendence, and Colonel Agnew, who was sent as Superintendent by the British Resident at Nágpúr, moved the head-quarters of his charge from Ratanpúr to Ráípúr. From that time some degree of security for property, and confidence in the Government, began to arise, and the town gradually increased. In A.D. 1830 Colonel Agnew laid out what is now the main street of the town. He also encouraged the building of shops and houses on an approved plan, which has greatly added to the appearance of the place. In the same year the country was again made over to the Maráthá Government. The British Superintendent was withdrawn, and Súbas from Nágpúr governed in Ráípúr till A.D. 1854, when the district was finally annexed to the British territories. In that year a civil officer, a military commandant, and a medical officer marched up with the troops, and took up a position on the east side of the town. They each built a house on the spot where they had respectively pitched their tents, and since then eight or ten other houses have sprung up around them. Since 1863 a church, a travellers' bungalow, a district court-house, central jail, tahsíl, saráí, and market-place have been erected. In the latter part of 1859 Captain Smith, who was then Deputy Commissioner, completed the main street through the town commenced by Colonel Agnew. This street is now nearly two miles in length, and contains a good bázár and many fine houses, some of them remarkable for the elaborate wood-carving of their pillars and balconies. The town is surrounded by tanks and groves of trees, and has a prosperous appearance.

The most remarkable of the old buildings is the fort, which is said to have been founded by Rájá Bhuvaneswar Singh in A.D. 1460. A ghát in the Búrhá tank at the main gate of the fort was added by Rájá Tribhuvan Singh of Ratanpúr some years after. Before the days of gunpowder the fort must have been a place of immense strength. The ramparts and bastions are built of stone and mud, and were pierced by three large gates and one postern. The main gate near Búrhá tank, on the north side, was entire when the British took possession of the country in 1818. Immense masses of fine limestone and granite were used in the construction of these walls, though no old quarries exist in the neighbourhood, nor can stones of the same kind and magnitude be procured now without great difficulty. The fort appears to have been nearly a mile in circumference, and to have had five bastions, with connecting-curtains. It was protected on the east by the Búrhá tank, and on the south and half round the west side by the Maháráji tank, while the old town lay on the north and east of it. When knocking down one of the old bastions lately the workmen came upon some old tombs at least twenty feet below the surface, and carefully protected by stone walls. These tombs are probably above four hundred years old, but there was no inscription to tell their history.

There are numerous tanks and reservoirs in and about the town, of which the Búrhá tank is the most ancient, being according to tradition coeval with the fort, that is nearly five hundred years old. It lies on the east face of the old fort, and was very large, covering at least one square mile of country, but has lately been reduced in extent and much improved by the local committee, who have constructed a masonry embankment near the north-eastern corner of the fort.

The accumulated silt of so many years had reduced this fine tank to the condition of a pestilential swamp in many parts, and it is expected that the recent alterations, by confining the water within well-defined limits, will tend to keep it deeper, and prevent the accumulation of mud. On the east side of this tank public gardens have been laid out. The Mahárájí tank was originally a swamp on the south side of the old fort, from which the country falls steadily for nearly half a mile. About one hundred years ago an embankment was constructed half a mile from the fort by one Maháráj Dáuí—a revenue farmer under the Maráthás. This changed the swamp into a fine tank, which was named the Mahárájí in honour of the maker. Though not deep, it is a large tank covering about half a square mile of ground. To the south of this tank, and close to the embankment, is a temple to Rámchandra, built and endowed in A.D. 1775 by Bimbájí Bhouslá, rájá of Ráípúr. The Koko tank is perhaps the most substantial in the place, and was constructed by one Kodand Singh, kamávisdár of Ráípúr, about forty years ago. It is supposed to have cost about Rs. 30,000, and has stone retaining-walls on three sides, with steps down to the water. Into this tank are thrown the images of Ganpati at the close of the festival of Ganes Chaturthí. The A'mbá tank is supposed to be about two hundred years old, and was originally constructed by a Telí, whose name has been lost. It had got much out of repair about twenty years ago, when it was thoroughly repaired and faced with massive stone terraces, having steps to the water on three sides. This work was done at a cost of Rs. 10,000, by one Sobhárám Mahájan, who is still living in Ráípúr. This tank lies to the north of the town, at about a quarter of a mile distance, and supplies good drinking-water to a large number of the inhabitants. The Rájá tank lies to the west of [illegible] It is said to have been constructed in the days [illegible] years ago. One side only is faced with stone. [illegible] Dínanáth, father of Sobhárám Mahájan, about forty years ago. One side is faced with stone. This tank, though small, holds deep water, and is much valued by the inhabitants. The Kankálí tank is in the middle of the city, and was constructed of stone throughout, about two hundred years ago, by Kirpál Gír Mahant, who also built a small temple to Mahádeva in the middle of it. The water has a fetid smell, and it is disagreeable to come near it; yet the people of the city esteem it highly, and use the water for washing purposes.

Ráípúr has now a considerable trade in grain, lac, cotton, and other produce, *and is steadily rising in importance.* At the first accession of the British rule, in A.D. 1818, there were only ten or twelve small shopkeepers in the place. The town consisted of about 700 grass huts, with not one tiled or masonry building. Coin was not current, every transaction being carried on in kind or with cowries. Grain sold for four or five khandís per rupee; lac and cotton were ten rupees a bojha of 176 lbs. The ground now occupied by the district court-house was then covered with low jungle. Tigers and other wild beasts were not unfrequently met with. The population was then computed at between 5,000 and 7,000 souls. In A.D. 1830, when Colonel Agnew, the first British Agent, left the station, Ráípúr had more than double[illegible]
had been opened out, and sho[illegible]
shops alone had increased to [illegible]
was current in the town itself [illegible]

most elementary accounts; now the Mahájans of the place, as a body, are tolerably well educated. Trade has expanded; competition is to a slight extent beginning to be felt in the ruling prices of the bázár; and the principles of free trade being strictly enforced, the place is daily increasing both in wealth and importance. The internal trade of the city itself is considerable, upwards of Rs. 20,000 being realised from the octroi duties. The population has increased from about 5,000 in A.D. 1818 to 12,000 in 1830, and to about 17,000 in 1866.

The garrison consists of a regiment of Native infantry, which is under the orders of the Brigadier-General commanding the Kámthí force. As the head-quarters of the Chhattísgarh division of the Central Provinces, there is at Ráípúr the court, civil and criminal, of a Divisional Commissioner, besides the ordinary district offices. It is also the head-quarters of a Circle of education; and possesses a thriving Anglo-vernacular school, and a Normal school for the training of vernacular masters. There are also a main and branch dispensary, an excellent travellers' bungalow, and a first-class sarái for native travellers; a post-office; a central jail; and a handsome kotwálí or town police station-house.

RAIRA'KHOL—A chiefship attached to the Sambalpúr district. It was formerly subordinate to Bámrá, but was erected into an independent state, and constituted one of the Garhját cluster, by the Pátna rájás, about a century ago. It lies between 84° and 84° 48′ east longitude, and between 20° 55′ and 21° 20′ north latitude. It is bounded on the north by Bámrá, on the east by A'tmalik and Angúl, on the west by the Sambalpúr khálsa, and on the south by Sonpúr. It is of irregular formation, the extreme length east and west being some fifty miles, and the extreme breadth thirty miles. The mean length is, however, not more than forty miles, and the breadth twenty. The total area may be about eight hundred square miles, of which some three-fifths are cultivated, the rest being dense forest and hill. The soil is light and sandy. There are some fine sál forests in the state, and plenty of other useful timber for building purposes, but for want of means of transport it can find no market. The principal rivers are the Chanpálí and the Tikkirá. They are, however, insignificant streams. The main road from Sambalpúr to Cuttack *viá* Angúl passes through the state to the south; there is also to the northward another road to Cuttack, now fallen into disuse. The climate is similar to that of Sambalpúr Proper.

The census returns for 1866 give the population at 25,000 souls. Sál resin and bees-wax are the only articles of forest-produce collected. Rice is the staple crop; but the pulses, cotton, oil-seeds, and sugarcane are also produced. The non-agricultural castes are Bráhmans, Rájputs, and Mahantís. The agricultural castes are Tasás, Koltás, and Dumáls.

There is also a sprinkling of the cloth-manufacturing and artisan classes, chiefly iron-smelters and manufacturers of iron implements. Notwithstanding that iron-ore is so plentiful throughout the Sambalpúr country, this is the only part of it where smelting is carried on to any extent. Here there are some eight or ten villages, the inhabitants of which are constantly thus employed. Traders from Cuttack come up periodically and carry off the iron on pack-bullocks. The rájá derives little or no income from the trade; the smelters merely pay him a very trifling tax for the right to work up the ore. It is said that the iron is very good indeed, and that traders make an enormous profit by its sale. The smelters are all deeply in their books for advances, and are therefore compelled to work for them, and them only. The chief is by caste a Chauhán Rájput.

RA'JA'BORA'RI'—A state forest of about 160 square miles in extent, on the southern border of the Hoshangábád district, and extending from Sáulígarh on the east to Kálíbhít and Makráí on the west. It has been much exhausted by indiscriminate cutting, and will require many years' rest.

RA'JGARH—The north-centre pargana of the Múl tahsíl, in the Chándá district, bounded on the north by the Garhborí pargana, on the east by the Waingangá, on the south by the Ghátkúl pargana, and on the west by the parganas of Ghátkúl, Hawelí, and Garhborí. Its area is about 447 square miles, and it contains 140 villages. It is intersected from the north by two branches of the Andhárí, which meet about its centre, and a third branch flows along its western boundary in a south-easterly direction. The western and northern portions are hilly and covered with forest. The soil is chiefly sandy, producing rice and sugarcane. Telugu is the general language, the most numerous agricultural class being the Kápewárs. Sáulí and Múl are the principal towns. This pargana formerly belonged to the Gond princes of Wairágarh.

RA'JGHA'TA'—A small village in the Chándá district, five miles north-east of Garhchirolí, with a fine irrigation-reservoir.

RA'JI'M—A town in the Ráipúr district, situated on the right bank of the Mahánadí at the junction of the Pairí with that river, and about twenty-four miles to the south-east of Ráipúr. It is celebrated for the temple of Rájíva Lochan, and for the annual pilgrimage and fair held in his honour in April. The fair lasts for a month, and usually attracts between 20,000 and 30,000 people. In the temple is an image of Rámchandra,* four feet high, of black stone, in a standing posture, facing the west. It has four arms, holding the four common Hindú emblems—the *sankh* (conch), the *chakra* (discus), the *gadá* (club), and the *padma* (lotus). Garuda (the bird and vehicle of Vishnu), as usual, faces the god in a posture of devotion, and behind him on a separate terrace are images of Hanumán and Jagatpál—the king who is said to have built the temple. The latter is in a sitting position. Between these two is a doorway, beautifully sculptured with representations of Nágas (serpent demi-gods) entwined together in endless folds. This doorway leads to two modern temples of Mahádeva, and a third behind them is dedicated to the wife ... m there is a popular story connected with the ... which makes her contemporary with Jagatpál. ... at temple are shrines dedicated to Narsinha, Wáman, Varáha, Badrínáth, and Jagannáth. There are two ancient inscriptions on the walls of the temple of Rámchandra, one of which bears the date Samvat 796, or A.D. 750. Both of them relate to the origin of Jagatpál, and to his prowess in subduing many countries, and they give the names of the enemies conquered, or assailed by Jagatpál. Mention also is made of a fort called Durga being obtained on his marriage. This is no doubt the fort of Drúg, situated twenty-five miles to the west of Ráipúr, which, according to local tradition, Jagatpál obtained by marrying the daughter of the Rájá of Drúg. On a small rocky island at the junction of the Pairí and Mahánadí is a temple of Mahádeva called Kuleswar, said to have been built by the Rání of Jagatpál.

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* [illegible] rather than Garuda.

There is an inscription on the wall, but it is now entirely illegible. Rájím is a pretty little town containing 700 houses, with between 3,000 and 4,000 inhabitants. It has a town school, a district post-office, and a police station. There are agencies here for the collection and export of lac, of which from 3,000 to 4,000 bullock-loads are annually sent to the Mirzápúr and Jabalpúr markets.

RA'JOLI'—A small zamíndárí or chiefship in the south-eastern corner of the Bhandára district, consisting of thirteen villages, with an area of nearly forty-three square miles, of which about a square mile and a half may be under cultivation. The holder is a Mohammadan, and the grant is of some standing. The residents belong mostly to the Gond and Gaulí castes, and the forests afford pasturage for large herds of cattle.

RA'JPU'R—A chiefship now attached to the Sambalpúr district. It is said to have been created by Madhukar Sá, a former rájá of Sambalpúr, in favour of a son by a left-hand marriage (*Phúl Shádí*), about three hundred years ago. It is situated about thirty miles due north of Sambalpúr, and has an area of some thirty square miles, about three-fourths of which are cultivated. It consists of twenty-one villages, and the population, which is chiefly agricultural, is numbered at 2,756. Rice is the staple product. Iron is found in parts. There is also some good timber to be met with (sál and sáj), but no teak. The prevailing castes are Aghariás, Koltás, Sáonrás, and Gonds.

RA'JULI'—A thriving village in the Chándá district, eight miles north of Múl. Three miles to the north-east of it, in the basin of hills, is a magnificent artificial lake.

RA'MDIGHI' POOL—See "Keslábori."

RA'MGARH—The north-eastern revenue subdivision or *tahsíl* in the Mandla district, having an area of 2,503 square miles, with 681 villages, and a population of 71,620 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 17,286-4-0.

RA'MGARH—A village in the Mandla district, situated on a rocky eminence, at whose base flows the Burhner, separating Rámgarh from the village of Amarpúr. The encamping-ground is at the latter place. In A.D. 1680 the whole of the territory bearing this name was bestowed by Rájá Narendra Sá, together with the title of "rájá," on a chief who had given him great assistance in recovering his ancestral dominions, from which he had been expelled by a cousin, aided by a Mohammadan contingent. The quit-rent payable by the Thákur was fixed at Rs. 3,000 or Rs. 3,500, which was still in force at the British occupation in 1818. On the execution of Rájá Shankar Sá, the representative of the Gond kings of Garhá Mandla, at Jabalpúr in 1857, the Rání—who then represented the family on behalf of her lunatic son Amán Singh—broke into rebellion, drove the officials from Rámgarh, and seized the place in the name of her son. Eventually a small force was sent against her. She behaved with great bravery, and is said to have headed her own troops in several skirmishes, but was eventually compelled to flee to less accessible parts of the district. When the pursuit grew warm, she dismounted from her horse, seized a sword from an attendant, and plunged it into her stomach. She was carried into the victor's camp, where she was attended by a surgeon, but medical skill was unavailing, and she expired. After her death, the insane Rájá and his two sons surrendered themselves. The former was deprived of the title of rájá and

of his estate, and a stipend was assigned to the family for their support. Rámgarh is now the head-quarters of a tahsíl, and there are here a police station and a school.

RA'MNAGAR—A town in the Mandla district, situated about ten miles to the east of Mandla, at one of the most beautiful spots in the whole surrounding country. Here the Narbadá makes a bend, and from where the present palace stands the most enchanting views of both reaches of the river are obtainable. Rámnagar was selected as a royal residence in A.D. 1663 by Hirde Sá, the 54th king of the Garhá Mandla line. The power of the Gond dynasty had received so severe a shock from the storm of Chaurágarh by the Bundelás, and was so rapidly being overshadowed by the growing Moghal empire on the one hand, and by

Garhá Mandla kingdom, and must at one time have been a town of considerable size. There still exists a *báolí*, now four miles to the east of the palace, which is represented to have then been in the heart of the town. The ruins are very extensive, the most remarkable being those of a palace built by Bhagwant Ráo, the prime minister of Hirde Sá. It is said to have been of five stories, and to have over-toppe

lowered.

yard, and

In the centre of the open court is a small tank, with remains of fountains to raise water, for which a dam was made in the river almost opposite to the palace. Close by is a small temple with a Sanskrit inscription on stone, recording the names of the Gond line from *Samvat* 415 to the time of Hirde Sá. Rámnagar remained the seat of government for eight reigns, until Rájá Narendra Sá removed to Mandla.

RA'MPU'R—A chiefship now attached to the Sambalpúr district, and created in the reign of Chhatra Sá, rájá of Sambalpúr (A.D. 1630), by whom it was conferred on Prán Náth, a Rájput. It is situated about twenty-five miles north-west of the town of Sambalpúr, and consists of sixty-three villages, with an area of some hundred square miles. The population is computed at 5,288

(*conocarpus latifolia*), ebony (*diospyros melanoxylon*), &c. Daryáo Singh is the present chief. In the time of Rájá Náráyan Singh (A.D. 1835) several of his relations were murdered by the brothers Surendra Sá and Udant Sá, who for this offence were sentenced to imprisonment for life. They were undergoing their sentence at Hazáríbágh when they were released, in the year of the great rebellion in 1857, by the mutineers, and in the same year they came down and set on foot rebellion in Sambalpúr.

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RAMTEK—The head-quarters of the tahsíl of the same name, in the Nágpúr district. It is situated twenty-four miles north of Nágpúr, and four miles east of the Nágpúr and Jabalpúr road, at the southern foot of a ridge of hills detached by a few miles of cultivation from the undulating forest country, which extends up to the base of the Sátpurás. The town is built on gravelly soil, and is surrounded by extensive groves planted about the base of the hill. The houses are generally good and substantial. The population amounts to 7,933 souls. Of these one-twelfth are Musalmáns, one-eighth are Bráhmans, and one-eighth Baraís (pán gardeners). Of the remainder, one-half are cultivators. There are also many Parwár shopkeepers of the Jain religion. The trade of Rámtek is not important, except that from hence a great quantity of betel-leaf is exported. The quality of the Rámtek "pán" has long been well known, and large quantities have always been taken into Seoní, Chhindwárá, Jabalpúr, the Berárs, and other districts. During the last ten years the cultivation had languished till the opening of the railway, since which time a large export has begun towards Bombay. Prices have considerably risen, and the area of cultivation is increasing. The cultivation of pán is said to have flourished here for three centuries, having been introduced from Deogarh by an ancestor of the present owner of the gardens. The sums realised from octroi are spent by the town committee in the support of their schools and town police, and on municipal works. A good metalled road from Mansar, on the trunk line between Jabalpúr and Nágpúr, is now nearly completed through the town to the village of Ambálá, where, on the banks of a small lake, an annual fair is held in the month of "Kártik," corresponding to November. Last year (1868) there were not far short of 100,000 people present during the busy fortnight. There is an excellent bungalow on the ridge of the hill, about 500 feet above the plain. From this spot a varied and extensive view is obtained in every direction. The tahsílí is a commodious structure at the western end of the town.

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Rámtek has ever been a chosen seat of religious veneration amongst the Hindús. Of the many old temples the oldest appears to be one in a small dell on the north side of the hill. It is built of hewn stones, well fitted together without mortar. From its shape and structure it is probably a Jain temple, though local tradition would make it the work of one Hemár Pant, by some said to have been a Bráhman, by others a "Rákshasa," with whose name many remains of buildings in the Bhandára and Nágpúr districts are connected. Near this temple are the modern "Parwár" temples—a large and handsome group, enclosed in courts well fortified against approach from the plain to the north. The centre of interest, however, is the group on the western extremity of the hill, where the temple of Rám (Rámchandra), the tutelary god, stands conspicuous above the rest and above the walls of the citadel. The hill on the south and west sides is protected by a lofty natural scarp; the north side alone is very steep, and has a double line of defence. The inner line belongs to the citadel: the outer one from the western point, running below the citadel walls, gradually diverges more and more, till some 300 yards beyond the inner portion it turns to the south, and is carried across a narrow valley which leads down to Ambálá. From the place where it meets the bluff on the south side of the hill, facing the town of Rámtek, it is continued along the edge, here strengthened with a bastion, there with barrier-walls, blocking up the small ravines which creep up the hill-side, till it joins, at the extreme west point, the more recent walls of the citadel. This outer fortification is now in ruins. Though of rude construction, being made by piling ponderous stones on one another, it was

high and strong. It is without doubt very old, and is believed to be a work of the Gaulís. Within it was a considerable village, a few traces of which are still to be seen. The citadel is at the western and highest extremity of the enclosure, having the chief temples at the apex of the angle. It was only on the eastern side that the approach of an enemy could be feared. To ascend to the citadel from the Ambálá side, the road passes under a small wooded hill, having on its top a fortified summer-palace, accessible from one side only, which is said to have been built by a rájá of the Súrya-Vansí (Solar) race. Following this road, which, after passing through the town, winds first round the outer and then round the inner side of the southern ridge of the hill, we have in front the embankment of the tank, along which a line of defences, with strong bastions flanking the gateway, was built by Raghojí I. Inside this is Ambálá, with its pretty lake, its bathing gháts, and numerous temples, each belonging to one of the old Maráthá families of this country. From the western corner of the tank flights of stone stairs, half a mile in length, lead up to the citadel, passing through the Gaulí walls by a narrow gateway. All pilgrims going to worship at the temples ascend the hill by this way. Nearly at the top, on the right, is a large and very ancient open *báoli*, with a *dharmsálá* attached. To the left are two plain, but very old, temples of Krishna in the avatár of Narsinha. Opposite to these is a plain mosque, said to have been built in commemoration of a great man in the retinue of the Emperor Aurangzeb.

From this a flight of steps leads up to the outer gate, a massive building, which, with all the outer line of walls belonging to the citadel, was built by the first Maráthá ruler. Inside the gateway, on the right, are Hindú temples of Náráyan; on the left are other temples, where Parwárs annually resort. Passing through this lower court, the Singhpúr gate in the second line of walls is reached. The buildings here are much more ancient than those in the first line, and are referred to the time of the Súrya-Vansís. In the second court the Maráthás had their arsenal, of which a few wall-pieces are still left. The third court is reached through a very fine gateway called the Bhairava Darwáza; in this part the walls and bastions restored by the Maráthás are in very good repair. This innermost court has on either side the dwellings of the servants of the temples, and at the further end the Gokul Darwáza—a building of the most fantastic architecture leading to the shrines of Ganpati and Hanumán; and lastly, built on the edge of the bluff, the shrine of Ráma. From this inner court another series of stone-stairs lead down into the town of Rámtek. In the time of Raghojí I. the fort, with its temples, must have been safe from any force which could then have been brought against it.

Though the name of Rámtek is seldom heard in Hindustán as a celebrated resort of pilgrims, yet the annual number of visitors to it is very great. The great fair attracts people from Ráipúr, Bhopál, and Haidarábád. All attempts to obtain from the traditions of the [illegible] various ancient shrines and ruins [illegible] selves throw little light on the p[illegible] built or restored by the Maráthás [illegible] very fine old *báolis*, which had for ages been covered over by earth, were discovered, long after all tradition of their existence had been lost. These were probably built before the ascendancy of the Gonds. These *báolis* and much of the temples and citadels must be ascribed to Híndús, such as the traditional

Súrya-Vansí rájás—immigrants from Ayodhyá. Anterior to these are the Gaulí walls, and traces of a Gaulí town; and still earlier the small Jain-like temples built without mortar. The architectural characteristics of the different races are easily distinguishable the one from the other; but what gaps of time separated the eras of the Jain and the Gaulí, the Súrya-Vansí, and the Gond, can only be the subject of conjecture.

RA'MTI'RTH Temple—See "Ballálpúr."

RANEH—A town in the Damoh district, situated about twenty-one miles north-east of Damoh. The population, according to the census of 1866, exceeds three thousand souls. Some cotton-cloth is manufactured here, and the town has a police-station and a government school.

RA'NGI'—A chiefship in the Chándá district, situated twelve miles south-east of Wairágarh, and containing seventeen villages. The soil is sandy, producing rice and in some places sugarcane. The eastern portion is very hilly, with a good deal of teak; but sáj and mhowa trees are more common. A weekly market, attended by some three hundred visitors, takes place at the village of Rángí, which is the head-quarters of the zamíndárí. At Ingárá there is an ancient temple, on which there is a carving of a warrior with a short straight sword and a shield.

RA'NGI'R—One of the oldest villages in the Ságar district, about twenty-two miles south-east of Ságar. An annual fair is held here in March, at which the attendance in 1869 was 65,000 persons.

RANMACHAN—A village in the Chándá district, situated six miles south-east of Brahmapurí, at the point where the Botéwáhí falls into the Waingangá. In the vicinity a battle was fought between the Máná princes of Wairágarh and Brahmapurí, in which the latter was defeated.

RASU'LA'BA'D—A village in the A'rví tahsíl of the Wardhá district, eighteen miles west of Wardhá. It was founded some two hundred years ago by Nawáb Ináyat Khán of Ellichpúr, who called it Rasúlábád in honour of his son Rasúl Khán. It now contains 2,565 inhabitants, chiefly cultivators. A government village school, lately opened here, is doing well. A large weekly market is held here on Fridays, and town duties are collected. The village lands are rich and well cultivated.

RATANPU'R (RATNAPU'R)—A town in the district of Bilászpúr, situated twelve miles north of Bilászpúr town. It was here that the ancient rájás of the country first held their court, and it was from this point that the early Hindú settlers, gradually acquiring strength, displaced the aborigines, reclaimed the wilderness, and spread over the plain their civilisation and faith. Although the importance and ancient glory of Ratanpúr have long since departed, there is probably no town in Chhattísgarh which to the antiquarian or archæologist would be more interesting and attractive. The town is situated at the base of the Kendá offshoots of the Vindhyan range, and lies in a hollow, almost surrounded by isolated hills. The result is that nothing is seen of it till its precincts are entered, though the white edifice which crowns Temple Hill distantly indicates its position, and often creates a delusive hope that it has been nearly reached. Like all towns once populous but now declining,

there is about many of the streets of Ratanpúr an air of dilapidation and desertion. A cluster of houses is met with in one spot, then a great gap, then another cluster, and so on, over a long straggling disconnected stretch of habitations. There are here and ther[illegible]
melancholy relics of past greatness—[illegible]
ings; then we come on the crumblin[illegible]
and scattered debris of the ancient palace, and the partially-filled moat which surrounded the city—all speaking of days gone by. Nothing, however, seems so striking, or dwells so vividly in the memory in connection with Ratanpúr, as its numerous groves, temples, and tanks. Ruins are a heritage common to all old cities, and there is admittedly nothing of marked interest or beauty about those of Ratanpúr. But here is a township covering an area of fifteen square miles, and containing within its limits a perfect forest of mango trees, amid the luxuriant shade of which are scattered an almost countless number of tanks and temples. It is quite possible to wander for days through these groves, ever discovering some new tank or stumbling upon some fresh temple, and although the inquirer may have occasion to do so often, he will always find some new pile, till then unobserved, to enter and examine. Mixed up with the temples are great blocks of masonry, of much the same shape, sacred to distinguished "*Satis*"—those unhappy victims to a melancholy religious fanaticism. The most prominent of these is near the old fort, where a large building, gracefully adorned on all sides with arches and minarets, proclaims that here, some 230 years ago, twenty Ránís of Rájá Lachhman Sahí became voluntary martyrs to Bráhmanical cruelty and popular feeling. Ratanpúr is essentially a city of the past, and has declined much in population even within the last few years. Less than two years before the census a house-to-house enumeration was made, and the population stood at 8,462, which at the time of the census had fallen to 6,910, or a decrease of 1,552 inhabitants. The establishment of Biláspúr as the head-quarters of the district has doubtless been the cause of this decrease, and Ratanpúr has only now probably reached its standing-point. [illegible] who have considerable [illegible] but its distinctive elem[illegible]editary holders of rent-free villages—who are the interpreters of the sacred writings, and the ministers of religious ceremonies, for a great portion of Chhattísgarh. The palmy days of Ratanpúr ended with Rájá Bimbájí Bhonslá in A.D. 1787.

RA'VER—A small town in the Nimár district, situated on the banks of the Narbadá, about forty miles from Khandwá. It is noteworthy only as containing the cenotaph of the Peshwá Bájí Ráo, who died here in A.D. 1740 when on the point of crossing the Narbadá to invade Hindustán for the second time. It is an unimposing structure of variegated sandstone, enclosed in a spacious *dharmsálá* of strong masonry. A handsome *ghát*, opposite the platform in the centre of the river, where his funeral obsequies were performed, has now been a good deal destroyed by the annual floods. The place is now quite off any main line of traffic, but is easily accessible from the Barwái or Dhangáon travellers' bungalows, being a short ride only from either. Boats can also go from Barwái to Ráver on the Narbadá.

REHLI'—The southern revenue subdivision or tahsíl of the Ságar district, having an area of 1,268 square miles, with 723 villages, and a population of 147,107 souls according to the census of 1866. The land revenue of the tahsíl for the year 1869-70 is Rs. 1,31,025.

REHLI'—A village in the Ságar district, situated about twenty-eight miles south-east of Ságar, at an elevation above the sea of 1,350 feet. According to tradition its first rulers were the Gonds, to whom succeeded a race of shepherds known as Baladeos. Their first settlement was a village named Khamariá, which is about a mile from Rehlí, but in time they removed their quarters to Rehlí itself, and here a fort was built by them. Thenceforward the population of Rehlí began to multiply, and soon the village rose to the dignity of a town. The place next passed into the hands of the Bundelá chief of Panná, Rájá Chhatra Sál, who, having defeated Mohammad Khán Bangash, the súba of Farukhábád, with the assistance of Bájí Ráo Peshwá, made over to the latter, in acknowledgment of his services, a part of his territory, including Rehlí, of the annual value of about thirty lákhs of rupees, in A.D. 1735. Rehlí thus came under the Peshwá, and the fort which still exists there was built by him. In A.D. 1817 Rehlí was made over to the British, with Ságar, by the Peshwá. From the year 1827 to 1833 it formed a district subordinate to Ságar, and included the subdivisions of Tejgarh, Hattá, Damoh, Garhákotá, Deorí, Gaurjhámar, and Náharmaü. The old court-house (a large flat-roofed bungalow, situated about half a mile from the town overlooking the river) is still in existence, and is kept in repair by the Ságar local funds committee. It is frequently resorted to for change of air by the residents of Ságar.

Rehlí is now remarkably prosperous and flourishing. This may be considered as partly owing to the natural advantages of the place, such as the healthiness of the climate and the fertility of the soil, and partly to the fact that the settlement of the land revenue, which has just expired, does not appear to have borne so heavily on the people of this subdivision as on those of other parts of the district. The wealth of the inhabitants of this subdivision is indeed apparent from the fact that more civil suits are filed in Rehlí than in the whole of the remainder of the district, including the town of Ságar. The bulk of the population may be said to consist of Bráhmans and Gonds. Good skilled labour is readily procurable here. The chief export is "*gur*"—a kind of coarse sugar—which is manufactured largely in the town and surrounding villages. Grain of all sorts, but especially wheat, is also largely exported. Weekly markets are held here on Mondays and Thursdays. An octroi has been levied in Rehlí since 1863. From the proceeds the town police and conservancy charges are paid, and the surplus is used in improving the town.

The fort, as mentioned above, was built by the Maráthás nearly 150 years ago. It stands on the north bank of the Sunár, opposite to the junction of that river with another small stream called the Dehár, on a considerable eminence overlooking the town. The space enclosed within it—nearly two acres in extent —was once covered with Maráthá buildings of two or more stories, most of which have been destroyed. A large and handsome flat-roofed building, surrounded with an enclosure-wall, has lately been erected by voluntary contributions from the people of Rehlí and the surrounding villages for a school-house. The attendance averages 180 boys per diem. Five female schools have also been established here. The average daily attendance of girls in these schools amounts to 125. There are also a dispensary and a post-office. The population, according to the census of 1866, is 3,595 souls.

ROHNA'—A small market-town in the A'rví tahsíl of the Wardhá district, situated twenty-three miles west by north of Wardhá. The weekly market,

which is well attended, is held on Tuesdays in the dry bed and along the bank of the stream flowing past the town. A considerable annual fair is held here in the first half of the month of Mágh, corresponding with the second half of January and the first half of February. A site for a market-place has been cleared on the bank of the river, and an embankment has been raised to prevent its being flooded in the rains. A village school has also been established from municipal funds. The town contains 2,565 inhabitants, the bulk of whom are cultivators; but there are, besides, some weavers, blanket-makers, and a few families of bangle-manufacturers. The fort was built about one hundred [illegible] idar- [illegible] two [illegible] pium, [illegible]

ROHNI'—A village on the bank of the river Wardhá, in the Huzúr tahsíl of the Wardhá district, about twenty-five miles south-west of Wardhá town. It is the site of an annual semi-religious fair held on the 4th of Mágh Vadya (about the end of January or the beginning of February), on which day Hindús resort here to bathe. On the river-bank stands a fine temple dedicated to Koteswar Mahádeva. Rohní contains 878 inhabitants, principally cultivators.

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SABARI'—A river rising in the Eastern Gháts in the Jaipúr state. The last twenty-five miles of its course are within the limits of the Upper Godávarí district, and for this distance it is free from obstructions, but above it is a mass of rocks and rapids. It falls into the Godávarí in the Rákápallí táluka, and is the last affluent of any size received by that river before it discharges itself into the Bay of Bengal.

SA'GAR—

CONTENTS.

General description.

A district situated in the extreme north-west of the Central Provinces, and comprised within north latitude 23° 5′ and 24° 25′, and east longitude 78° 10′ and 79° 15′. It is bounded on the north by the Lalatpúr district, and the native states of Bijáwar, Panná, and Charkhárí; on the east by Panná and the district, of Damoh; on the south by the district of Narsinghpúr, and the native state of Bhopál; and on the west by Bhopál, and the native state of Gwalior. The extreme length from north to south is about eighty-five miles, and the extreme [illegible] total area is about 4,005 square miles, and the [illegible]

The district may be regarded as an extensive, elevated, and in part tolerably level plain, broken in places by low hills of the Vindhyan sandstone

All the lower portions have been filled by overflowing trap, in some places rising into hillocks, and pierced occasionally by sandstone hills, as at Ráhatgarh. The general slope is to the north-east; and the plain is bounded on the south by the Bhánrer range and its offshoots, and on the north-east by the Vindhyas. The soil of the south and centre is black soil, formed by the decaying trap, and to the north and east is a reddish-brown alluvium. The black soil extends on the north-west right up to Khimlásá. The boundaries of the trap and sandstone are, however, so irregular that the formation can be only thus generally described:—

The country is mostly covered with trap, but there are two great inliers of Vindhyan sandstone—one to the north, running down from the northern scarp of the district to the latitude of Ságar, but a little west of it, broadening out opposite Kuraí and dying away southwards; the other to the east, running south-west from near Garhákotá to beyond Surkhí, a distance of about twenty miles, with a mean breadth of some five miles. Garhákotá itself, and a narrow strip of country as far south as Rehlí, are on limestone, and north of these the western boundary of the district is marked by a strip classed under "Intertrappean or Bágh beds"; besides isolated patches of similar formation near Ráhatgarh, Kuraí, Khimlásá, Itáwá, and Kojanpúr. The trappean area is thus described by Mr. Mallet of the Geological Survey:—

"The trappean area is one which presents much diversity in aspect. Plains, more or less level as a whole, in some parts are covered with broad spreads of 'cotton soil,' where wheat is grown in immense quantities. Elsewhere the ground is broken and irregular, and the trappean rocks, without a covering of soil, prevent any but the scantiest vegetation. Innumerable hills, disposed singly or in groups, and ranges and plateaus of limited extent, diversify the prospect, some of them covered with jungle, others stony and barren. The form of the trap hills distinguishes them at once from inlying hills of sandstone, and the vegetation of each is also sufficiently distinct; one of the most characteristic differences being the abundant supply of teak-saplings on the trappean hills, which are quite uncommon on the sandstone.*

"The boundary is sometimes, as east of Ságar, marked by a clear trappean escarpment, but in other parts it is indicated by no physical feature. The Vindhyans have in places been somewhat altered immediately beneath the trap, but not to any very great extent. To the east and south-east of Ságar the infra-trappean or Lametá limestone is largely developed, attaining a thickness of over one hundred feet in places, but it varies greatly in this respect, sometimes being entirely absent, the trap then resting directly on the Vindhyans. The rolled pebbles which often make up a considerable portion of its bulk have been derived from the Vindhyan sandstones."†

The Vindhyan outcrops belong to the group named by the Geological Survey the "Upper Rewá," which is described by Mr. Mallet as a "mixture of thick "massive strata and false-bedded flags, usually hard and compact, and often

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* Memoirs of the Geological Survey of India, vol. vii. part 1, p. 18.
† *Ibid*, p. 24.

"glazed or se[illegible]
"reddish."* [illegible]
which they con[illegible]

"So far then as we have to do with them, the beds of this intertrappean age are the remains of lacustrine deposits, formerly accumulated in probably detached basins, and under conditions slightly differing in different places.

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"The calcareous bands of the intertrappean rocks occur largely near Ságar. * * * * * * * * *

"From the Ságar parade-ground, along the foot of the hills to the north of the Indore road, a nearly continuous outcrop may be traced for miles. Again, to the south of Ságar, near Náráyapúr,‡ a similar bed is found, resting on the Vindhyan sandstones, and covered by trap. Here the rock—itself sometimes a mass of minute Paludinæ—is hardened into a marble in one place, while a few feet off it is so friable as to crumble between the fingers. Besides the small shells, large specimens of Unio Dacanensis, of Physa Prinsepii and colossal vertebrate bones, are embedded in this calcareous bed. These bones were too much broken for identification. They have been supposed to have belonged to large Pachyderms, or possibly to Cetacea.

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"Many years ago Dr. Spry,§ and subsequently to him Captain Nicolls,‖ studied and described certain trunks of palm-trees whose silicified remains are found embedded in the soft intertrappean mud-beds near Ságar. Many points of considerable interest are involved in the descriptions and speculations published by both these geologists, for which their papers may be referred to. The trees are embedded in a layer of calcareous black earth, which formed the surface soil in which they grew; this soil rests on, and was made up of the disintegration of a layer of basalt. It is covered over by another and similar layer of the same rock near where the trees occur. The ordinary fossil shells of the intertrappean beds are found in the continuation of the same intertrappean layer which contains the trees both where the tree-bed is still soft black calcareous clay, and further on where it is a hard limestone. Large distorted specimens of Physa Prinsepii have been found in this bed. The trees must have been thrown down or have fallen, and been silicified before the advent of the layer of basalt which now lies on them, and they could not have been transported by water from a distance and deposited here together. Thus they of course cannot be supposed to belong to an older formation, and to have been re-deposited in an intertrappean bed after fossilisation during a geologically anterior period.¶

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* Memoirs of the Geological Survey of India, vol. vii, part 1, p. 72.

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§ [illegible] 639."

‖ "Journal of Asiatic Society, Bombay, vol. v. p. 614."

¶ "*Vide* contribution to Geology of Western India, by Dr. Carter, Bombay Asiatic Society's Journal, vol. v. p. 614."

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Rivers.

The direction of the principal rivers—which are the Sunár, the Biás, the Dhúpán, and the Bíná—is northward to the Gangetic valley. The line of watershed dividing the affluents of the northern rivers from those of the Narbadá is on the very southern boundary of the district, where the scarp of the Vindhyan tableland rises abruptly from the Narbadá valley.

Climate.

The climate at Ságar, and generally throughout the district, is very moderate considering the latitude. The minimum temperature may be stated at 40° in the cold weather, and the maximum at 109° in the hot season. The district is therefore during the greater part of the year very salubrious both for Europeans and Natives. The most prevalent disease is a kind of intermittent fever, which comes on after the rains, in the months of September, October, and November, especially in the second of these months. The rains seldom fall to such an extent as to damage the crops, and the fall varies from thirty-four to forty-six inches.

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Cattle and buffaloes are bred to a large extent in the district, both for draught and carriage, and also for dairy purposes, especially the manufacture of *ghee*. At Kuraí—a small town to the north of Ságar—a large cattle-fair is held every week; and at Garhákotá—an important town to the south-east of Ságar—a large yearly cattle-fair is held. Cattle are, however, seldom bred of any size, but some fine specimens are brought from Málwá. Some bulls from Hissár and Mysore have been imported to improve the indigenous breed. There are remarkably few sheep, not enough being raised even for home consumption. The staple food is wheat, which is produced in large quantities all over the district. Sugarcane is also grown in many villages; and *gur*, or coarse sugar, is largely exported to Lalatpúr, Jhánsí, &c. The soil is in most places favourable for the growth of cotton, which is now exported to Mirzápúr and Bombay *viâ* Narsinghpúr.

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The mineral produce is small, but iron-ore is found and worked at Hírápúr—a small village in the extreme north-east. It is said to be of excellent quality, but at present only a few smelting-furnaces of the commonest native description exist. The greater part of the iron manufacture is sent to Cawnpore. Some of the sandstone is said to be equal to the English "tiling stone." The principal houses in the towns of Kuraí, Khimlásá, Ráhatgarh, Málthon, and a part of Ságar, are

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Forests. There are several densely-wooded tracts in the district, but there is no very great quantity of the finer sorts of timber. The largest forest is the "Ramná," or preserve to the north-east of Garhákotá, containing chiefly teak and sáj. In the southern parts of the district there are other small forests, viz. Mohlí, about fifteen miles east of Rehlí, and Tarhá Kíslí to the south of Deorí. These produce teak and sáj, and also bamboos. Towards the north of the district, in Sháhgarh, there are large tracts of forest, containing chiefly mhowa and sáj, with some teak, and bamboos in abundance. The reserved forests are those of Garhákotá and Tigorá. The Garhákotá reserve contains eight square miles, and the Tigorá or Sháhgarh reserve contains an area of two square miles. The total amount of unreserved waste land is 451,430 acres, which is divided into 272 blocks technically called "*chaks*." These waste lands may either be bought outright, or hired on clearance leases, or farmed for their produce.

Administration. The administration is conducted by a Deputy Commissioner, with ordinarily three Assistants at head-quarters, and Tahsíldárs or sub-collectors, with judicial powers, at the tahsíl stations, which give their names to the four subdivisions or tahsíls, viz. Ságar, Kuraí, Rehlí, and Bandá. Each of these subdivisions consists of two or more minor subdivisions or parganas. The following is a list of the principal towns and villages:—

1. Ságar.	5. Garhákotá.	9. Itáwá.	13. Bandá.
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The police number 627 of all ranks, under a District Superintendent. They have station-houses at Kuraí, Bandá, Rehlí, Gopálganj, Khimlásá, Barodá, Sháhgarh, Baretá, Dhámoní, Deorí, Garhákotá, and Ráhatgarh, besides thirty-three outposts. The Customs line passes through the district, having a Collector's station and bonded warehouse at Ságar, and patrol's stations at Málthon, Bándrí, Ságar, Tillí, Gaurjhámar, and Deorí. The total imperial revenue of the Ságar district in 1868-69 amounted to Rs. 10,90,928. It may be exhibited under the following heads:—

Land revenue	Rs.	4,29,830
Excise, including opium and drugs	"	35,149
Customs, including salt and sugar	"	5,41,788
Stamp revenue	"	61,791
Forest revenue, not including sales of waste	"	12,926
Pándhrí	"	9,441
Total......Rs.		10,90,928

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Pándhrí	,,	9,441
Total	Rs.	10,90,928

In addition there were collections on account of octroi in 1868-69 amounting to Rs. 64,000. The educational cess also yielded about Rs. 8,600, the road cess the same amount, and the district postal service cess Rs. 2,150. Thus the total revenue may be estimated at Rs. 11,74,278.

Education.

There were in 1868-69 in this district 109 schools and 4,812 scholars. Of these the Government institutions were 78 in number. The best school in the Central Provinces is at Ságar. The language spoken in the district calls for no particular remark. It is a dialect of Hindí.

Population.

The population of the district amounts to 498,642 souls, of whom 220,070 are returned as agriculturists and 278,572 as non-agriculturists. The best cultivators are Kurmís, Káchhís, Lodhís, and Dángís. The artisans and handicraftsmen are chiefly Lohárs, Barhaís, Kohrís, and Sunárs. Except in some of the large towns, and the city of Ságar itself, the manners of the inhabitants generally are decidedly uncouth. Towards the northern part of the district, where it borders on Bundelkhand, their character and tone undergo a decided change for the worse, resulting most likely from their proximity to a part of India famous for a low standard of morals, and whose normal state may be said to be discontent and disaffection. To the south of the district the people are more tractable and yielding, and altogether better satisfied and contented with their condition than those of the north. The tribes most addicted to crime are the Lodhís, Bundelás, Bráhmans, Khangárs, Churárs, and Kohrís. They are mostly to be found in the borders of the district near native states, where they find protection and concealment if pressed by our police. On the whole the inhabitants of Ságar may be said to be a sturdy race. They are not high in stature, but they possess a fair share of stamina, muscles, thews and sinews. They are much attached to their own part of the country, and are seldom induced to leave it. They appear to have no fondness for dress. Simple white cloth—the produce of the country—is in common use in the hot season with the poorer class, and cloth of a finer texture, but of the same colour, with those better off. In the cold weather this is changed for a thick cotton padded coat, reaching past the knees; and green "mhowa" is the favourite colour, more particularly to the north of the district bordering on Bundelkhand, where this is considered the national colour. Cloth dyed with *ál* or madder is also much worn, particularly by females. Grain and vegetables are the staple food. Some of the lower classes, such as Chamárs, Gonds, &c., eat flesh when they can get it, and are not particular as to its condition. Those who can afford it eat wheat, barley, and *dál*; the poorer classes content themselves with bájrá, kodo, kutkí, and often in seasons of scarcity they subsist on the mhowa berry and other such jungle fruits. The houses are generally built of either stone, or stone and mud, and are tiled. A few of the huts inhabited by the poorer classes, such as Chamárs, Sunárs, and Gonds, &c., are thatched, with walls formed of wattle and dab; but every endeavour is being made to get them to build permanent residences, not subject to be destroyed by fire.

Statistical account.

The following is a detailed statistical statement of the Ságar district:—

Name of Tahsíl.	Name of Pargana.	Number of Villages	Land Revenue for 1868-69.	Area in Acres	Number of Houses.
			Rs.		
SA'GAR.	Ságar	259	94,399	368,394	23,794
	Ráhatgarh	134	27,571	132,281	5,889
	Naraolí	95	22,895	112,452	4,955
	Jaisinghnagar	51	8,471	55,417	2,274
	Total	539	1,53,336	668,544	36,912
KURAI'.	Kuraí Khimlásá	175	40,436	183,020	7,680
	Málthon Dugáhá	195	24,875	231,308	7,029
	Eran	27	4,672	16,537	853
	Itáwá	44	8,819	38,982	1,452
	Kanjiá	*105*	*18,515*	*119,581*	*3,388*
	Total	546	97,317	589,428	20,402
REHLI'.	Rehlí	209	45,956	240,852	12,727
	Deorí	*328*	*31,955*	*365,419*	*13,514*
	Náharmaū	46	10,689	45,839	2,162
	Gaurjhámar	31	9,468	38,006	2,401
	Garhákotá	109	31,459	123,646	8,145
	Total	723	1,29,527	813,792	38,949
BANDA'.	Bináiká	81	14,539	109,133	4,175
	Bherá	67	21,397	92,213	5,162
	Dhámoní	36	2,837	48,884	937
	Sháhgarh	115	10,877	191,878	8,312
	Total	299	49,650	442,108	18,586
	Grand Total	2,107	4,29,830	2,513,872	114,849

The district is in parts, especially towards the south, well cultivated; towards the west the

Trade.

It exports grain to Bhopál, Gwalior, and Bundelkhand. The town of salt trade with Rájputáná. The following tabl Imports during 1867-68 and 1868-69 :—

Articles.	Exports.				Imports.			
	1867-68		1868-69		1867-68		1868-69	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.
Cotton	278	4,751	277	5,518	518	8,199	107	1,495
Sugar and gur	5,032	4,81,334	24,860	2,32,575	13,880	1,17,970	7,167	45,286
Salt	11,814	72,085	26,709	1,41,083	257,240	10,07,189	130,278	7,42,550
Wheat	108,249	2,48,012	82,395	2,88,857	29,181	72,563	48,275	1,79,295
Rice	11,744	35,785	3,021	50,478	6,943	21,812	3,429	16,558
Other edible grain	6,887	13,144	35,191	75,019	5,356	8,029	36,033	86,244
Oil-seeds	1,890	9,299	8,384	27,288	954	2,905	5,003	9,126
Metals and hardware	8,411	1,29,926	5,567	55,706	3,314	95,660	3,846	27,298
English piece-goods	289	38,970	109	21,435	405	59,952	253	39,706
Country cloth	1,274	99,137	1,045	70,487	9,281	3,37,354	798	57,813
Lac	997	10,755	388	782	1,168	10,484	2	8
Tobacco	137	1,433	1,498	11,028	622	3,735	3,593	27,095
Spices	175	5,298	129	1,308	63	1,281	15	960
Country stationery	70	1,068	49	940	1	18	32	606
Silk and silk cocoons	58	3,275	40	2,275	29	2,711	......	......
Dyes	3,083	55,485	1,234	15,813	1,015	45,876	402	8,565
Hides and horns	1,013	14,631	129	2,859	71	1,020	28	503
Opium	12	4,595	......	......	13	5,043	......	40
Wool	38	1,776	114	2,988	119	2,400	67	840
Timber and wood	1,289	555	3,116	1,128	4,196	5,105	1,515	557
Ghee and oil	685	12,130	4,963	81,095	792	11,449	901	13,509
Cocoanuts	735	19,501	133	3,180	278	6,855	22	409
Miscellaneous	11,295	2,07,387	37,798	2,16,867	14,532	2,07,833	10,269	70,459
Total	170,085	14,73,362	237,150	13,08,768	349,971	20,96,643	252,065	13,28,922
	No.		No.		No.		No.	
Horses	1	16	107	3,362	31	5,747	162	2,256
Cattle	3,190	30,909	11,759	1,01,082	6,963	87,629	15,239	87,577
Sheep	6,284	7,500	6,861	8,425	23,533	28,941	18,731	18,601
Total	9,475	38,425	18,727	1,12,869	30,527	1,22,317	34,132	1,08,434
Grand Total	......	15,11,787	......	14,21,637	......	22,18,960	......	14,37,356

The principal fairs are held at Bhápail or Bhápel, Kuraí, Pandalpúr, Rángír, and Garhákotá. As has already been mentioned, at Garhákotá is a great cattle fair. The estimated value of the cattle brought for sale there in 1868-69 amounted to Rs. 1,80,657, and the number actually sold cost Rs. 1,01,635.

Roads.

The main lines of communication through the district are, as yet—(Firstly) the road from north-east to south-west, from Jabalpúr to Ságar, and from thence towards Indore *viá* Ráhatgarh; from Jabalpúr to Ságar it is bridged and metalled in some places; and from Ságar to Ráhatgarh—a distance of twenty-six miles—it is made and bridged throughout, but no further. There are travellers' bungalows at Ságar and Ráhatgarh. (Secondly) from north-west to south-east from Gwalior *viá* Jhánsí and Lalatpúr to Ságar, and from thence towards Narsinghpúr. At

Málthon, close to the extreme north boundary of the district, there is a travellers' bungalow. The road is not made nor bridged from Gwalior to Ságar. From Ságar to Singhpúr—the southern boundary of the district—the road is partly made and bridged, with the exception of the large streams. (Thirdly) from Ságar in a north-easterly direction towards Cawnpore. This road enters the district in the extreme north-east corner at Hírápúr. It is not made or bridged till within about ten miles of Ságar. There is no travellers' bungalow on it within the limits of the district, but one has lately been constructed at Sháhgarh, about forty miles from Ságar. (Fourthly) from Ságar in a north-westerly direction to Sironj in Sindiá's territory, and Mhow *viá* Kuraí, the latter place being at the extremity of the district. This road is made and bridged, with the exception of one stream (the Dhasán), from Ságar to Kuraí—a distance of about thirty-six miles. But the road which is destined to be the main artery of communication and outlet of the Ságar district is still under construction. It is to connect Ságar with the Great Indian Peninsula Railway, having Karelí as its terminal point, and crossing the Narbadá at the Birmán Ghát, believed to be one of the best on the river.

Past history, and antiquities.

The Ságar district was not always united under one head. Semi-independent rulers of small tracts have co-existed at various places; and whilst the southern half has been governed from Rehlí, the northern half has been subject to Dhámoní or Sháhgarh. It is therefore preferable to narrate the history of these and other centres of domination separately, and thus we may form a correct idea of the past history of the whole district. Antiquities too may perhaps be better described in notices of the places where they actually occur. The articles to which reference should be made are those on the towns of Deorí, Dhámoní, Eran, Garhákotá, Garolá, Itáwá, Kuraí, Khimlásá, Kanjiá, Ráhatgarh, Ságar, and Sháhgarh.

SA'GAR—The central revenue subdivision or tahsíl of the district of the same name, having an area of 1,048 square miles, with 539 villages, and a population of 130,340 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 1,51,543.

SA'GAR—The principal town in the district of the same name, and said to be the Sageda of Ptolemy. It is situated in latitude 23° 49′ 49″, and longitude 78° 48′ 45″, at an elevation above the sea of about 1,940 feet. Some of the hills have however a greater altitude; that on which the magistrate's court is [illegible] above the sea level. Ságar is one hundred [illegible]alpúr; two hundred and forty-seven miles *viá* Narsinghpúr to the north of Nágpúr; two hundred and twenty-three miles south-west of Allahábád; two hundred and thirty-three miles south of A'gra; eight hundred and eight miles west of Calcutta; and two hundred and fifteen miles north-east of Mhow. It is situated on the borders of a fine lake of oval shape, with a circumference of about four miles, and nearly one mile across. Local tradition takes back the history of Ságar to a very remote period. Up to the eleventh century of our era, it is said to have been held by the aboriginal tribes. Then it fell into the hands of the pastoral Ahírs, whose chief town was Garh Pihrá—a place about seven miles to the north of Ságar. They were dispossessed shortly afterwards by the Rájput Rájás of Jálaun in Bundelkhand, who became masters of a territory here, embracing some 350 villages. In A.D. 1660 a small fort was built on the site of the present structure by one of these chiefs, and a village was founded called Parkotá,

which is now one of the quarters of the modern town. Thus the present town of Ságar is not more than two centuries old, though the lake from which it derives its name is said to be a Banjárá work, and much older. The next possessor of Ságar was Chhatra Sál, the famous chieftain of Panná, whose descendants still hold the estate of Bilihrá. In A.D. 1733 Chhatra Sál, being hard pressed by Mohammad Khán Bangash, the governor of Allahábád and Málwá, asked the aid of the Peshwá, who drove the Mohammadans out of this part of the country. Rájá Jai Singh was afterwards appointed governor of Málwá, but he came to an agreement with the Peshwá, and yielded his government to him. On Chhatra Sál's death in 1835 he left one-third of his kingdom to the Peshwá, who sent a confidential agent named Govind Pandit to take charge of his new heritage. The territory made over comprised the districts of Ságar, Garhpihrá, and others, yielding an estimated annual revenue of about thirty-six lákhs of rupees. Govind Pandit remained in charge as manager, and extended his dominions to Kálpí, which he then made his head-quarters, leaving his son-in-law Visájí as his representative at Ságar. Govind Pandit was killed in 1760 at the battle of Pánipat. He was succeeded by his son Bálájí, who was again succeeded by his son Raghunáth Ráo, commonly known as A'bá Sáhib, in whose time Ságar was twice plundered by the Nawáb of Tonk and his army. A'bá Sáhib died without heirs in A.D. 1802, but his two wives, Rádhá Bái and Rukmá Bái, carried on the government through a regent, one Vináyak Ráo. In A.D. 1804 Sindiá plundered the town, and made a prisoner of Vináyak Ráo; giving him his liberty, however, on payment of Rs. 75,000.

In the beginning of the year A.D. 1818, by a treaty concluded between the Peshwá Bájí Ráo and the British Government, Ságar, with the greater part of the present Ságar district, Damoh, Jabalpúr, and Mandla, were made over to the British. At that time Vináyak Ráo was acting as agent for Rádhá Bái and Rukmá Bái. A small army commanded by General Marshall, with Mr. Wauchope, the Political Agent for Bundelkhand, was sent by Government to take possession of the ceded districts, which was done, and a yearly sum of two and a half lákhs of rupees was allotted by Government for pensions to Rukmá Bái, Vináyak Ráo, and the other officers of the Maráthá Government. A descendant of Rukmá Bái still enjoys a pension of Rs. 10,000 per annum. The son of Vináyak Ráo is now an Honorary Magistrate at Ságar, with a like pension. In March 1842 occurred the outbreak which is known as the Bundelá insurrection. Jawáhir Singh, the holder of Chandrapúr (a small town about sixteen miles north by west of Ságar, on the Lalatpúr road), with Madhukar Sá and Ganeshjú, the two sons of Ráo Bije Bahádur, of Nárhat (a small hilly tract about forty miles north of Ságar, now in the district of Lalatpúr), having been sued on account of decrees of the Civil Court, broke out into open rebellion, killed several police, and burned and plundered the towns of Khimlásá, Kuraí, Naraolí, Dhámoní, and Bináiká. On hearing of this, Delan Sá, a Gond chief, living to the south of the district, also rose and plundered Deorí and the surrounding country. In the following year the two sons of Ráo Bije Bahádur were caught by Captain Hamilton, an Assistant at Ságar, in the Bhánpúr state. One was hanged, and the other transported; the remaining leaders gave themselves up, and were pardoned. The whole district suffered immensely from this outbreak, and the land revenue was realised with difficulty for several years. It was in consequence of the supposed discredit thrown on the British Government by these events that Lord Ellenborough broke up the administration of the Ságar and Narbadá territories, and reorganised it on an entirely new footing.

In June 1857, when the Sepoy Mutiny commenced, the regiments stationed at Ságar were the 31st N. I., commanded by Major Hampden, and the 42nd, by Colonel Dalzell, with the 3rd Irregular Cavalry and a few European gunners. The forces were commanded by Brigadier Sage. As the officers had little reason to believe that their regiments would behave better than others, they, with the European artillery and residents of the station, by order of the Brigadier, moved into the fort on the 27th June 1857, taking all the arms they could collect, and the treasure from the district office. The regiments remained in their lines for a short time, when the 42nd and the Cavalry mutinied, committed several outrages in the cantonments, and burnt a good many houses. They also took possession of all the treasure that had been left. The 31st, however, remained faithful, and made a demonstration against the 42nd and the Cavalry, on which the greater number of the two latter made off towards Sháhgarh. When the news of the mutiny of the regiments at Ságar got about, [illegible] came down and took possession of the present [illegible] his officers in charge at the different towns. The Rájá of Sháhgarh also took possession of Bandá, Rehlí, and Garhákotá; and A'dil Mohammad, Nawáb of Garhí A'mápání—a place now in Bhopál—took possession of Ráhatgarh. In fact these three divided the whole district between them. The Europeans, however, still kept the fort and the town of Ságar, though postal communication was stopped, and no revenue could of course be collected. All the police and customs officers who had remained faithful were summoned into Ságar, and assisted in saving the city from plunder. The rebels frequently made demonstrations against the fort, but never dared to actually attack it. Things remained in this state for about eight months, viz. from July 1857 to the end of January 1858. During this time such troops as could be got together at Ságar had three times engaged the rebels. First, at Bináiká there was an engagement with the forces of the Sháhgarh and Pátan *rájás, in which our troops captured a gun.* Secondly, at Naraolí, where Colonel Dalzell of the 42nd N. I. and several others were killed. Thirdly, at Bhápail. None of these actions were, however, in any way decisive. In February 1858 Sir Hugh Rose arrived at Ráhatgarh with the Central India Field Force, totally defeated the rebels under the Nawáb of Garhí A'mápání, and took, and partially destroyed, the fort of Ráhatgarh. From thence he passed on to Barodiá Naunagar, about ten miles from Ráhatgarh, where he met and defeated the troops of the Rájá of Bhánpúr, and then came into Ságar. In consequence of the abovementioned defeats, the whole of the rebels about Ráhatgarh and Kuraí fled, taking with them the officers whom they had placed in charge. Passing through Ságar, Sir Hugh Rose went on to Garhákotá, where he met and defeated the Rájá of Sháhgarh's troops, and took the fort, where the rebels had left a large quantity of treasure and property of all kinds. Sir Hugh Rose then came back to Ságar, and went off towards Lalatpúr and Jhánsí, leaving the whole district free from rebels. He met the remainder of [illegible] defeated them with great slaughter [illegible] le district had been put into tolerable order again, and the police and revenue offices re-established. The dominions of the Shágarh rájá were confiscated, and a part of them was added to the Ságar district. Ságar is perhaps a solitary instance of a station and city being held almost intact, while the whole surrounding country was in the possession of rebels. The prestige of the fort was always very great with natives, and now stands higher than ever.

Present state—Trade.

The town itself is situated in a hilly tract, considerably elevated above the surrounding country. It is built along the west, north, and north-east sides of the large lake, as already mentioned, which occupies a basin surrounded by hills. The number of houses is about 7,328, and the population about 29,917. The military cantonments and the sadar bázár, though not containing more than one-third of the number of houses in the city, are computed by the military authorities to have a population of 20,463. The town is well built, and most of the streets are wide and handsome. There are several large bathing *gháts* on the banks of the lake, mostly surrounded with Hindú temples, which add much to the appearance of the place. The chief trade of Ságar is in salt. Prior to 1863 the city was a free mart; that is salt was allowed to enter free of duty. Since that period a bonded warehouse has been established, where the merchants can store their salt, and from thence at their convenience it is exported to Jabalpúr, Rewá, Narsinghpúr, and Bundelkhand. The salt is brought to Ságar by Banjárás, and is of two sorts, called Káusí and Sámbhar, the former coming from the Pachbhadra salt marshes in the Rájput state of Jodhpúr, and the latter from the salt lake at Sámbhar, which belongs partly to Jodhpúr and partly to Jaipúr. A Collector of Customs is stationed at Ságar, and the duties collected by him on salt and sugar are very considerable. During 1868-69 the collections amounted to Rs. 5,41,788, as follows:—

Salt	Rs. 4,99,466
Saccharine produce	„ 42,322

A large trade is also carried on in sugar and *kirána*, *i.e.* grocery, from Mirzápúr. The latter term includes spices of all descriptions, coconuts, tobacco, dried fruit, betelnut, and the like. Cloths of English manufacture are also largely imported from Mirzápúr, and English piece-goods in large quantities come into the Ságar markets from Bombay *viá* Hoshangábád. The following table exhibits the Import and Export trade of the town for the year 1868-69:—

Articles.	Imports.		Exports.	
	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.
Cotton	456	9,400	......	......
Sugar and *gur*	17,981	1,60,189	5,849	53,153
Salt	28,809	2,00,592	37,939	3,38,933
Wheat	30,144	88,817	1,858	5,585
Rice	9,474	42,281	......	......
Other edible grains	17,059	39,631	1,504	5,334
Oil-seeds of all descriptions ...	7,074	28,135	......	......
Metals and hardware	4,531	46,508	519	4,279
Carried over......	115,528	6,15,553	47,669	4,07,284

Articles.	Imports.		Exports.	
	Quantity.	Value.	Quantity.	Value
	Mds.	Rs.	Mds.	Rs.
Brought forward......	115,528	6,15,553	47,669	4,07,284
English piece-goods	3,821	2,29,256	288	31,969
Miscellaneous European goods.	2,114	20,422	......	......
Country cloth	4,022	58,839	1,275	57,990
Lac	49	392	557	5,503
Tobacco	3,919	37,720	663	6,511
Spices	......	.....	.....	......
Country stationery..............	......	......	17	175
Silk and silk cocoons	6	552	15	135
Dyes	30	900	......	......
Hides and horns.................	1	15	......	....
Opium	15	9,836	......	......
Wool	.....	....	22	200
Timber and wood	13,631	17,452	.....	......
Ghee and oil	75	1,380	1,490	29,503
Cocoanuts	2,224	14,991	6	58
Miscellaneous	27,215	81,245	7,549	50,564
Total	172,650	10,88,553	59,551	5,89,892
	No.		No.	
Horses	15	349	35	665
Cattle	......	......	50	262
Sheep	100	150	100	150
Total......	115	499	185	1,077
Grand Total......	......	10,89,052	......	5,90,969

Town duties have been collected in Ságar since 1855. From their proceeds the whole cost of the city and cantonment police, and of the lighting and conservancy of the city and cantonment, is defrayed, and the surplus is applied to local improvements in the city and station.

Public buildings, &c.

The fort, as stated before, was commenced by the Rájputs in A.D. 1660, but was completed as it now stands by the Maráthás about one hundred years ago. It stands on the north-west banks of the lake at a considerable elevation, commanding the whole of the city and surrounding country. It has been built on no particular plan, but so as to take the best advantage of the ground on which it stands. It consists of twenty round towers, ranging from twenty to forty feet in height

connected by thick curtain-walls, and enclosing a space of six acres. This space is for the most part covered with old Maráthá buildings of two stories. Since the accession of the British Government, a magazine, a large building now used for medical stores, and a barrack for the European guard, besides other small buildings for the magazine stores, &c., have been constructed. There is only one place of exit and entrance—on the east side. The bulk of the treasure has always been kept in the fort, but orders have lately been received for the construction of a suitable building close to the Deputy Commissioner's court-house for its reception. A large castellated jail was built by the Public Works Department in A.D. 1846, at a cost of Rs. 50,000, about half a mile east of the lake. It is capable of containing 500 prisoners. Its situation is, however, too low. The present Deputy Commissioner's court—a large building situated on a high hill overlooking the city and lake—was built about the year 1820 as a Residency for the Governor-General's Agent. In A.D. 1862 and 1863 a Sessions Court-house was built to the north of the Deputy Commissioner's court-house, at a cost of Rs. 5,000. In 1820, soon after the cession of Ságar to the British, a large and handsome building was erected for a Mint, about a mile east of the lake, by Captain Presgrave, Assay-master. This mint used formerly to employ 400 men, but coining was only continued for about ten or twelve years, when the business was transferred to Calcutta. The building is now used as the office of the Customs department. The present city "kotwálí," or station-house, is a fine building, situated under the western walls of the fort, close to the banks of the lake, and overlooking one of the principal thoroughfares of the city. It was built in 1856.

Up to the year 1862, to the north-east of the lake, and dividing the main portion of the city from the quarter called Gopál Ganj, there existed a large unhealthy swamp quite unculturable, and covered during the rains with low jungle vegetation. In 1862-63 this was thoroughly drained and converted into a large garden, with numerous drives, and a piece of ornamental water surrounding a small island, at a cost of Rs. 30,000.* To it there was then added a small garden which formerly existed to the north-east of the swamp, and the whole now forms a large public garden of upwards of sixty acres, which supplies regularly nearly the whole of the residents in the civil station and cantonments with flowers and vegetables; it is supported partly by its own proceeds, and partly by yearly grants from the Ságar octroi.

Education.

The High School at Ságar was established about 1828 by Captain James Paton, of the Bengal Artillery, and was supported from his private funds. He was greatly assisted by Ráo Krishna Ráo, the son of a Maráthá gentleman and official. Lord William Bentinck was so pleased with Ráo Krishna Ráo, that he invited him to Calcutta, gave him a gold medal, and procured for him a Jágír for two generations, valued at from Rs. 600 to Rs. 1,000 per annum. He also gave him the title of "Ráo." Ráo Krishna Ráo is still alive, and is an Honorary Magistrate. The languages originally taught were Persian, Hindí, and Maráthí, but the present curriculum comprises Urdú, Hindú, English, and Sanscrit. The school is now located in a commodious building erected at a cost of Rs. 11,000. It is affiliated to the Calcutta University, of which some of its scholars are already members, though still *in statu pupillari*. The educational staff

* This improvement was principally effected by Mr. J. S. Campbell, the then Commissioner of the Ságar Division.

comprises seven English masters on salaries varying from Rs. 30 to Rs. 400 per mensem, and four Vernacular masters. There is also a librarian. The number of pupils on the rolls in March 1869 was 283, and the average daily attendance was 221, all of whom learn English. Ságar has also a Vernacular middle class school—attended by more than a hundred scholars—several indigenous schools, and a female school.

Civil and military stations.

The civil station commences with the mint, about a mile east of the lake, and extends northwards for about a mile, till joined by the military cantonments, which again extend in a north-easterly direction for two miles and a half or more. The undulating nature of the ground (the houses being built all over it, and some on the tops and sides of surrounding hills) gives the station a varied and pleasing aspect, particularly in the rainy season, when the ground loses its parched and arid appearance. The church is erected almost in the centre of the military cantonments. It is in the Gothic style, but has few pretensions to elegance. There are some barracks for Europeans erected on an eminence close to the city, but the greater number of barracks, in which the European regiment and artillery are located, are situated on a hill with a level plateau to the top, to the extreme north of the military station. These barracks are, however, only temporary, and the [illegible]. Before the [illegible] ps, with a deta[illegible] nent and two batteries of European artillery, with a Native cavalry and infantry regiment, have been stationed there. There is a large magazine and depôt of medical stores in the fort.

SA'IGHA'TA'—A small village in the Chándá district, six miles west of Brahmapurí, possessing a fine irrigation-reservoir.

SA'INKHERA'—A small town, with a population of 2,325 souls, situated on the Dúdhí in the extreme north-western corner of the Narsinghpúr district. Some cloth, tasar silk, and brass and copper vessels are manufactured here.

SA'KOLI'—The eastern revenue subdivision or tahsíl in the Bhandára district, composed of [illegible] having an area of 2[illegible] and 902 waste. [illegible] towns and villages, [illegible] land revenue for the year 1869-70 is Rs. 1,22,610.

SAKRI'—A stream in the Biláspúr district, which, having its rise in the Chilpí hills, flows east through the Kawardá chiefship and the Mungelí pargana, and is eventually absorbed in the Hámp.

SAKTI'—A small feudatoryship, situated at the extreme eastern limit of the Biláspúr district, containing 97 villages, and covering an area of 115 square miles. It was originally one of the Garhját states attached to the Sambalpúr district, and consists of a curved strip of level country, partly open, partly covered with forest, skirting the base of a prominent range known locally as the Gunjí hills. The cultivated area is 26,318 acres, and the culturable 42,000 acres. The population is 11,784, giving an average of 102 souls to the square mile. The chief is a Gond.

SAKTI'—The head-quarters of the Saktí chiefship in the Biláspúr district. It is situated seventy miles east of Biláspúr, and is a small hamlet of no importance.

SA'LAI—A large agricultural village in the Huzúr tahsíl of the Wardhá district, about nineteen miles north-east of Wardhá. It is said to derive its name from the number of sál trees that had to be cut down to clear a site for the village. A well is still pointed out as having been dug by the founder about 150 years ago.

SA'LE'TEKRI'—A chiefship in the Bálághát district, the principal village of which is some fifty miles south-east of Búrhá. Nothing certain is known of the early history of this tenure, but it is believed to have been one of the grants made for guarding the passes of the hill country, and has been in the family of the present holders for many generations. The estate now covers an area of about 284 square miles, composed chiefly of hilly country, with but a small proportion of cultivation, and has in all seventy-one villages. Bamboos of the largest and best description are found here in great abundance.

The present zamíndár, Amír Singh, is a fine specimen of a highland chief.

SA'LE'TEKRI'—A continuation of the Maikal range in the Bhandára and Bálághát districts.

SAMBALPU'R—

CONTENTS.

General description.

The most easterly district of the Chhattísgarh division of the Central Provinces. It lies between 19° 10′ and 22° 35′ of north latitude, and 82° 40′ and 85° 5′ of east longitude. Its extreme length from north to south is about 250 miles, and its extreme breadth from east to west 165 miles. The *khálsa*, or Government portion of the district, is computed to comprise 2,500 square miles. It is surrounded by a circle of chiefships, sixteen in number, called the *khálsa* zamíndárís, and these again are encircled by eight larger states, hitherto known as the Garhját states. To the extreme south, beyond the Pátná Garhját state, is the large feudatory state of Kárond or Káláhandí. The total area of the khálsa zamíndárí lands is estimated at 700 square miles, and the Garhjáts, including Kárond or Káláhandí, are about 20,000 square miles, so that at a rough computation the total area of Sambalpúr, with all its native states and zamíndárís, may be some 23,000 square miles. Of the total area about two-fifths are under cultivation, and the remainder is forest, jungle, and waste.

The eight Garhját states above referred to are:—

Pátná.	Ráigarh with Bargarh.	Borásámbar.
Bámrá.	Sárangarh.	Phuljhar.
Sonpúr.	Rairákhol.	

The chiefs of the first six have been recognised by the British Government as feudatories, but the last two now come under the head of ordinary chiefships. The Rájá of Kárond is also a feudatory.

The following is a list of the Sambalpúr zamíndárs in the *Uttartír* or Northern subdivison :—

Kolábirá or Jaikor.	Lairá.
Rámpúr.	Loisingh.
Rájpúr.	Machídá.
Korábagá.	Chandrapúr, with Padmapúr.

In the Southern subdivision or *Dakhantír* :—

Barpálí.	Pátkolandá.
Ghes.	Mandu Mahal Sirgirá.
Basaikelá.	Pahár Sírgirá.
Kharsal.	Uttál or Báísí.

These places will all be found more fully described elsewhere.

The *khálsa* portion of the Sambalpúr district is divided into two subdivisions, namely, Sambalpúr and Bargarh—the former lying to the north and east, and the latter to the south and west of the Mahánadí. They are popularly known as the *Uttartír* and the *Dakhantír*.

Physical features and geological formation.

The greater part of this country is an undulating plain, with rugged ranges of hills rising in every direction. The principal of these ranges is the Bará Pahár in the *Dakhantír*, which is in fact a succession of ranges, covering an area of some 350 square miles. It was the stronghold of Surendra Sá and his followers during the rebellion. The *khálsa* is well cultivated, rice being the staple crop; and in the *Dakhantír* especially, with the exception of the Bará Pahár jun[illegible] being left [illegible] patch of [illegible] slight elevation, is very picturesque, and has the appearance of a vast park. Every village nearly has its one or two tanks; but though some of them are large and deep,* none are faced with stone or otherwise solidly constructed. Mr. Medlicott's † remarks on the geological formation may be here quoted :—

"[illegible] varies a good deal with the nature of the [illegible] as a rule, highly silicious and indurated, [illegible]. A very large proportion of the district is occupied by crystalline metamorphic rocks. A small portion of the north-west corner of the district is composed of the sandstone, limestone, and shale, which cover such a large area in the Ráípúr and Biláspúr districts. In the north there are outlying patches of various extent of different groups of the Indian carboniferous series, principally composed of soft sandstone."

Mineral products.

Iron-ore is found in nearly all the zamíndárís and Garhját states. It is most plentiful and of the best description in Rairákhol. There are two or three descriptions of building stone; one sandstone is particularly good, being easy to cut, while

* Of the Geological Survey.

† These remarks are taken from a note drawn up for the Deputy Commissioner.

it hardens on exposure. Limestone is abundant. In the river Mahánadí, near Padmapúr, there are large masses of limestone rock, almost as pure in appearance as marble. Gold dust is procured in the Mahánadí and in its affluent, the Eb, but the process of collecting it is scarcely remunerative. Diamonds used to be found also in the Mahánadí near an island called Hírakhudá or the Diamond Isle, also at the spot where the Eb joins the above river. During the period of native rule some fifteen or twenty villages were granted rent-free to a class called Jhirás, in consideration of their undertaking the search for diamonds. When the country lapsed in 1850 these villages were resumed; and though an attempt was made to lease out the right to seek for diamonds, the farm only fetched some Rs. 200 per annum for a short time, and even at that low rent it does not appear that the farmer made anything out of it, for he eventually gave it up. Under the native government it was the practice to give the Jhirás a village rent-free if they produced a good-sized diamond, land being of little or no value then. The smaller diamonds they used to secrete and sell. As far as can be learnt, the best stones ever found here were thin and flat, with flaws in them, but they were admirably suited for setting in native jewellery.

Timber.

There is little or no timber of value to be found in the *khálsa* portion of the district. In the zamíndárís there are tracts of sál (*shorea robusta*), sáj (*terminalia tomentosa*), dháurá (*conocarpus latifolia*), bíjesál (*pterocarpus marsupium*), and ebony (*diospyros melanoxylon*), and in the Garhját states of Phuljhar and Rairákhol there are vast forests of sál.

Rivers.

The principal rivers are the Mahánadí, which rises in the Ráipúr district in a hilly range between Dhamtarí and Bastar, and entering the Sambalpúr district to the eastward of Seorínaráin in the Biláspúr district, flows due east for some twenty-five miles, when it takes a south-easterly direction for some forty miles, passing Chandrapúr and Padmapúr, until it reaches the town of Sambalpúr. From Sambalpúr its course is due south for some forty-five miles, as far as Sonpúr, where it suddenly changes to due east, following that direction until it empties itself into the sea beyond Cuttack. Its bed as far as Chandrapúr is tolerably free from obstructions, but from Chandrapúr to a little beyond Bod it is more or less full of them; its current is more or less hindered by boulders, jháú jungle, and even trees. The other rivers deserving mention are the Eb, the Kelú, and the Jhirá—all tributaries of the Mahánadí.

Hills.

The principal hill ranges in the *khálsa* are those of the Bará Pahár, in the northern portion of the *Dakhantír*—a succession of ranges covering an area of some 350 square miles. They are all covered with dense jungle, but scattered here and there in the valleys are small villages, with patches of cultivation. The highest point is Debrígarh—2,267 feet above the plain. The main portion of this network of hills is situated in a bend of the Mahánadí, by which it is almost surrounded on three sides; but to the south-west an outlying range projects some thirty miles to a place called "Singhorá Ghát," where the road from Ráipúr to Sambalpúr winds through it. From this point the hills continue in a southerly direction through Phuljhar, and then turning off abruptly to the westward, form a natural boundary for some distance between the two zamíndárís of Phuljhar and Borásámbar. This Singhorá

Pass is famous for the numerous actions that have been fought there. Whenever the Gonds of Phuljhar, Borás [illegible] wished to harass enemies approaching from [illegible] ably at this pass that they made a stand. [illegible] of 1857, the troops under Captain Wood, [illegible] Rybot, marching to the relief of Sambalpúr, on three separate occasions met with determined resistance from the rebels under Surendra Sá. Another range of importance is that of Jarghátí, in the *Uttartír*, which crosses the Chotá Nágpúr road some twenty miles north of Sambalpúr. Its highest point is 1,693 feet above the plain, and it also was used as a stronghold by the rebels. To the southward, and running parallel with the Mahánadí, are a succession of broken ranges for some thirty miles, the highest points of which are Mandhar, 1,563 feet, and Bodápálí, 2,331 feet. There are also numerous isolated hills and small ranges scattered over the *khálsa*. The most lofty are Sunárí, 1,549 feet; Chelá, 1,450 feet; and Rosorá, 1,646 feet.

Roads.

The imperial lines of road in the district are as follows:—The Ráípúr and Sambalpúr road, from Sánkrá on the Jonk river to Sambalpúr, one hundred miles. The Sambalpúr and Cuttack road *viâ* Rairákhol and Angúl, fifty miles. From Sohelá to Binká—a branch road from the Ráípúr and Sambalpúr road—thirty-five miles. The two first-named are kept in tolerable repair by the Public Works Department, wooden bridges being thrown over the principal nálás; these bridges, *however, require to be repaired, and sometimes entirely renewed, after every* monsoon. The road from Sohelá to Binká has merely been lined out, and a little earthwork was commenced some four or five years ago, but it was suddenly stopped, so that it may be called now no road at all.

The district roads are from Sambalpúr to the Biláspúr frontier, some seventy m[illegible] eight mile[illegible] roads are [illegible] from the local funds scarcely suffice for carrying out the most trifling repairs.

Trade.

The total value of the Exports and Imports of the district for six years are as follows:—

	Imports—value.	Exports—value.
1863-64	Rs. 5,58,395	Rs. 25,328
1864-65	„ 3,38,939	„ 5,17,577
1865-66	„ 5,49,808	„ 6,64,899
1866-67	„ 2,28,370	„ 4,54,034
1867-68	„ 3,47,910	„ 5,87,882
1868-69	„ 3,19,688	„ 6,46,912

The falling off in 1866-67 in the trade was owing to the famine in Orissa, and the consequent stagnation of commerce; it was altogether an exceptional year. The principal articles of export are rice, oil-seeds, *gur*, stick-lac, tasar-silk, cotton, and iron. The chief imports are salt, refined sugar, Europe piece-goods, cocoanuts, muslins, fine cloths of native manufacture, and metals. A wealthy firm at Mirzápúr employs an agent at Sambalpúr to collect lac and export it to Mirzápúr. The demand fluctuates of course according to the prices that obtain at Mirzápúr and Calcutta. There has been considerable depression of late years in the trade, but it is expected that it will recover. In ordinary seasons a very high profit is made on this export. The grain exports find their way chiefly to

Cuttack, whence in return come salt, sugar, cocoanuts, &c. During 1866-67 no less than 30,178 maunds of rice, valued at Rs. 1,01,717, were exported to Cuttack to meet the demand caused by the famine.

Manufactures.

The manufactures of this district are few and of no great commercial value. Tasar silk-cloth is about the only article exported; the best is of a very fine description. Coarse cotton-cloths are made in every village nearly, as are also coloured sárís and dhotís for the better classes. Vessels of brass and bell-metal, and gold and silver ornaments of rude workmanship, are also manufactured. There are but few skilled artisans in any trade, and to judge from the few architectural remains that exist, there never have been any.

Education.

Education has made wonderful progress in the district during the past three years. At the zilá or district school some 141 pupils are receiving education, of whom 74 are learning English. There are also four branch schools in various quarters of the town, where the younger children receive elementary education previous to being transferred to the zilá school. There are two town schools, five village schools, two hundred and twenty-three grant-in-aid schools, three zamíndárí schools, fourteen female schools, and one hundred and ninety indigenous schools. Altogether 13,091 boys and 1,273 girls are receiving instruction. In nearly every village of any size there is a good school-house; and the better classes and landholders show considerable interest in the cause.

Climate.

The climate of Sambalpúr is considered very unhealthy. Fever is very prevalent, especially from September to November inclusive. Foreigners suffer terribly from it,—natives more perhaps even than Europeans. Cholera appears nearly every hot season, but it is to be traced generally to the gatherings at the temple of Jagannáth at Purí.

History.

According to tradition the first rájá of Sambalpúr was Balrám Deva—a brother of Narsingh Deva, the then mahárájá of Pátná, and chief of the group of Garhját states. He obtained from his brother a grant of all the jungle country lying beyond the Ung—a tributary of the Mahánadí—and by degrees acquired a considerable territory by conquest from the neighbouring chiefs of Sirgúja, Gángpúr, Bonai, and Bámrá. In A.D. 1493 his eldest son Harí Náráyan Deva succeeded him. He settled the country now named Sonpúr on his second son Madan Gopál, whose descendants still hold it. His immediate successors were Baliár Singh, Ratan Singh, Chhatra Sá, and Ajit Singh, in whose reigns nothing worthy of notice here occurred. Ajit Singh was succeeded by his son Ubhaya Singh (A.D. 1732), and in his reign seems to have occurred the first collision of these wild chiefs with the spreading Maráthá power.

Disputes with the Maráthás.

Several guns of large calibre, it is said, were being taken from Cuttack up the Mahánadí in boats, in view to their ultimate transport to Nágpúr. Akbar Ráya, the minister, thinking it a good opportunity for strengthening the Sambalpúr fort, caused the boatmen to scuttle the boats in deep water, so that the guns all sunk, and many Maráthá artillery-men were drowned. The guns were subsequently recovered and mounted on the Sambalpúr fort. The Rájá of Nágpúr sent a strong detachment from Nágpúr to avenge the insult and recover the

guns, but it was repulsed with slaughter. About A.D. 1797, in the reign of [illegible] violent quarrel with the Nágpúr [illegible] Sáhib—a relation of the Nágpúr [illegible] with a large party of followers. On his way he was treacherously set upon by the Sárangarh and Sambalpúr people, and also by those of Sonpúr and Bod. He contrived, however, to push his way to Cuttack, where there were some Maráthá troops. Bringing these with him on his return, after some severe fighting he took the Bod chief and Príthví Singh, the chief of Sonpúr, prisoners. He then encamped for the rainy season in the Sonpúr country. Meanwhile Jeth Singh had been strengthening the Sambalpúr fort in expectation of being attacked. As soon as the rains were over Náná Sáhib appeared before Sambalpúr, and regularly invested the town. For five months he remained before the walls without being able to effect an entrance, but by chance one of his men discovered that the moat near the Samláí gate was fordable. The Náná, on hearing this, assembled his people, made a rush across the moat, and forced the gate. The fort was taken after a fierce resistance, the Rájá Jeth Singh and his son Maháráj Sá being taken prisoners. The Náná Sáhib took them off to Nágpúr with him, and the Nágpúr Rájá had them confined at Chándá. Bhúp Singh, a Maráthá jamadár, was left in charge of Sambalpúr to collect revenue, and administer the coun[illegible]. Bhúp Singh, however, soon got into [illegible]ing summoned to Nágpúr, refused to g[illegible]orce to compel him to obedience, but getting the assistance of the Raigarh and Sárangarh people, he lay in ambush at the Singhorá pass, where he drove back the Maráthás, and completely routed their force. He, however, foolishly made an enemy of one Cha[illegible] quently [illegible] púr, Ch[illegible] in ambush in the same pass where they had been previously defeated, and sending word to Bhúp Sin[illegible] on the western side of the g[illegible] the Maráthás fell upon his [illegible] Sambalpúr, whence, taking [illegible] Kolábirá. While there he implored the assistance of the British in behalf of the Ránís, and Captain Roughsedge, with a portion of the Rámgarh local battalion, was sent to Sambalpúr in A.D. 1804. On their arrival, Tátiá Pharnavís, the Maráthá manager, who had replaced Bhúp Singh, withdrew with all his people to Nágpúr. Raghojí Bhonslá, the then rájá of Nágpúr, remonstrated with the British Government for thus turning him out of a country that he had fairly conquered, and the Government restored it to him.

Restoration of Sambalpúr line.

The country remained for some years under the Maráthá Government, but Major Roughsedge, who was in command of the Rámgarh local battalion at Hazáríbágh, pleaded the cause of Jéth Singh so energetically, that Sir Richard Jenkins, the Resident at Nágpúr, obtained his release from Chándá in A.D. 1817. He was restored to power in that year, but died in 1818. The country was then held by the British Government for a year; but Maháráj Sá, the son of Jéth Singh, was made Rájá in 1820, though without the feudal superiority which the former rájás had held over the other chiefships, and Major Roughsedge was also established at Sambalpúr as Assistant Agent to the Governor-General and Super-

intendent of Tributary Maháls. Maháráj Sá died in A.D. 1827, and his widow Rání Mohan Kumárí, was allowed to succeed. But disturbances almost immediately commenced to break out, and several Zamíndárs and Thákurs rebelled. Amongst others were Surendra Sá and Govind Singh, both "Chauháns" and pretenders to the chiefship. The *khálsa* villages were plundered to within a few miles of Sambalpúr, but Lieutenant Higgins, with a body of the Rámgarh battalion, which was located in the fort, drove off the rebels for a time. Matters were, however, getting so serious that the Agent, Captain Wilkinson, from Hazáríbágh, had to come himself to settle them. Several of the rebels were captured and hanged; but Captain Wilkinson, seeing that there would be endless disturbances so long as the Rání Mohan Kumárí remained in power, deposed her, and set up Náráyan Singh, a descendant of Bikram Singh, the eldest son of the Rájá Baliár Singh, who, as has before been shown, was not considered qualified to hold the "ráj," owing to his mother being of inferior caste. Náráyan Singh was at this time what is called at Sambalpúr a "Bábú"—a title of no importance, but implying that the individual is of the "Chauhán" or chief's family. He was moreover, it would seem, a sort of personal attendant on the Rání Mohan Kumárí. He is described to have been perfectly astounded when it was proposed to make him rájá, and to have actually prayed the Agent not to exalt him to so dangerous a position. However, Mohan Kumárí was sent off to Cuttack, the Government troops were withdrawn, and Náráyan Singh left to manage his newly-acquired kingdom in the best manner he could. As a matter of course, rebellion broke out at once. Balabhadra Sá, zamíndár of Lakhanpúr, a Gond, commenced it, and it was a long time before he could be put down, as he always found shelter in the vast range of hills known as the Bará Pahár. He was, however, at last slain at Debrígarh, the highest point of the said hills, and a noted rebel stronghold. In 1839 Major Ouseley succeeded to the appointment of Assistant Agent at Sambalpúr, and in the same year there were great disturbances, set on foot chiefly by Surendra Sá, who looked upon Náráyan Singh as an usurper, and himself as an injured person. He considered himself the lawful heir to the throne, on the ground of his being descended from Madhukar Sá, fourth rájá of Sambalpúr. In 1840 he and his brother Udet Sá, with their uncle Balrám Singh, ruthlessly murdered the son and father of Daryáo Singh, zamíndár of Rámpúr. Upon this the three were arrested, tried, and sent off to the jail of Chotá Nágpúr as life-prisoners.

Lapse to British Government.

Náráyan Singh died in 1849, and his widow, Rání Mukhpán Dájí, assumed the reins of government; but as he had died without male issue, the country was held to have lapsed to the British Government. Accordingly Mr. Crawford, the Agent to the Governor-General, issued a proclamation to that effect, and sent down two Native officials—Munshí Prasanna Lál and Rái Rúp Singh—to take over the Rájá's papers, and to dispose of petty cases, &c. Mr. Crawford himself arrived at Sambalpúr with a regiment of the Rámgarh local battalion in December 1849, bringing with him Dr. J. Cadenhead. The latter officer was left in charge of the district in the position of Principal Assistant to the Governor-General's Agent; Náráyan Singh's widow—the Rání Mukhpán Dájí—being sent off to Cuttack, with a pension of Rs. 100 per mensem. The Native official Rúp Singh was also left at Sambalpúr in the capacity of Native Assistant. The first acts of the new government were not apparently judicious or conciliatory, for the revenue was at once raised by one-fourth indiscriminately, without reference to the capabilities of the villages; and the whole of the freehold grants, reli-

gious and other, were resumed; those who held villages entirely rent-free were assessed at half jamá, without any reference to the period for which the grant had been held, or to the terms of the tenure; all assignments in money or grain from the revenues of villages were resumed, as well as all assignments of land in villages. Great dissatisfaction was consequently created at the outset, and so seriously did the Bráhmans, who form a numerous and powerful community, look upon it, that they went up in a body to Ránchí to appeal. They, however, obtained no redress. In 1854 a second settlement was made on equally indiscriminate principles, the assessments of all villages being again raised by one-fourth.

Disturbances of 1857 and 1861.

In the month of September of the year 1857—a few months after mutiny and rebellion had broken out in the Upper Provinces—Surendra Sá and his brother Udet Sá, who had been released from the jail at Hazáríbágh by the Bengal sepoy mutineers, re-appeared at Sambalpúr. They were joined by nearly all the chiefs. The chief of Kolábirá or Jaipúr was about the most powerful of these zamíndárs; and on his going in heart and soul for the rebel cause, many of the others followed from the force of example, or were compelled to join by the more influential. A few, however, held aloof, among whom may be mentioned Govind Singh of Jársugrá, who has been alluded to before as having revolted against the Rání Mohan Kumárí. The fact was that he looked upon himself as the rightful heir to the state, and did not therefore support the pretensions of Surendra Sá. Surendra Sá, having collected a large force, marched straight into the town of Sambalpúr, and established himself within the precincts of the old fort, which was in ruins. Captain Leigh, who was the Principal Assistant, went down to confront him, taking with him some Madras infantry and some men of the Rámgarh battalion. Surendra Sá demanded the country as his right, but after a long debate it seems that he was induced to give himself up, and to direct his adherents to disperse. He was placed under the charge of the Rámgarh battalion, but no severe restraint was put on him. The consequence was that one day, on his being remonstrated with rather severely regarding the rebellion of some persons with whom he was supposed to be in communication, he made his escape, and joined the rebels in the hills. From that time up to the early part of 1862 troops were employed in every direction trying to hunt him down and disperse his band, but without success. The most daring atrocities were committed by him. If any villager showed the [illegible] he Government, his village would [illegible] murdered. A European officer—Dr. Moore—who was proceeding to Sambalpúr was barbarously murdered. Lieutenant Woodbridge, of the 40th Madras Native Infantry, was also killed in an engagement on the Bará Pahár, and his head carried off. In short, the authorities could not cope with the rebels with the force then employed. In November 1859 the Royal proclamation of amnesty was made known to them, but they refused to take advantage of it. In 1861 the late Deputy Commissioner, Major Impey, arrived at Sambalpúr and was placed in charge, subordinate to the Commissioner of Cuttack. He at once adopted a conciliatory policy, and under its operation a great many chiefs surrendered, and returned to their homes. But Surendra Sá and some of his most trusty adherents obstinately refused to give themselves up unless he was made Rájá of Sambalpúr. Among those was Háthí Singh of Ghes, and Kunjal Singh his brother, Kamal Singh Deva and Khageswar Deva, descendants of Balabhadra Sá, the

former rebel zamíndár of Lakhanpúr; Lál Sá, chief of Khol, a zamíndárí of the Khariár state; Umed Singh and Sufíd Singh, also of Khariár. When, however, Surendra Sá saw many of the better-disposed chiefs and others giving themselves up and being reinstated in their former positions, and when he found also that fresh troops were arriving in view to hunting him down, he resolved, by the advice of his friends, to listen to the overtures of the Deputy Commissioner, but in doing so attempted to stipulate that, if he did give himself up, he should be made Rájá. The Deputy Commissioner of course would not consent to treat on these terms. But at last, seeing that the authorities fully intended to pardon him if he came in, Surendra Sá yielded himself up in May 1862. Strange to say his captains, Kunjal Singh, Kamal Singh, and one or two others, refused to surrender even then. The object of their so refusing was not apparent at the time, but it can now be explained. One of the last excuses made by Surendra Sá was, that Kamal Singh's band would not let him surrender unless he paid them a certain sum of money. This statement was fully believed by Major Impey, and he actually sent some Rs. 500 to Surendra Sá to distribute amongst Kamal Singh's followers, who were then in open rebellion. For some time after the surrender of Surendra Sá the country remained quiet. The rebel family had handsome stipends and several villages settled on them, and those who had been instrumental in procuring their submission were also liberally rewarded. On this ground alone one Loknáth Pándá, a Bráhman, who had two or three villages only, and who was very nearly being hanged in 1857 for being one of the first to join Surendra Sá in the rebellion, was constituted a Chief, and nineteen *khálsa* villages were made over to him at half assessment for a period of forty years. Mrityunjaya Pánigráhí, another wily Bráhman, was also freely rewarded on similar grounds. In short, the authorities seemed to think that nothing was too much to give to the men who were considered to have completely and satisfactorily achieved the pacification of the country, which had been a prey to rebellion and bloodshed without intermission for five years. Early in 1863, however, fresh political upheavings commenced to be felt, the first indication of which appeared in the form of a petition. The country had been recently incorporated with the Central Provinces, and the Chief Commissioner, Mr. (now Sir R.) Temple, was about to pay his first visit to the new provinces. The opportunity was therefore taken to revive the old demand for the restoration of Native rule. A petition was got up purporting to be from the landholders, Bráhmans, and influential people of Sambalpúr, setting forth that they had been much harassed by the introduction of stamps, taxes, &c.; that there were still rebel zamíndárs in the hills whose depredations they dreaded, but that if the lawful heir Surendra Sá was made rájá all would be well, and the Government, in place of losing by the country, might demand a heavy tribute, and thereby become gainers by the arrangement. Of course nothing was obtained by the petition, and the Deputy Commissioner was under the impression that it was got up by some designing people, without the knowledge or concurrence of Surendra Sá. It has since appeared highly probable that it was set on foot by Surendra Sá and his advisers, the names of many landholders and influential inhabitants having been affixed to it without their knowledge or consent. Shortly after the Chief Commissioner's departure affairs began to get more serious, Kamal Singh and his gang appearing on the scene, and re-commencing to commit the most savage outrages in the *khálsa* villages. No less than fifteen or sixteen dacoities, attended with aggravated circumstances, took place in six weeks, and a threatening

letter was sent to the Deputy Commissioner, warning him that the country should know no peace until Surendra Sá's rights were recognised.

It became evident that Surendra Sá was still bound up with Kamal Singh and other rebel leaders, and by degrees the most serious plots and intrigues were laid bare, distinctly proving that the surrender of Surendra Sá in 1862 was merely a blind, and that he had never for a moment intended to abandon the darling object of his life, viz. the recovery of the Sambalpúr "ráj." Major Impey died at Sambalpúr in December 1863, but not before he had fully recognised the critical position of affairs at Sambalpúr, and the necessity that existed for arresting Surendra Sá and his immediate relations and adherents. Circumstances, however, tended to prevent the arrest until the 23rd of January 1864, when it was successfully effected by the Magistrate and the Deputy Inspector-General of Police, assisted by the few European officers at the station. Not a single native was entrusted with the secret of the intention, as it was known that Surendra Sá had a host of friends and spies in the town, even among those who were believed to be faithful servants of Government; and had he got the slightest inkling that his arrest had been intended, or even thought of, there is no doubt that he would at once have taken to the hills and joined the zamíndárs who were still in rebellion. It was not legally proved that Surendra Sá was preparing to wage war against the Government, but the Chief Commissioner and the Supreme Government have recognised the necessity for keeping him, with certain of his relations and adherents, in confinement as dangerous political offenders, and the consequence has been that dacoity has now ceased, and profound peace has succeeded the dangerous and critical period preceding Surendra Sá's capture.

Population.

The total population of the district by the census of 1866 was 812,318 souls, of whom 497,774 were classed as agriculturists and 314,574 as non-agriculturists. Of the former the most industrious and re[illegible] Koltás; they are Hindús, and gradually [illegible] successive rájás. At present they hold [illegible] It is not known precisely where they came from, but Colonel Dalton, in one of his reports, alludes to a similar class in Assam. Next come the Aghariás. There are but very few of them in the *khálsa*, but they are very numerous in the Garhját states of Ráigarh and Bámrá, and also in the Chandrapúr chiefship. They claim to be Rájputs by descent, but do not wear the sacred thread. They are remarkably fair and good-looking. A great number of Bráhmans also, especially the Jhárwás, are engaged in agriculture. These three are the chief landholding classes. The cultivators are drawn from the inferior cultivating castes, such as Pábs, Sáonrás, Gándás, Gonds, Málís, Goálís, &c. The Mahantís have acquired some few villages, but they do not themselves hold the plough like the Koltás and Aghariás. The principal castes among the population general are Bráhmans, Mahantís, Rájputs, Bhúliás, Koshtís, Mehrás, Sunárs, Kánsárs, Guriás, Sánsiás, Telís, Musalmáns, Barhaís, Lohárs, Kumbhárs, Pánhárís, Tambolís, Kewats, and Ghásís.

There are two classes of Bráhmans in these parts—the Uriyas and the Jharwás. The first have come from Cuttack and Purí within comparatively recent times, while the latter settled here many hundred years ago. The Uriyas, who consider themselves the most holy of the two, and will not eat with the Jharwás, are a lazy, improvident set, subsisting chiefly by begging. On the other hand,

the Jharwás, or jungle Bráhmans as their title denotes, are careful, hardworking, and intelligent; they are not above cultivating the soil, engaging in trade, or in fact turning their hand to anything useful and profitable. The Mahantís are the Káyaths, or writers of Orissa; they are immigrants from the districts to the east, and take occupation as clerks in Government offices, schoolmasters, &c. They are an intelligent but somewhat effeminate race. The Rájputs are few in number, consisting chiefly of the illegitimate offshoots of the Rájput rájás and their descendants. The Bhúliás are weavers of cotton-cloths. These cloths are not celebrated for fineness of texture, but for brilliancy of colour and variety of pattern they can hardly be excelled among coarse native fabrics. Cotton-cloths are also made by the Mehrás. The Koshtís are weavers of tasar silk-cloth. Their manufacture is justly celebrated; the texture is very even, and the silk has a lustre which never fades, however long it may have been in wear. Prizes were obtained for specimens at the Exhibitions of Nágpúr and A'gra. The Sunárs, or goldsmiths, are not particularly good workmen, but they are apt imitators, and might improve. They manufacture all the ornaments worn by females, which, by the way, are very peculiar, unlike those used in other parts of India. The prettiest ornaments made here are the "*kanthás,*" or neck-laces of large gold-fluted beads, worn often by Bráhman and Rájput sepoys of the Native army. The Kánsárs are workers in bell-metal and brass; they make all sorts of vessels and utensils very neatly indeed. The Guriás are the sweet-meat sellers. The Sánsiás are masons and stone-carvers. Their work is rough, but solid, and they soon pick up anything that is shown them. Telís are oil-sellers—a numerous and well-to-do class. The few Mohammadans are chiefly merchants and Government servants. Pánhárís and Tambolís are betel-sellers. Kewats—fishermen and boatmen combined—are a numerous and hardy race, and sometimes engage in small ventures of trade also. Ghásís are grass-cutters and grooms; they will also perform the duties of sweepers.

The aboriginal tribes of the *khálsa* are Gonds, Pábs, Sáonrás, Binjáls (Binjwárs), and Kols or Dhángars. The latter came from the Chotá Nágpúr direction. They are as a class hard-working, honest, and light-hearted, and when not engaged in cultivating either for themselves or for others, they will take service of any kind. Road-making, pálkí-bearing, gardening, pankhá-pulling—all come alike to them; and the women work equally hard with the men. They are fond of strong drink, but apparently only give way to it on festive occasions. At certain periods of the year they perform the most curious kind of dance. Women and men, all linked together in a circle, pace round in a monotonous but perfectly regular measure, swaying at the same time their bodies backwards and forwards, occasionally almost touching the ground with their heads. They are all decked out in their best, the women ornamenting their hair fantastically with feathers and flowers.

Administration.

The administration is conducted by a Deputy Commissioner, with ordinarily one Assistant or Extra-Assistant Commissioner, a Tahsíldár, a Civil Surgeon, and a District Superintendent of Police, at head-quarters. There is another Tahsíldár stationed at Bargarh. The police force has a strength of 350 of all ranks. They have station-houses at Sambalpúr, Bargarh, Ambáborá, Lopangá, and Múrá, besides eighteen outposts in the interior of the district.

The imperial revenues of Sambalpúr district for the year 1869-70 are as follows:—

Land revenue	Rs.	65,868
Assessed taxes	„	11,839
Excise on spirits	„	7,158
Opium	„	8,200
Drugs	„	10,205
Stamps	„	7,000
Tribute payable by feudatories	„	11,830
Revenue payable by zamíndárs or chiefs	„	9,850
Total	Rs.	1,31,950

SAMBALPU'R—A tahsíl or revenue subdivision in the district of the same name, consisting of one town, 190 *aslí* or parent villages, and 122 *dákhili* villages or hamlets, and having an area of 1,500 square miles. The total land revenue is Rs. 41,163-4-3. The population is 198,808 souls. Within the limits of this tahsíl are also included eight zamíndárís, paying in the aggregate to Government Rs. 6,329, and five Garhját states, the aggregate tribute of which amounts to Rs. 9,880 annually. The principal villages are—

	Population		Population
Dhámá	2,461	Khindá	1,729
Rámpáilí	2,731	Sámasingá	1,658
Lairá	2,037	Katarbagá	1,603
Arhápárá	2,065	Bagrá	1,472
Tálpatiá	1,746	Lopangá	1,305

The population of all these belongs almost entirely to the agricultural classes.

SAMBALPU'R—The chief town in the district of the same name. It is situated in north latitude 21° 31′, and east longitude 84° 1′. The district court-house, the sub-divisional or tahsíl office, and the houses of the civil officers are pleasantly situated on the north bank of the Mahánadí, to the south and a little to the east of the town. The river is here nearly a mile broad; during the monsoon it is often full from bank to bank, and on one or two occasions has been known to overflow its banks and partially swamp the town. It falls rapidly after the monsoon, and during the greater portion of the year there is only a small stream, some forty or fifty yards wide, which it is necessary to cross in boats. Opposite the town and station the river-bed is a mass of rocks with thick "jháú" jungle; the banks on either side are well-wooded with numerous mango and other groves, and to the south there is a splendid background of lofty hills; the scenery altogether is very beautiful. The native town of Sambalpúr is also on the river bank, and, including the suburbs, may be about two miles long by a quarter of a mile broad. It is divided into two portions—the town proper, and a large suburb called the Bará Bázár; the two being separated by the area comprised within the old fort walls. In the town proper some fifty or sixty brick, terraced-roofed houses, most of them two stories high, have lately been erected in the main street; about 1,500 houses are tiled, and but few still remain thatched. In the Bará Bázár most of the houses are still thatched.

Town-dues were only introduced in 1864-65, and have been steadily increasing from year to year, as will be seen from the following figures :—

1864-65 (four months)	Rs.	940
1865-66 (whole year)	„	6,000
1866-67 (do.)	„	7,370
1867-68 (eleven months)	„	10,000

The town has of late been much improved. In 1864 it scarcely contained a single tiled house, and it was with difficulty that a cart could go through the main street. Two large streets have lately been made, with drains on either side, through the whole length of the town, and wide roads have been opened out to the river bank. The conservancy and drainage are carefully looked after.

The fort is to the north-west of the town proper; nothing remains of it but a crumbling stone-wall on the river face, and a few mouldering bastions. The remains of the moat are still visible, but it has been here and there filled up. The only gateway left is that of Samláí, near the temple of the goddess Samláí, who was apparently the tutelar deity of Sambalpúr. There are several other temples also within the precincts, the principal of which are those of Padmeswarí Deví, Bará Jagannáth, and Anant Sajjá—all built between the years 1500 and 1600 A.D. They are of uniform design, and neither remarkable for beauty of architecture nor for solidity of structure. There are also some remains of dwellings of former rájás within the fort, but most of them are in such a dilapidated and dangerous state that it has become necessary to remove them. One only, which has some little pretension to appearance, is about to be repaired, and will be available for the accommodation of native chiefs when they visit Sambalpúr.

Beyond the fort is the Bará Bázár. It was formerly a mere market-place, but by degrees, as the town became crowded, people went and settled there. It is chiefly inhabited by goldsmiths, weavers, and "Kewats" (boatmen and fishermen). The town has few wealthy inhabitants, and it is only of late years that there has been any trade worth speaking of. The statistics of the traffic for the few past years are as follows :—

	Imports. Value, Rs.	Exports. Value, Rs.
1864-65	1,83,295	1,01,284
1865-66	2,70,294	1,19,171
1866-67	3,00,015	1,58,171
1867-68	3,51,379	1,36,353
1868-69	3,15,418	1,33,477

Public and other buildings.

Besides the Government court-house and the sub-divisional office, already mentioned, on the river bank, there is a Commissioner's circuit-house, a good post-office, a jail (lately built on the standard plan), a saráí near the town, and another in course of erection on the opposite bank of the river. A dispensary building with female wards has lately been built by a liberal native on the standard plan, as also a new district school-building. There is, too, a handsome terraced-roofed covered market-place. The people accept most thankfully the benefits of the dispensary. Indeed their prejudices seem to yield very readily in most matters. To give an

instance, it may be mentioned that, though they at first showed the greatest abhorrence of vaccination, during the past five years nearly 30,000 children and adults have been vaccinated, viz.—

1864	743
1865	2,744
1866	373
1867	1,984
1868	23,416
Total.	...29,260

In former years the town was almost annually visited by cholera, and the epidemic sometimes remained for months. The people attribute it to the constant influx of pilgrims returning from Jagannáth: and no doubt their view is correct; but the dirt, the narrow streets, and the crowded state of the town must also have aggravated the disease considerably. During the past few years they have been more fortunate; but everything shows that this has been solely owing to the precautions that have been taken for keeping out pilgrims, attending to conservancy, widening streets, and the like. Small-pox was also very prevalent; but now that the children are vaccinated, instead of being inoculated as formerly, the violence of the disease may abate.

SA'MPNA'—A river which, rising in the hills that shut in the rich basin of Betúl, unites its waters with the Machná at the civil station of Betúl, and thence forcing its way through the main chain of the Sátpurá hills, joins the Tawá at Kotmí below Sháhpúr.

SA'NGARHI'—A town in the Bhandára district, situated about twenty-four miles to the south-east of Bhandára, and three miles south of the Seoní lake. The population, according to the census of 1866, amounted to 4,367 souls. The local industries are the manufacture of cotton-cloth—which, though slightly inferior to that made at Mohárí and [illegible], and is largely exported—and silk-spinning. [illegible] soil, and is kept fairly clean, but is considered [illegible] brackishness of the water-supply from most of t[illegible] and conservancy are provided for from the town duties; and there are here a police post and a large and flourishing government school. Sángarhí derives its name from the old Pathán fort, now in ruins, which commands it.

SANGRA'MPU'R—A village in the Jabalpúr district, thirty miles north-west of Jabalpúr on the road to Ságar. It is said to have derived its name from Sangrám Sá, the most distinguished of the Gond line of Garhá Mandla, who died in A.D. 1530, after having extended his dominion over fifty-two districts.

SANGRA'MPU'R—A small forest of 6,555 acres, on the highroad between Jabalpúr and Ságar, in the former district. It comprises the block of hills around the Singaurgarh fort, and was recently selected for a State forest as a particularly favourable locality for the natural production of teak.

SANKARPU'R—A town in the Chándá district, situated sixteen miles north-north-east of Chimúr, and containing five hundred houses, some of which are well built, and a modern fort of earth and brick in tolerable condition. Under the Maráthá rule a cannon-foundry was worked here, and some of the

abruptly two considerable ranges of hills. The soil is generally light and fr
with a strong admixture of sand. About four-fifths of the whole area are c
vated, while the rest is jungle and hills. It has no forests of any magnitude
sál, sáj, dháurá, tendú, &c. are to be met with in patches here and th
The Mahánadí runs to the north of the state. The only other river of any p
tensions to size is the Láth; but even this is an insignificant stream. The m
road between Sambalpúr and Ráipúr runs along portion of the southern bounda
there are no other roads of consequence. The climate is, like that of the re
of the Sambalpúr district, considered unhealthy, and during the months
September, October, and November fever is prevalent. The inhabitants them
selves are not in appearance inferior to those of other parts of India. Th
thermometer in the coldest weather does not fall below 45° Fah., while a
the hottest period of the year it rises to as high as 110° in the shade. Tigers,
bears, and leopards are to be found in the hilly and jungle portions. Formerly
there used to be a great number of wild buffaloes, but of late years they have
been driven off, the people having taken to attack them with arrows. Wander-
ing herds are, however, still occasionally met with.

Population.

According to the rájá's returns the population is put down at 51,619, about three-fourths of whom are engaged in agriculture. Rice is the staple crop produced, with here and there at rare intervals a small quantity of wheat, gram, pulses, oil-seeds, cotton, and sugarcane. The principal castes among the population are Bráhmans, Rájputs, Aghariás, Koltás, Koshtás or weavers, Mehrás (also weavers), Dhángars (weavers of coarse cloths and village watchmen), Gonds, Binjáls (Binjwárs), and Kolís. The language current is the Laryá or dialect of Chhattísgarh, and the Hindí character is used for writing. The only manufactures are tasar silk-cloth and coarse cotton-cloths.

History.

The family of Sárangarh is of very ancient date, and has preserved its traditions as far back as the Samvat year 148. It is of the aboriginal tribe known as Ráj-Gond. According to tradition, in Samvat 148, or A.D. 91, Narendra Sá, rájá of Lánjí (in Bhandára), had two sons, Vírbhadra Sá and Jagdeva Sá. The latter went and offered his services to Narsingh Deva, rájá of Ratánpúr, who was then at war with a neighbouring chief. On his returning victorious, Narsingh Deva presented him with a *khilat*, and conferred on him the title of "*diwán*," together with eighty-four villages in the Sárangarh tract. The family retained the title of "*diwán*" through some forty-two generations, when Kalyán Sá, the then *diwán*, obtained the title of "*rájá*" in the following manner. Raghojí Bhonslá of Nágpúr was proceeding to Cuttack with a small body of retainers *viá* the Sambalpúr district. On his arrival at the Singhorá Ghát, between Sárangarh and Phuljhar, his advanced guard was opposed by the Phuljhar people, who stopped the passage of the *ghát* and killed several of his men. Raghojí sent word of his difficulties to the Ratanpúr *rájá*, Banojí, who directed Kalyán Sá to drive off the assailants and clear the *ghát*. Kalyán Sá executed those orders satisfactorily, and in reward he had the title of "*rájá*" conferred on him, with the right to carry a standard. The title was afterwards confirmed by Rájá Chhatra Sá of Sambalpúr, when Sárangarh had become a dependency of that state. The rájás of Sárangarh seem to have had special warlike proclivities, for in the reigns subsequent to Kalyán Sá we find them constantly called to the assistance of the Sambalpúr *rájás*, either to suppress rebellion within, or to resist foes from without. For these services they were usually rewarded by grants of parg

villages, &c., so that by degrees Sárangarh came to be a state of some importance. In Samvat 1865 also they sent a contingent to aid the Maráthás in the wars in Orissa. They count fifty-three generations from the commencement of their occupancy, including the reign of the present chief, which has lasted thirty-five years.

The only building of any pretension in the state is the temple of Samleswar Deva; but it is of no great antiquity, having been erected by one A'ditya Sá Díwán in September 1748, or about 120 years ago. At a place called Sálar, about twelve miles to the north of Sárangarh, is the tomb of a Mr. Elliott, B.C.S., who died on the 12th September A.D. 1778, while on a mission from the Government to the Court at Nágpúr. The monument was erected by the British Government, and has lately been repaired by the Sárangarh Rájá at the request of the Deputy Commissioner.* It is of simple design, having a square base, with a pyramidal superstructure about ten or twelve feet high, the whole being surrounded by a wall. Sangrám Singh, the present rájá, is a steady, competent man. He looks after his own affairs, and manages his territory profitably and well. He has established a good school at the head-quarters of his state, where some seventy or eighty pupils are receiving instruction. Lately also he has started a few indigenous schools in the interior of his territory.

Architectural remains.

SA'TPURA'—This name is now generally applied to the great range or table-land which, commencing eastwards at Amarkantak, runs nearly up to the western coast, though the appellation seems to have been formerly restricted to that portion of the range which divides the Narbadá and Taptí valleys.† The Sátpurás are thus described ‡ by Mr. Blanford of the Geological Survey :—

"This range § is well defined to the westward, and from Rájpíplá to A'sírgarh consists of a belt of mountainous country, forty or fifty miles in breadth, and of an average height, at the crest of the chain, but little under 2,000 feet above the sea, while many peaks rise above 3,000, and some (and even some table-lands, as Turan Mál) are as high as 4,000 feet. Nearly the whole of this range, both hills and valleys, consists of trap; but towards the west, along the northern boundary of Khándesh, a series of craggy peaks are met with, such as are but rarely seen in the trap region. Elsewhere the summit of the range is more or less a table-land. Just east of A'sírgarh there is a break, through which the railway from Bombay and Khándesh to Jabalpúr passes, the highest part of which is only 1,240 feet. It is worthy of notice that this break leads from close to the junction of the two alluvial plains in the Taptí and Púrná to a flat tract lying between the two Narbadá plains. East of this break the trap hills continue till south of Hoshangábád, where sandstone and metamorphic rocks emerge and form a great portion of the hills of the Pachmarhí and Betúl country. There is a table-land of considerable extent round Betúl, which extends far to the eastward beyond Chhindwárá and Seoní, and joins the high plateau of Amarkantak. Upon this plateau trap still predominates, and a great spur from it extends between the Taptí and the Púrná, forming the northern boundary of Berár as far as the confluence of those

* Major Cumberlege.
† Thornton's Gazetteer, article "Sátpurá."
‡ Memoirs of the Geological Survey of India, vol. vi. part 3, p. 21.
§ In Gujarát.

rivers. This range is also of considerable height, in places nearly 4,000 feet. Like most other ranges, it has no definite name, and is generally looked upon as a portion of the Sátpurá."

It has been necessary to quote the above description at length, as there appears to be some doubt, which can only be set definitely at rest by geologists, as to the eastern limits of the Sátpurás. By some describers the Amarkantak plateau, and the Maikal range, which, running south-west from it, walls in Chhattísgarh on the north-west, are included in the Vindhyan hill system. For present purposes, however, it will be sufficient to assume that the Narbadá divides the Vindhyas from the Sátpurás, and that the whole system of continuous or nearly continuous ranges, commencing from Amarkantak, and *running south of the river, may be included under the generic name of Sátpurá.* It may here be worth noticing that though the Vindhyan sandstones, north of the Narbadá, are entirely distinct from the Mahádeo and other groups which enter into the composition of the Sátpurás, and the two systems are divided by a well-marked valley, the name "Vindhya" has been sometimes extended to include them both. Thus Professor Wilson says,* "Vindhya is the "general name of the chain that stretches across Central India. According to "the Váyu (Purána) it is the part south of the Narmadá or the Sátpudá range." The ordinary Puranic appellation for these hills, however, seems to have been the "Riksha."

[illegible] boundary, the Sátpurás would have [illegible] d miles, and in their greatest depth [illegible] to south. The shape of the range would be almost triangular. From Amarkantak—3,328 feet above the level of the sea—an outer ridge runs south-west, for about one hundred miles, to a point known as the Sálétekrí hills in the Bhandára district, thus forming as it were the head of the range, which shrinking, as it proceeds westward, from a broad table-land to two parallel dorsal ridges, bounding on either side the valley of the Taptí, ends, so far as these provinces are concerned, at the famous hill-fortress of A'sírgarh.

The slope of the range is, in the Mandla district, mainly towards the north—a succession of table-lands leading down to the Narbadá. In the Seoní and Chhindwárá districts the country slopes mainly southwards. So also in the Betúl district, where the main chain of the Sátpurás lies to the extreme north. The Multáí plateau in this district is the watershed of the rivers Taptí, Wardhá, and Bel, the former of which flows westwards along the southern base of the Sátpurás, while the latter flow south and south-east into the plain of Nágpúr.

The different plateaus and valleys may be thus briefly described. In the Mandla district there are four principal upland valleys, each sending down a feeder to the Narbadá. To the west lies the valley of the Banjar; in the centre are the valleys of the Hálon, the Phen, and the Burhner; to the east the valleys of the Kharmer, Chirkár, and Seoní; and to the north-west the valley of the Saljí. The eastern valleys are higher than those to the west. The country between the Kharmer and Burhner rivers present a rugged mass of bare and lofty mountains hurled together by volcanic action; the general formation being basaltic intermixed with laterite, with which the higher peaks are capped. There is a

* Hall's edition of Wilson's Vishnu Purána, vol ii. p. 128 (1866).

lofty range of hills between the Chirkár and Kharmer. On the east of this volcanically-formed country several fine "dádars" or plateaus and rich valleys, especially those of Sontírth and Kharmandal, occur. These valleys are well watered, and sheltered from the winds; and here, even in April, the streams are fringed with verdant grass. The Chaurádádar plateau, with an area of about six square miles, is probably one of the most favourable spots for a European settler in the whole of these wilds.

The Banjar valley, running partly into the Seoní district, has two large open plains at Baihar and Bhímlát, both well watered. The Hálon valley is approached from the Banjar valley by the Gárághát range, which form the eastern margin of the Banjar. At Bichhiá it opens into a fine open and fertile plain, some fifteen miles long by five broad. It is even better watered than the valley of the Banjar. The valley of the Burhner resembles that of the Kharmer, having a general elevation of above 2,500 feet above the sea level, and a pleasant climate. Going on to the Seoní district the plateaus of Seoní and Lakhnádon, ranging in height from 1,800 to 2,200 feet, are well cultivated and clear of jungle. The valley of the Bánganga* may be said to commence after the confluence of its waters with those of the Thánwar. It is of varying breadth, sometimes widening out into bays of considerable extent, and sometimes contracted by hill-spurs. The first basin contains the Bhansá Bhár forest, which is all unreclaimed. The second bay includes Themá and a part of Maü, and is about five miles across, and well watered. The third basin includes Narsinghá, and is here of considerable extent and well watered. South of this basin the hills run parallel to, and a short distance from, the banks of the river, until it receives the Uskál and Nahrá rivers, from which point the fourth basin commences. The Paraswárá plateau separates the valleys of the Bánganga and the Banjar, and has a general width of between six and ten miles, well watered. The Phen valley is more open than the Hálon, to which it is nearly parallel. The valleys of the Uskál and Nahrá are narrow, but in one or two places they open into plains. In the Chhindwárá district the principal upland valleys are those of the Pench and Kolbirá. In many places they present broad open plains, which about Chánd, Chhindwárá, and Chauraí are highly cultivated and well watered. The general elevation is about 2,200 feet. Less open are the valleys which follow the course of the river Kanhán, through Deogarh, before its descent into the plains. The plateau of Pachmarhí—3,481 feet above sea level—is said to be twelve square miles in extent. The scenery is of surpassing beauty and variety. Through the centre of it there flows, for the greater portion of the year, a fine clear stream, which appears at one time to have been dammed up for the storage of water. The plateau presents many advantages for the establishment of a sanitarium, and is easily reached from the north from Bankherí—a railway station thirty-five miles distant. On the south it is separated from the great Sátpurá chain by the valley of the Denwá. Another plateau—that of Motúr (Mohtoor), 3,500 feet high—though inferior in some respects, has many of the characteristics of the higher Pachmarhí as a sanitarium, and is easily accessible from the south. In the Betúl district the Machná and Sámpná rivers traverse a broad level basin of rich and well-cultivated land, in which is situated the chief town of Betúl. It is shut in by abrupt lines of stony hills on all sides but the west, where it is bounded by the deep valley of the Taptí. The Multáí plateau to the south is of considerable extent, and is noted for its opium and sugarcane. The

* The name by which the upper portion of the Waingangá is locally known.

only high level plateau in this part of the range is on the hill of Khámlá, in the south-west corner of the Betúl district. This is said to be a little below 3,700 feet—the general height of the Gáwalgarh hills, with which it is connected. The absence of water on the plateau is the obstacle to its being selected as a sanitarium. Some of the highest points in the range are approximately—

		Feet.
Chaurádádar (*Mandla*)		3,300
Khámlá (Betúl)		3,700
Motúr (Mohtoor) (Chhindwárá)		3,500
Pachmarhí	(Hoshangábád)	3,481
Dhúpgarh	(Hoshangábád)	4,454

SA'TPURA' RESERVE—A state forest of about 1,000 square miles in extent, lying along the southern slopes of the hill-range of the same name in the Seoní, Chhindwárá, and Nágpúr districts. Sáj abounds in the eastern portion, while in the western teak is the chief growth. The proximity of this tract to the large markets of Kámthí and Nágpúr has led to the almost complete exhaustion of all but young growing timber, but systematic measures are in progress for preserving what remains. Leases are annually granted for the cutting of the unreserved kinds of timber, and for the collection of jungle fruits, roots, dyes, &c., and also for grazing cattle in certain portions of the forest. Plantation experiments under the superintendence of a European gardener are being conducted at Sukátá and Sitájharí.

SAUSAR—The southern revenue subdivision or tahsíl in the Chhindwárá district, having an area of 1,076 square miles, with 439 villages, and a population of 94,915 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 97,884.

SAUSAR—The head-quarters of the tahsíl of the same name, in the Chhindwárá district. It is situated thirty-four miles south of Chhindwárá, on the main road to Nágpúr, and has a population of 4,077 persons, mostly belonging to the cultivating classes. There are here a government school and a small fort. The proprietor of the village is Rájá Sulemán Sháh—the representative of the Gond line of Deogarh.

SA'WARGA'ON—A town in the Nágpúr district, situated forty-four miles from Nágpúr, on the road to Betúl *viá* Narkher. The population, amounting to 2,590 souls, is chiefly engaged in agriculture. The country around is hilly and stony. Since town-duties have been levied, efforts have been made to improve the water-supply, which was deficient; and a new school-house and market-place have been constructed.

SEGA'ON—A town in the Chándá district, situated thirteen miles north-east of [illegible] y was a place of considerable [illegible] in a decaying state. A weekly [illegible] an old stone fort, now in ruins, with a handsome gateway, government schools for boys and girls, and a police outpost.

SEHA'WA'—A forest in a wild hilly tract of the same name in the Ráipúr district. It has not yet been fully examined or demarcated.

SEHA'WA'—A tract of country lying to the south of Dhamtarí, in the Ráipúr district. It covers an area of about 550 square miles, and contains 288

The district is a portion of that upland tract formed by the Sátpurá or Gondwána range of hills, which extends along the south bank of the Narbadá from the plains of Broach on the west to the Maikal range in the east. The slope of the country from the confines of Chhindwárá to a line drawn due north and south through the ghát range, parallel to the valley of the Banjar river, is from north to south. Between that range and the valley of the Phen river it is from south to north. There is also a general rise from west to east. Thus the watershed of the Banjar is higher than the watershed of the Bángangá (Waingangá), and the watersheds of the Phen and the Hálon are higher than the watershed of the Banjar. The Seoní district is geographically divided into four sections—

1st.—*The northern section, including the plateau of Lakhnádon,* separating the basins of the Sher and the Bángangá.

2nd.—The western section, including the plateau of Seoní, and forming the western watershed of the Bángangá. This plateau is crossed by the highroad at Kuraí, where the ascent of 430 feet mounts a spur of the Sátpurá, stretching from Bheogarh to Kiolárí, and separating the basins of the Pench and the Gangá.

3rd.—The eastern watershed and elevated basin of the Bángangá and the valleys of the Nahrá and Uskál rivers—affluents of the Bángangá. This watershed has a general depression south from the junction of the Thánwar and Gangá, and also a slope to the west.

4th.—The last natural division of the Seoní district is the narrow strip of land at the southern part of the table-land, through the western half of which the highroad passes. This is called Dongartál, and though excellent grazing ground, well known for the breed of its cattle, is rocky and unprofitable for purposes of cultivation. The eastern portion belongs to the Katangí valley, and though the soil is light, it is highly cultivated and irrigated, and supports an industrious and dense population.

The plateaus of Seoní and Lakhnádon have a varying height of from 1,800 to 2,200 feet. They are well cultivated, clear of jungle, and their temperature is always moderate. They are thus very salubrious. Great part of the Bángangá valley has lately been transferred to the new Bálághát district, but the upper portion of it is still in Seoní.

The rivers are naturally divided into two well-marked groups—

1st.—The affluents of the Narbadá.

2nd.—The Bángangá and its affluents.

The affluents of the Narbadá are the Timar and the Sher. The affluents of the Bángangá are the Hirí and the Ságar on the right bank, the Thelí, the Bijná, and the Thánwar on the left bank. The Pench forms a portion of the boundary between Seoní and Chhindwárá.

The soil of the Seoní, Chhapárá, and Lakhnádon plateaus is the rich black cotton soil, or *regar*, formed by disintegrated trap. Generally it may be said that two-thirds of the Seoní district, including all the loftier plateaus, are composed of black soil. But towards the south, where cliffs of gneiss and other primitive formations occur, the soil is silicious, and contains a large proportion of clay. This is the rice land of the Seoní district. The average rainfall is sixty-one inches.

The district of Seoní has not been surveyed geologically, but it may be roughly described as consisting of two portions—the southern, which includes Katangí and part of the Hawelí tahsíl, and in which the formation consists of crystalline rock; and the northern and larger portion, which geologically is a part of the wide field of overflowing trap that occupies the area between the Pachmarhí hills to the west of Seoní and Chhindwárá; and the Maikal range to the east of Mandla. Towards the western boundary of the district the metamorphic rocks (chiefly gneiss and micaceous schist) form the southern face of the gháts that bound the Seoní plateau. Northwards they are lost sight of in the bed of laterite, which lies over this part of the plateau, and covers the trap to within a short distance of the town of Seoní. A few miles east of Seoní the crystalline rock again comes to the surface, and from this point eastward the valley of the Ságar may be considered the line of demarcation between the two formations. The district is hilly throughout, but the physical features characteristic of the two formations form a marked contrast. In the southern portion of the district the hills are more pointed; the valleys more confined; the soil in the valleys is rich, but contains a large admixture of sand; and over both hill and valley forest trees of large size abound. The beds of the streams are composed of loose sand; and there is but little water visible in the dry season. The trap hills, on the other hand, either take the form of ridges with straight outlines and flattened tops, or, rising more gradually, expand into wide undulating plateaus. The valleys are wide and bare, and contain the rich black soil spread over a deep deposit of calcareous clay; and the streams that intersect them, cutting through this deposit, expose broad masses of bare black basalt, alternating with marshy stagnant pools of water. The hills are commonly clothed with small stunted trees; but in the valleys and plateaus, notwithstanding their rich soil, forest trees are very thinly scattered, and are seldom of large size.

Geology.

The disposable waste lands in this district are very considerable, amounting in extent to 686,031 acres. In 1868-69 the usufruct of the waste tracts was leased for Rs. 16,039. In addition there are the reserved forests of the Forest department—

Forests and waste lands.

1*st*.—The great firewood reserve for Kámthí and Nágpúr. The area is about 315 square miles, or 201,600 acres.

2*nd*.—The reserve in the south of the district for the protection of satinwood (*chloroxylon swietenia*). This, though managed by the ordinary district staff, is considered to be of some importance, as satinwood is in considerable demand for various purposes in the Nágpúr arsenal.

The timber resources of the Seoní district must at one time have been very great. On the north side, from the borders of Mandla to Narsinghpúr, the hills are more or less covered with teak. But the tree is stunted, and throws out large branches five or six feet above the ground. Along the Bángangá (Waingangá) there are a few patches of young teak, and the vast bamboo forest of Sonáwání in the south-east corner of the district contains fine bíjesál (*pterocarpus marsupium*), and tendú (*diospyros melonoxylon*), while to the north there is on the *ghát* some fine sáj (*terminalia tomentosa*).

All the usual rabí and kharíf crops are grown in this district. As has already been mentioned, there are extensive plains suitable for the growth of rice, while the basaltic soil produces all kinds of aromatic herbs; coffee, and it is thought tea plants,

Products.

might be profitably cultivated on it. Then sugarcane, opium, wheat, gram (*cicer arietinum*), flax, masúr (*ervum lens*), may all be produced in almost unlimited quantities. In addition to the ordinary products of the country may be mentioned as specialties of the Seoní district, or at least as more readily to be met with here than elsewhere—

> 1*st.*—The saraí or sál tree (*shorea robusta*).
> 2*nd.*—The kása grass.
> 3*rd.*—The banslochan.
> 4*th.*—The baherá (*terminalia bellerica*).
> 5*th.*—The harrá (*terminalia chebula*).
> 6*th.*—The manjít (*rubia munjista*).
> 7*th.*—The guli bakáolí.

The kása grass yields an oil like the cajipat. Banslochan is a kind of crystallised salt found in the bamboo, and believed to be a febrifuge. It is sold at a considerable price. The Baigás are very quick at discovering the bamboos in which the salt is found. The flowers of the baherá are used as a dye. Like the saraí, it is a large forest tree. The nut of the harrá is also a valuable dye. There are two kinds of manjít—"bel manjít" and "baherá manjít." The former is a creeper, the latter is like the baherá tree. The manjít produces the madder root used for dyeing. The best kind is the "bel manjít." It is not cultivated, but grows
roots are dug up by
the rupee. The "
climate. The "ba
el Sleeman, from whom the above facts are
Rs. 600 were offered for a large tree of this
tree is "said to produce neither flowers
celebrated in oriental song. It grows
wild about Amarkantak. Besides the above vegetable productions which peculiarly belong to Seoní and its immediate neighbourhood, may be enumerated the satinwood tree, of which a preserve has already been mentioned; the "rohan," a durable heavy wood, of a deep red colour, furnishing a febrifugal bark; the "tinsá," celebrated for its toughness; the "gábdí," of so resinous a nature that splinters of it are used for torches; the "hár singár," yielding a deliciously-scented flower, from which a yellow dye is prepared; and the "dúdhí," prized by turners. There is also the "mowaí," which, though not a timber tree, is used for drums; it is a very flexible wood. The tendú or ebony tree, and the bíjá and dháurá are also met with.

Iron is found in Juní and Katangí; specimens of it have been lodged in the Nágpúr museum.

There are no manufactures except the common native cloths, and at Kánhíwárá there is some pottery, which is perhaps superior to that generally made in the Central Provinces. At Khawásá, in the midst of the forest, leather is beautifully tanned; but the art is not extensively practised.

Trade.

The interior traffic between the different parts of the country is shown in the annual reports on the trade of the Central Provinces. The exports from or through Seoní to Nágpúr and Bhandára amount in bulk to 453,277 maunds, and are valued at Rs. 32,17,449. The imports from or through Nágpúr and Bhandára amount in value to Rs. 11,31,177, and the estimated weight is 112,204 maunds,

The principal local markets are Lálbará, Wárá Seoní, and Píparwáni, to which the grain of the rice-producing districts to the south is brought for export to Nágpúr and Kámthí. There is also a large salt market at Kohká, between Wárá Seoní and Píparwání. There are only two annual fairs in the Seoní district. In 1868-69 the total value of the property brought to these fairs was estimated at Rs. 1,07,570, and the sales amounted to Rs. 54,090.

Roads and communications.

The chief artery of communication in the Seoní district is the highroad from Nágpúr to Jabalpúr.

The stages from Seoní to Nágpúr are as follows:—

Names of Villages.	Miles.	Furlongs.	Remarks.
Mohgáon	11	4	A small village; encamping-ground to the south.
Kuraí....................	8	4	Travellers' bungalow.
Khawásá	8	6	A large village; encamping-ground to the north.

The road then enters the Nágpúr district, from which Seoní is distant about seventy-eight miles.

The stages from Seoní to Jabalpúr are—

Names of Villages.	Miles.	Furlongs.	Remarks,
Bandol	11	......	A moderately-sized village; encamping-ground to the west.
Chhapárá	10	7	Travellers' bungalow.
Ganesganj	9	3	Encamping-ground to the west.
Lakhnádon	7	......	A large village; encamping-ground to the east.
Dhúmá	13	5	Travellers' bungalow.

The road then enters the Jabalpúr district. A district road with American platform-bridges runs from Seoní through Katangí to join the Great Eastern Road. There are besides numerous Banjárá tracks—

(1) From Bargí to Jabalpúr *viá* Diwárí Barelá, and Saraí of Seoní, and thence through Bálághát to Chhattísgarh.

(2) From Seoní to Kiolárí by Kánhíwárá, and on to Maú of Bálághát.

(3) By Khárí and the Súd ghát of Seoní to the Khairí ghát of Ráígarh in Bálághát.

(4) To Nágpúr from Thiriá and the Khairí ghát by Chácherí near Lálbará, and thence to Katangí and Deolapár.

(5) From Thiriá *viá* the Tikúriá ghát, along the Uskál to Chácherí and Lálbará.

(6) By Dhápewárá and Dhuperá to Katangí, and from thence to Deolapár.

(7) To Hattá, Kámthá, and Lánjí.

History and antiquities.

The present Lieutenant-Governor of the Punjab, Sir Donald F. Macleod, who was in 1836 Assistant to the Commissioner of the Narbadá territories, sent a copy of an engraved plate—one of five in the possession of one of the Seoní jágírdárs—to Mr. James Prinsep, then Secretary to the Asiatic Society of Bengal, a translation of which is to be found in vol. v. (p. 726) of the Journal of the Asiatic Society of Bengal. The character of the inscription is identical with that of the Chhattísgarh inscriptions published in the Asiatic Researches (vol. xv. p. 507). The inscription itself is an ordinary grant by Rájá Pravara Sena, of a piece of ground in a conquered territory, to his officiating priest, in perpetuity. For a long time no clue was found to this dynasty, but some light has lately been thrown upon it by the researches of Dr. Bháú Dájí of Bombay, and especially by his reading of an inscription in the Zodiac cave at Ajanthá. This question will be found more fully discussed in the Introduction. The history of Seoní practically commences from the reign of Rájá Sangrám Sá* of Garhá-Mandla, who in A.D. 1530 extended his dominion over fifty-two districts, three of which †—Ghumsar or Ghansor, Chaurí, and Dongartál—form the main part of the present district. These tracts were in the early part of the eighteenth century assigned by Rájá Narendra Sá of Mandla to Rájá Bakht Buland of Deogarh, in acknowledgment of assistance given in suppressing a revolt.

Shortly afterwards the Deogarh Rájá, according to local tradition, placed his relative Rájá Rám Singh in possession of the Seoní tract. The head-quarters were then at Chhapárá, and Rájá Rám Singh built the fort there. On his progress through the district, Bakht Buland visited the Gond Tálukadár or Thákur of Sulemá in Seoní, and there formed the acquaintance of Táj Khán, a Mohammadan adventurer, with whose bravery in killing a bear with his sword, single-handed, he was so pleased that he conferred upon him the Dongartál ‡ táluka rent-free. At the instigation of Bakht Buland, and probably by the assistance of his father-in-law—a resident of Pratápgarh in the Bhandára district—Táj Khán attacked and took Sángarhí in the Bhandára district in the name of the Rájá of Deogarh. He died at Sángarhí A.D. 1734, and was succeeded by his son Mohammad Khán. In 1743 Ragohjí, the Maráthá ruler of Berár, assun[illegible] Nágpúr, and consequently of Deogarh and Seoní. [illegible] his legitimate sovereign, and the usurpation of [illegible] ...án held Sángarhí for three years. Raghojí struck, it is said, with Mohammad Khán's fidelity, offered him

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* Journal of the Asiatic Society of Bengal, vol vi (No. 68, August 1837), p 611.

† *Ibid*, p. 635.

‡ Dongartál is now in the Nágpúr district.

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the Seoní district if he would give up Sángarhí. He consented, and repaired to Chhapárá, whence he governed Seoní with the title of "díwán;" and at his death in 1759 he is said to have left the country populous and well cultivated. He was not, however, uniformly fortunate in his government, for on one occasion during his absence at Nágpúr the Mandla Rájá attacked and captured Chhapárá. The people who were killed in the attack were all buried in one large pit, over which a square tomb was erected. This tomb, which is in the fort, still exists. The Díwán, advancing from Nágpúr with large forces, speedily drove back the Mandla garrison; and the Tháuwar and the Gangá from its junction with the Tháuwar were then again declared to be the boundaries between the Mandla and Seoní kingdoms. Majíd Khán, the eldest son of Mohammad Khán, succeeded his father about A.D. 1761. To him succeeded in A.D. 1774 his son Mohammad Amín Khán, who removed the district head-quarters from Chhapárá to Seoní, where he built the present family residence. After occupying the *díwáni* for twenty-four years, with much credit to himself, he died in A.D. 1798. He had four sons, the eldest of whom, Mohammad Zamán Khán, succeeded his father. Chhapárá, even after the removal of the *díwáni* to Seoní, was a considerable place, and at the close of the eighteenth century it is said to have numbered about 40,000 inhabitants, and contained some 9,000 houses. During Zamán Khán's time it was sacked by the Pindhárís, and it is now a mere village. Shortly afterwards he was ejected by the Maráthás from his *díwáni*, either because he was incapable, or because Raghojí Bhouslá was much impoverished by the cession to the British in A.D. 1801 of the fort of Gáwal and his Berár dominions. The next governor of Seoní was Kharak Bhártí, a Gosáin, who obtained the government from Raghojí by an offer of Rs. 3,00,000 a year for it. From this period the *díwán's* family fell into poverty, until the British accession, when some assignments of money and land were made for their support. It may also be noted that the first Tahsíldár appointed by the British after the cession of the territory was Bhik Mohammad Khán, who was a son of Roshan Khán, and grandson of Mohammad Khán. Díwán Mohammad Zamán Khán died without male issue in 1821, and now the head of the family is Najaf Khán, the nephew of the former *díwán*.

There are few architectural remains in Seoní. At Umargarh, Bhainságarh, Pratápgarh, and Kauhágarh—all situated on commanding spots along the southern margin of the Sátpurás—there are ruined forts which are popularly attributed to the Bundelá rájás. Of these the Bhainságarh fort has not been quite destroyed. The walls, bastions, and some of the inner rooms and partition-walls are still standing. There are also two old Gond forts, one in the Sonéwárá forest, near A'shta, and one in the Gondí táluka near U'glí, called Amodágarh, which is situated on an isolated and well-nigh inaccessible rock in the bed of the Hirí river. At Ghansor, about twenty miles north-east of Seoní, there are remains of some forty temples, which, it is supposed, indicate the former existence here of a large town. Some of the plinths are still *in situ*. They are said to be very old, and to have been built by a class of Hindús from the Deccan called "Hemárpantís."

Population.

The population of the district amounts to 421,650 souls, of whom 135,954 belong to the Gond, Baigá, and other aboriginal tribes. The Hindú classes most largely represented are the Ponwárs—excellent agriculturists—of whom there are 30,323, and the Ahírs and Gaulís—pastoral tribes—who have occupied the fine grazing ground to be found in most parts of the district. Mohammadans muster

pretty strong—there being as many as 13,911—probably owing to the footing gained in the district by the Patháu family, whose head now bears the title of díwán.

Administration.

The administration of the district is conducted by the usual civil staff, consisting of a Deputy Commissioner, two Assistant or Extra-Assistant Commissioners, a Civil Surgeon, and a District Superintendent of Police at head-quarters, and Tahsíldárs at Seoní, Katangí, and Lakhnádon. The police force has a strength of 321 of all ranks. They have station-houses at Seoní, Katangí, Lakhnádon, Kiolárí, and Kuraí, besides seventeen outposts.

The total revenues may be thus exhibited for 1868-69 :—

Heads of Revenue.	Rupees.
Land revenue	2,21,858
Excise	46,407
Stamps	22,035
Forests	20,003
Assessed taxes	13,812
Total Imperial......Rs.	3,24,150
Educational cess	4,437
Road cess	4,437
Dák cess	1,109
Octroi	8,376
Total Local......Rs.	18,361
Grand Total ......Rs.	3,42,511

SEONI'—The south-western revenue subdivision or tahsíl in the district of the same name, having an area of 1,119 square miles, with 656 villages, and a population of 166,545 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 82,840.

SEONI'—The central revenue subdivision or tahsíl in the Hoshangábád district, having an area of 29[illegible] square miles, with 170 villages, and a population of 55,347 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 66,523-8-0.

SEONI'—The head-quarters of the district of the same name, situated on the road from Nágpúr to Jabalpúr, nearly half way between the two; in north latitude 22° 4', and east longitude 79° 36'. It was founded in A.D. 1774 by Muhammad Amín Khán, who made Seoní his head-quarters instead of Chhapárá. It contains large public gardens, a fine market-place, and a noble tank, which has recently been improved and deepened. The principal buildings are the court-house, jail, school-house, dispensary, and post-office. A handsome church is about to be erected. The population of the town proper is 8,[illegible]

souls. Including, however, the two outskirts of Manglí Peth and Bhairao Ganj (in reality component parts of Seoní) the population is 10,621 souls. The town school contains about 175 pupils.

The climate of Seoní is salubrious, and the temperature moderate. There are excellent available building sites, and the average price of food is slightly less than either at Jabalpúr or Nágpúr.

SEONI'—A town in the Hoshangábád district. It existed in the time of Akbar; but there are no old buildings about it. The present town dates from the conquest of the country round about by Raghojí Bhonslá of Nágpúr, circâ A.D. 1750, since when, until the cession, an A'mil resided here; and a fort was built, under the protection of which a town grew up. The fort was taken in 1818 by a detachment of British troops from Hoshangábád. Seoní is situated on the highroad to Bombay, and is a most populous and thriving place, only checked in its extension by the difficulty of getting building-ground. It is the chief mercantile town in the Hoshangábád district, and probably in the whole Narbadá valley. Its merchants are chiefly engaged in the cotton trade; and all the cotton exported to Bombay from Bhopál and Narsinghpúr, as well as the Hoshangábád district, passes through their hands. There is also a large export trade in grain, and import of English cotton fabrics, metals, and spices. The railway passes through Seoní, and has a station there. A sarái has also been built for the accommodation of travellers. An Extra-Assistant Commissioner and a Patrol of the Customs department are stationed here.

SEONI' BAND—An artificial lake of considerable size, in the Bhandára district, about eight miles north-west of the Nawégáon Tank. It was constructed about 325 years ago by Dádú Patel Kohrí, whose family retained possession of the village of Seoní for about 250 years. In the time of Raghojí I. it was given to Báká Bái, whose descendants hold it now. It is about eight miles in circumference, and has an average depth of about thirty feet. The weir is 630 feet in length.

SEORI'NARA'IN (SIVARI'NA'RA'YAN)—The eastern revenue subdivision or tahsíl of the Biláspúr district, having an area of 1,022 square miles, with 550 villages, and a population of 168,927 souls according to the census of 1866. The land revenue of the tahsíl for the year 1869-70 is Rs. 65,992-10-0.

SEORI'NARA'IN—The head-quarters of the tahsíl of the same name, in the Bilásptúr district, situated thirty-six miles east of Bilásptúr, on the banks of the Mahánadí. The population amounts to 1,500 souls. This was in former days a favourite residence of the Ratanpúr Court, and the royal ladies at certain seasons repaired here to bathe in the sacred stream. The first settlers are supposed to have located themselves here more than a thousand years ago. The temple to Náráyan, from which the place takes its name, is, from the inscription on one of its tablets, supposed to have been built about the Samvat year 898 (A.D. 841). It is an object of interest on account of its extreme antiquity, but possesses no architectural beauty. The sub-collectorate and police station-house are substantial buildings, facing the river. An annual fair is held at Seorínaráin in February, and is an important gathering. In the rains the Mahánadí at this point is a magnificent stream, and is navigable from Sambalpúr for large boats. Even in the dry season the appearance of the river is not unimposing, and retains a channel with a depth of several fathoms of water.

SHA'HGARH—The chief town of the tract bearing the same name in the Ságar district, about forty miles north-east of Ságar. It is supposed to have originally formed part of the great Gond kingdom, whose head-quarters were at Mandla. In or about the year A.D. 1650, according to tradition, one Sháhman, a Bundelá chieftain, obtained possession of the village and surrounding tract, defeating and killing Chintáman, its Gond ruler. It is well known that at that time the notorious free-booters of Bundelkhand frequently found safe shelter in the dense and impenetrable jungles of Sháhgarh. Sháhman greatly improved and enlarged the village, and built the fort which is now partly standing. In A.D. 1798 Mardan Singh, rájá of Garhákotá, attacked and defeated Khánjú, the descendant of Sháhman, and took possession of the place. He was afterwards killed at Garhákotá by the Rájá of Nágpúr, and was succeeded by his son Arjun Singh, who died in the year A.D. 1842, and was succeeded by his nephew Bakht Balí. This latter joined the insurgents in 1857, taking possession of Málthon and Garhákotá, and the present subdivision of Bandá. He was, however, defeated by Sir Hugh Rose at Garhákotá and Madanpúr, and his troops dispersed, soon after [illegible] and was sent as a stat[illegible] sessions have been divided into three portions, which have been annexed to the districts of Ságar, Damoh, and Lalatpúr. Sháhgarh itself is considered a place of some note, as having been till very lately the head-quarters of an independent chief of ancient lineage. [illegible] only structure of any importance in it is a small fort to the east of the village, which contained the rájá's palace. This was a building of some two or more stories, and was well and solidly built, but is now a total ruin. Excepting the manufacture of iron, there is no special industry in Sháhgarh. At the four villages of [illegible] and Tigorá—all situated in the northern [illegible] smelted. It is chiefly sent to [illegible] Tuesdays and Saturdays, which are attended by the inhabitants of the surrounding villages, who barter small quantities of grain, coarse cloth, cotton, &c. for other products. There are in the village a government boys' school, a girls' school, and a dispensary.

SHA'HPU'R—A village in the Betúl district, situated twenty-four miles north of Badnúr, on the river Machná. It is said to have been founded some 125 years ago by Bhawání Singh Kiladár. The population, according to the census of 1866, amounted to 1,318 souls. There are here a police station-house, a branch dispensary, and a government school; and the Machná is crossed by an excellent bridge.

SHA'HPU'R—A range of hills in the Mandla district, situated north of the Narbadá, and overlooking the Johilá river. This portion of the Pachel ghâts would seem to be portion of the watershed of Eastern and Western India. The scenery here is wild in the extreme; and the little villages of Gonds and Baigás are few and far between. The rivers Gejar and Ganjal flow down from the highlands in a succession of waterfalls, the finest of which is sixty feet in height; while behind the falls are caverns of unknown extent, which are carefully avoided by the people as being the homes not only of wild beasts, but also of evil spirits. Most of the mountain ranges, however, are said to be under the immediate protection of Mahádeva.

SHA'HPU'R—A town lying six miles south by west from Burhánpúr, and forty-seven miles from Khandwá, in the Nimár district. It contains 500 houses, with 2,500 inhabitants, all of whom are cultivators, also a Hindí government school, and a police station-house. There is a large plantation of mango trees to the east and west of the village, which contains some thousands of trees. A weekly market is held here on Thursdays.

SHA'HPU'R—A considerable village in the Ságar district, situated about eighteen miles from Ságar, on the Damoh and Ságar road. The cotton produced here is in very good repute. The encamping-ground, though stony, is good; and there is a saráí in the village; a government school has also been established here.

SHA'HPU'R—A large village in the Rámgarh tahsíl of the Mandla district, situated on the road between Rámgarh and Rewá, about eighteen miles north-east of the former place. The estates of Sháhpúr and Sháhpurá, comprising with this 265 villages, were formerly held in tálukadárí tenure by a Lodhí family, whose representative joined the rebels in 1857, and consequently lost his lands by confiscation.

SHA'HPURA'—A village in the Mandla district, about fifty miles east of Jabalpúr, and twenty-five miles north-west of Rámgarh, on the direct road between Sháhpúr and Jabalpúr. There are here a police station and a school-house.

SHAKAR—An affluent of the Narbadá, which it joins about fifteen miles from the north-western angle of the Narsinghpúr district, near the village of Sákalpúr. The Shakar rises in the Chhindwárá district, and is about fifty miles in length. Coal is exposed in the gorge where it quits the Sátpurá table-land and enters the Narbadá valley. Its chief affluent is the Chítá Rewá. About a mile below the junction it is crossed by a railway bridge near the station of Gádarwárá.

SHER—An affluent of the Narbadá. It rises near Khamariá in the Lakhnádon pargana of the Seoní district, and after a general north-westerly course of some eighty miles, falls into the Narbadá at Ratikarár Khurd, near the centre of the Narsinghpúr district. It is spanned by a fine stone bridge at Sonáí Dongrí (in Seoní) on the Nágpúr and Jabalpúr road, and the Great Indian Peninsula Railway crosses it by a lattice girder bridge about eight miles east of Narsinghpúr. Coal has been found in the bed of the river near Sihorá (in Narsinghpúr), but it is said to be useless commercially. The principal affluents of the Sher are the Máchá Rewá and the Bárú Rewá.

SIHORA'—The central revenue subdivision or tahsíl in the Jabalpúr district, having an area of 1,106 square miles, with 820 villages, and a population of 176,547 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 1,89,465.

SIHORA'—The head-quarters of the tahsíl of the same name in the Jabalpúr district, containing 988 houses and 4,027 inhabitants. It is on the direct route from Jabalpúr to Mirzápúr, from the former of which it is distant twenty-seven miles. The great majority of the inhabitants are agriculturists. There is a considerable trade in grain and other country produce. Sihorá has long been a place of considerable importance. In the time of Rájá Nizám Sháh (circâ A.D. 1760) a Gond Súba resided here. About four miles to the south runs the Hiran river.

SIHORA'—A town in the Bhandára district, about thirty miles to the north-east of Bhandára. It has a fair trade in the ordinary cotton-cloth of the country, which is manufactured in the town, though of rather inferior quality. The population amounts to 2,634 souls, chiefly of the Koshtí, Ponwár, and Dher castes. The watch and ward and conservancy are provided from the town duties. The town is clean, dry, and healthy; and all the well-water is sweet and wholesome. A large tank, which always contains water, is situated just beyond the southern limits of the town, and is very convenient for the inhabitants. There are here a large and flourishing government school and a police outpost.

SILHETI'—A small zamíndárí or chiefship in the Ráípúr district, situated about sixty miles to the north-west of Ráípúr. It consists of twenty villages, which formerly formed part of the chiefship of Gandai. The zamíndár is a Gond.

SIMGA'—The northern revenue subdivision or tahsíl in the Ráípúr district, having an area of 766 square miles, with 471 villages, and a population of 156,443 souls according to the census of 1866. The land revenue of the tahsíl for the year 1869-70 is Rs. 1,47,450-8-0.

SIMGA'—A town in the Ráípúr district, situated on the Seo river, twenty- [illegible] It is the head-quarters [illegible] inhabitants. There are [illegible]

SINDE'WA'HI'—A good-sized town in the Chándá district, situated sixteen miles north of Múl. The population amounts to 4,356 souls, the majority of whom are Telingas. About three miles north-east of the town is a very fine tank, which irrigates a wide extent of rice and sugarcane fields. Great quantities of cotton-cloths, coloured and plain, and some bangles, are manufactured here for export. The trade is principally in cotton, cotton-cloths, grain, and *gur*. The town has government schools for boys and girls, and a police outpost.

SINDI'—A town in the Huzúr tashíl of the Wardhá district, lying about twenty miles to the east of Wardhá on the Great Indian Peninsula Railway, *which has a station here. Sindí was, under the Bhonslá rule, the head-quarters* of the Belá pargana. It now contains 5,366 inhabitants, principally weavers and cultivators. Cloths—the coarser native kinds—oil, bangles, and shoes are made here. The weekly market is a flourishing one, and lasts two days—Thursday and Friday. The municipal committee and residents are more spirited than most similar bodies. At their desire an English department has been added to the town school, which has lately been moved into a new and commodious build-i[illegible] public garden. [illegible] l; and facilities [illegible] a storage-yard near the station for such cotton as the Railway Company are unable to remove at once. A fine broad street has also been opened, which is used as a market-place. Sindí will probably rise to be an important cotton mart when the advantages which the railway offers for export come to be more generally known and appreciated. According to the trade statistics the respective values of the imports and exports for 1868-69 were Rs. 3,06,530 and Rs. 3,32,123.

SINGAURGARH—A hill-fort in the Jabalpúr district, situated about twenty-six miles north-west of Jabalpúr, on a high hill overlooking the narrow Sangrámpúr valley. Its origin* is attributed to Rájá Bel, a prince of the Chandelá Rájput tribe, which was very powerful in this part of the country about the eleventh and twelfth centuries, but it was greatly enlarged and improved on being made the seat of government by Rájá Dalpat Sá, of Garhá Mandla, about A.D. 1540. The widow of Dalpat Sá, the famous Rání Durgávatí, was defeated near here by A'saf Khán, an officer of the great Akbar; and the fort is said to have stood a siege of nine months in the days of Aurangzeb. It must have been of immense size. The remains of the outer circumvallation are still most extensive. Of the citadel or inner fort, which is on a high central hill, little remains but a solitary tower and some ruined water-reservoirs. Two smaller towers still stand on neighbouring hills. The place is well worthy of a visit, and is easily accessible.

SINGHPUR—A town in the Narsinghpúr district, six miles south of Narsinghpúr. The population consists of 3,626 souls, almost all engaged in agriculture. The town school, and some houses and temples belonging to the Thákur who owns the village, are the only noticeable buildings.

SINGORI'—A flourishing agricultural village in the Chhindwárá district, situated on the left bank of the river Pench and on the main road to Narsinghpúr, sixteen miles north of Chhindwárá.

SI'R—A river in the Chándá district, which rises three miles north of Bhatálá, and after a southerly course of twenty-five miles falls into the Wardhá five miles south-west of Bhándak.

SIRKUNDA'—A village eighteen miles north-east of Sironchá, in the Upper Godávarí district. It is situated at the foot of a hill of the same name, 1,200 to 1,300 feet high, which has been found to answer fairly as a sanitarium for invalids from Sironchá. There are four small huts on the hill for the use of visitors.

SIRONCHA'—The head-quarters station of the Upper Godávarí district, pleasantly situated on the left bank of the Pranhítá, two miles above its confluence with the Godávarí, and 120 miles south-south-east of Chándá, the nearest station of the Central Provinces. It is 520 feet above the sea-level according to the Topographical Survey maps, but only 360 according to the levels of the Public Works Department. The space now occupied by the public buildings and European officers' houses was formerly covered with dense jungle. The buildings all stand on a slightly elevated ridge, which slopes away gradually to the north, towards the village and lower grounds in the vicinity of the river. The soil is sandy, and the drainage good. From the summit of the ridge there is a fine view of the winding course of the Pranhítá, and of the distant hill on its bank. The extreme point of land round which the river flows is a high bluff of sandstone, on the top of which are the ruins of a small fort which overhang the river. This is said to have been built about 150 years ago under the auspices of one Walí Haidar—a holy man who was buried here, and whose tomb is considered sacred. There are no manufactures, and the trade consists chiefly of imports for local consumption. The usual establishments of a district head-quarters are located here, including English and Telugu schools.

* Journal of the Asiatic Society of Bengal, vol. vi. pp. 627, 628 (August 1837).

SIRPU'R—A tract of country in the Ráípúr district, lying to the south of Laun, and having an area of about one hundred and fifty square miles, with eighty-one villages, of which half may be inhabited. The western half is fertile and well cultivated, but the eastern portion is hilly and covered with bamboos and grass.

SIRPU'R—A fine agricultural village in the A'rví tahsíl of the Wardhá district, about thirty-nine miles north-west of Wardhá. A substantial tomb here is pointed out as that of a fakír—Díndár Alí Sháh by name—who has a considerable local repute for sanctity. A small weekly market is held here on Mondays.

SIRSUNDI'—*A small chiefship twenty-four miles east of Wairágarh, in* the Chándá district, containing fifteen villages.

SI'TA'NAGAR—A flourishing village in the Damoh district, situated on the right bank of the Sunár, near the confluence of that river with the Khoprá. The population amounts to 2,539 souls. There are here a government school and a police post, and a market is held weekly.

SI'TA'PU'R—[illegible] miles due south of Jagdalpúr. It is situated at the [illegible] hills, and is celebrated for several large caves [illegible] great distance.

SLEEMANA'BA'D—A village in the Jabalpúr district, on the Northern Road between Jabalpúr and Mirzápúr, forty miles distant from the former place. It had its origin in a bázár, established for the convenience of travellers by the late Sir William Sleeman; hence the name.

SOBHA'PU'R—A large village in the Hoshangábád district, about thirty-six miles east of Hoshangábád and six miles from Sohágpúr. It is the head-quarters of the native weaving trade in the neighbourhood; it has the local corn exchange; and at the weekly market, which is the best in the district, there is a large demand for country cloth from Narsinghpúr and elsewhere. A Gond rájá and large landholder lives here.

SOHA'GPU'R—The eastern revenue subdivision or tahsíl in the Hoshangábád district, having an area of 629 square miles, with 416 villages, and a population of 115,657 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 96,746-3-0.

SOHA'GPU'R—A town in the Hoshangábád district, on the highroad to Bombay, about thirty miles east of Hoshangábád. It had a fine stone fort (now dismantled), built about eighty years ago by Faujdár Khán, a Mohammadan jágírdár, who held the surrounding country for the rájás of Nágpúr. In 1803 it was attacked by Wazír Mohammad of Bhopál without success. There was a mint here for about ten years, and a Sohágpúr rupee was struck, which is now very rare; it was worth about thirteen a[illegible]
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SOI'T—A village in the Chándá district, fourteen miles west-north-west of Warorá, noted for a rapid of the Wardhá in its vicinity. In the winter months the river here is about eighty yards wide, and of great depth. Suddenly

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SOI'T—A village in the Chándá district, fourteen miles west-north-west of Warorá, noted for a rapid of the Wardhá in its vicinity. In the winter months the river here is about eighty yards wide, and of great depth. Suddenly

it plunges through a rift of rock, and narrowing to a few feet, rushes down a steep incline in one seething mass of snow-white water, and then falls into a broad, quiet pool beneath. The best time to visit the rapid is about the middle of October.

SOMNU'R—A small Koí village at the junction of the Indrávatí and Godávarí in the Upper Godávarí district, and near the head of the second barrier.

SON—A river in the Bálághát district, which, rising in the Sálétekrí hills, debouches into the plains to the north of Lánjí, and thence keeping south-west joins the Bágh a few miles above the junction of that river with the Waingangá.

SONA'KHA'N—An estate in the Biláspúr district, lying sixty miles south-east of Bilásptúr and twenty miles from Seorínaráin. It consists of two small fertile villages surrounded by hills. At the time of the Sepoy Mutiny (1857) Náráyan Singh, the zamíndár, rebelled against the Government, in punishment for which he was seized and executed, and his estate was confiscated. The tenantry deserted almost in a body, and the whole tract speedily became a desert. A part of it has recently been taken as a waste-land grant by a European gentleman, and with the application of English capital and energy the property, it is hoped, will soon assume a new aspect.

SONE'GA'ON—A large village in the Wardhá district, situated on the Wardhá valley road between Deolí and Náchangáon, some thirteen miles to the west of Wardhá. A long-established religious gathering is held here twice a year—in the months of June and October—in honour of an old image of the god Murlídhar. The inhabitants are almost entirely cultivators. The village fort was erected about a hundred years ago by an ancestor of the present Málguzárs.

SONORA'—A large village in the Huzúr tahsíl of the Wardhá district, to the south of Náchangáon and some twenty-four miles to the west of Wardhá, containing 1,078 inhabitants, principally cultivators and weavers. It stands on the right bank of the Chaupan—a tributary of the river Wardhá. There is here a good village school, and a small weekly market is held every Tuesday.

SO'NPU'R—Was formerly a chiefship subordinate to Pátná, but was constituted a separate State by Rájá Madhukar Sá of Sambalpúr about the year A.D. 1560. Since then it has been counted among the cluster of eighteen Garhját states. It is now attached to the Sambalpúr district, and is situated between 83° 20′ and 84° 18′ of east longitude, and between 20° 40′ and 21° 10′ of north latitude. It is bounded on the north by Sambalpúr Proper and a portion of Rairákhol, on the south and south-east by Bod, on the east by Rairákhol, and on the west by Pátná.

The area is about 1,000 square miles, rather more than one-half of which is situated on the right bank of the Mahánadí, and the remainder on the left bank. The aspect of the country is flat and slightly undulating; and isolated hills of no great altitude rise abruptly here and there. The soil is, as elsewhere in this part of the Mahánadí valley, poor; it is not alluvial, and contains a considerable proportion of sand. There are no forests of any great extent, and such as exist do not contain any valuable timber. The principal rivers are the Mahánadí and the Tel. The Suktel also crosses the southern portion of the state on its way to the Mahánadí; and the Jirá to the north divides a portion of the state from the *khálsa*. The Tel is comparatively free from obstruction;

and during the monsoon months there is some boat traffic from Pátná a
Khariár; timber is also floated down. In the Mahánadí just opposite Sonp
is a dangerous rapid, which renders the navigation difficult, and eve
dangerous. There is a fair road on the right bank of the Mahánadí—a conti
nuation of the line which branches off southward from the Ráipúr and Sambalpú
road at Sohelá; it extends as far as Cuttack; and from Bod, about thirty miles
below Sonpúr, there are bungalows every ten miles. The climate is similar to
that of Sambalpúr. According to the census of 1866 the population is about
60,000. The non-agricultural castes are Bráhmans, Mahantís, Rájputs; and the
agricultural castes are Tassás, Koltás, Agharás, and Gonds. In most of the
larger villages will be found a sprinkling of the artisan classes, with a few
weavers of coarse cloths—Telís, Málís, &c. As elsewhere in these parts,
rice is the principal grain produced. The population is for the most part agri-
cultural: and as the state is tolerably well populated, and consequently highly
cultivated, in good years a considerable quantity of rice and oil-seeds is available
for export. The export trade is usually carried on *viá* the Mahánadí. The
pulses, cotton, and sugarcane are also largely cultivated.

The family is Chauhán Rájput, being an offshoot from the reigning family
of Sambalpúr. They trace back their lineage to Madan Gopál, who obtained the
state about 300 years ago. He was the son of Madhukar Sá, fourth rájá of
Sambalpúr. The succession has since continued regularly. Níládri Singh Deva
Bahádur is the present rájá. He obtained the title of "bahádur" for services to
the British Government in the field. He is a well-educated young man, of some
thirty years of age; he can read and write Uriya and Urdú, and also English.
His estate is, however, very backward in the matter of education, and though
there is nominally a school at Sonpúr, it has no regular attendance of pupils.

SONPU'R—A chiefship in the Chhindwárá district, lying to the south-
west of Haraí. It comprises forty-nine villages. The present chief is a Gond
by caste. He pays a quit-rent of ten rupees annually to the Government.

SONPU'R—A village in the Jabalpúr district, picturesquely situated on
the high banks of the Paret—an affluent of the Hiran—about nine miles east-by-
north of Jabalpúr. Here was stationed in the days of the Maráthá rule a body
of cavalry; but the place is now only remarkable as giving its name to the
pargana. The country around is wild and jungly.

SONSARI'—A chiefship in the Chándá district, situated fourteen miles
north-north-east of Wairágarh, and containing twenty-one villages. The chief
is a Halbá.

SRI'NAGAR—A town in the Narsinghpúr district, situated on the Umar,
wenty-two miles south-east of Narsinghpúr. It was a flourishing place even
n the days of Gond rule, and under the Maráthás attained some importance,
eing the residence of the local authorities, and maintaining a considerable
rrison. It had then, it is said, 2,000 houses, and the remains of buildings
around quite bear out this estimate. There are now not much more than a
rth of that number, and the population is little over 1,500.

SU'ARMA'R—A wild forest tract in the Ráipúr district, situated to the
th of the Narrá chiefship on the west bank of the Jonk river, and south-east
Ráipúr. It consists of eighty-four poor villages. The chief is a Gond; and
grant is about 150 years old.

SUNA'R or SONA'R—A river which takes its rise at a place called
á, belonging to the Pitihrá rájá, close by the south-west boundary of the

Ságar district, and flowing thence in a north-easterly direction past the towns of Gaurjhámar, Rehlí, and Garhákotá, passes through the Damoh district, on the north-east frontier of which it joins the Bairmá.

SUNKAM—An estate in Bastar, consisting of ninety villages, with an area of about four hundred square miles. It lies between the river Sabarí and a range of hills. The chief village is Sunkam, on the left bank of the Sabarí. The forests contain teak of fair size, and in considerable quantities. The population consists of Koís, Telingas, and Halbás.

SUNWA'RA'—A large village in the Seoní district, thirty miles to the north-east of Seoní. The population amounts to 1,218 souls. There is a village school here, and a market is held weekly.

SUR—A river which rises in the lower gháts to the north of the Nágpúr district, and flows in a north-easterly direction through a very fertile country. Its water is believed to be especially good for irrigating sugarcane, by fields of which its banks may be said almost to be fringed.

SURJ'AGARH—A high and remarkable-looking hill in the north of the Ahírí chiefship of the Chándá district. About the end of the seventeenth century two chieftains—Sádhu Varya and Múla Varya—rebelled against the king Rám Sháh, and fortified this hill, from which they made raids into the surrounding country. Rám Sháh thereupon granted the tract, now known as the Ahírí chiefship, to a relative of his named Kok Sá, who after some years of desultory warfare stormed Surjágarh and put the insurgent leaders to the sword.

SURKHI'—A considerable village in the Ságar district, on the Narsinghpúr and Ságar road, about twelve miles to the south-east of Ságar. There is here an encamping-ground for troops; and supplies and water are plentiful.

SWETGANGA'—A small village in the Biláspúr district, situated forty-five miles south-west of Biláspúr, on the road to Mandla. It is considered a sacred spot by the Hindús, and a natural spring, from which there is a constant supply of pure water, is believed to be an emanation from the Ganges. A masonry reservoir protects the spring, and a temple has been built near the spot.

T

TA'KALGHA'T—A village in the Nágpúr district, prettily wooded, and situated on rising ground near the Krishná—a tributary of the Waná—twenty miles south of Nágpúr and three miles west of Borí. The population amounts to 1,851 souls, belonging almost entirely to the agricultural classes. The present village dates from about the year 1700; but from mounds around the village, and from the rough circles of stones on the hills about a mile distant, have been dug fragments of pottery, flint arrow-heads, and iron-ware, evidently of great antiquity.

TAKHTPU'R—Situated about twenty miles west of Biláspúr, on the Mandla road. It is said to have been founded about 180 years ago by Rájá Takht Singh of Ratanpúr, and the remains of a brick palace and a temple of Maháдeva, attributed to him, may still be seen. Takhtpúr is now a flourishing town, with a population of 5,000 souls, including traders, artisans, and weavers, a well-attended weekly market, and a good school. There is a police post here.

TALE'GA'ON—A large village in the Wardhá district, situated on the Nágpúr and Amráotí road, midway between A'rví and A'shtí, and about forty-three miles north-west of Wardhá. It derives its name from its situation below the hills. This village was established about 125 years ago by Sankar Patel, who built the fort, the walls of which are still standing. It contains an old native saráí, built for the convenience of travellers when the Nágpúr and Amráotí highroad was of more importance than it is now. The population amounts to 1,339 souls, chiefly cultivators. A village school has been opened here.

TALE'GA'ON—A village in the Huzúr tahsíl of the Wardhá district, about eleven miles to the south of Wardhá. A market is held here every Monday, at which oil, salt, and country cloth are the principal articles brought for sale. The population amounts to 1,166 souls, chiefly cultivators of the Kunbí and Telí castes. There is a village school here.

TALODHI'—A village situated twelve miles north of Sindewáhí, in the Garhborí pargana of the Chándá district. It contains 805 houses, and though now rather in a decaying state, still retains a certain amount of trade in cotton, cotton-fabrics, grain, and unrefined sugar. The population is chiefly Maráthá, with a sprinkling of Telinga traders. There are here government schools for boys and girls, a district post-office, and a police station-house.

TALODHI'—A village in the Ghátkúl pargana of the Chándá district, situated nine miles east-north-east of Dábhá. It contains 309 houses, with a population chiefly consisting of Telingas. There are the remains of an old fort here; and the town shows signs of having once been a place of importance.

TA'LPE'R or TA'L—A river which rises in the Belá Dílá hills in the Bastar dependency, and after a course of seventy miles falls into the Godávarí in the Charlá táluka. The bed is generally rocky.

TAPTI'—A river which rising a few miles from Multáí in Betúl, traverses the southern part of that district, an open and partially cultivated tract. It then plunges into the gorge of the Sátpurá hills formed on the one side by the Chikaldá hills of Berár, and on the other by the wild Kálíbhít hills in Hoshangábád. In this valley are the Gángrá and Melghát tracts of Berár and Dhár Mánjrod of Nimár. It enters the latter at a point about one hundred and twenty miles from its source, and for about thirty miles more is still confined on either side by the Sátpurás in a comparatively narrow valley. A few miles above Burhánpúr, however, the valley begins to open out, and opposite that city has become a

Nimár district, and above, it is not navigable for craft of any size, its bed being very rocky, and from the rapid fall of level carrying off the drainage of a large tract of hilly country in sudden and tremendous floods, after which it soon subsides into a mere chain of pools. In the upper valley are several basins of exceedingly rich soil, but they are generally covered by a dense growth of tree-jungle, bamboos, and grass, in which swarm tigers, bears, bison, sámbar, and spotted-deer. The climate is now deadly, though there is abundant evidence that these culturable basins were, during the Mohammadan period, seats of a thriving cultivation; Mánjrod alone being recorded as containing eighty-two inhabited villages, yielding a revenue of Rs. 22,000. It now pays Rs. 250 only! It is inhabited by aboriginal Kurkús, who have learnt the use of the plough, and raise fine crops of wheat in a few places from the rich black soil of the valley.

TA'ROBA' or TA'DA'LA'—A lake in the Chándá district, situated fourteen miles east of Segáon, in a basin of the Chimúr hills, at a considerable height above the plain. It is far from any village, and though artificially embanked at one point, has all the appearance of a natural lake. Its depth is very great, and the water is believed to be of peculiar excellence. In the early ages—so runs the legend—a marriage procession of Gaulís was passing through these hills from the west. Hot and thirsty, they sought for water and found none, when a strange-looking old man suggested that the bride and bridegroom should join in digging for a spring. Laughingly they consented, and with the removal of a few spadesful of earth a clear fountain leapt to the surface. While all were delightedly drinking, the freed waters rose and spread into a wide lake, overwhelming bride and bridegroom and procession; but fairy hands soon constructed a temple in the depths, where the spirits of the drowned are supposed to dwell. Afterwards on the lake-side a palm tree grew up, which only appeared during the day, sinking into the earth at twilight. One morning a rash pilgrim seated himself upon the tree-top, and was borne into the skies, where the flames of the sun consumed him. The palm then shrivelled into dust, and in its place appeared an image of the spirit of the lake, which is worshipped under the name of Tárobá. Formerly, at the call of pilgrims, all necessary vessels rose from the lake, and after being used, were washed and returned to the waters. But at last one evil-minded man took those he had received to his home; they quickly vanished, and from that day the mystic provision wholly ceased. In quiet nights the country-folk still hear faint sounds of drum and trumpet passing round the lake; and old men say that in one dry year when the waters sank low, golden pinnacles of a fairy temple were seen glittering in the depths.

"On Lough Neagh's banks as the fisherman strays,
On a cold calm eve's declining,
He sees the round towers of other days,
In the waves beneath him shining."—(*Moore's Irish Melodies*).

The lake is much visited, especially in the months of December and January; and the rites of the god are performed by a Gond. Wives seek its waters for their supposed virtue in causing fertility, and sick persons for health. Fish in the lake grow to a large size, the skeleton of one which was stranded some years ago measuring eight feet in length.

TA'TOLI' HILL—See "Gunjewáhí."

TAWA'—A river which debouches from the Sátpurá hills through a rather picturesque gorge, about sixteen miles south-east of the town of Hoshangábád. It drains a large area within the hills to the south; its tributaries among the hills reach many miles to the east and west; and its floods in the rainy season are sudden and violent. Its bed exposes many fine sections showing the geological structure of the hills through which it has forced its way. Trending rather westerly from the hills across the valley, it spreads out into a wide sandy channel, troublesome to pass in the dry season, and difficult during the rains, and it joins the Narbadá at a point some four miles above Hoshangábád. In the angle of the junction stands an old temple, and the place has a certain odour of sanctity, to which an annual religious gathering and fair of some local repute owe their origin.

TEJGARH—A village in the Damoh district, about twenty-four miles south of Damoh, in a wild, scantily-cultivated country. It was founded by Rájá Tejí Singh, a Lodhí chief, whose descendants now hold the Hatrí táluka, and was

once a place of some importance. The fort and walls have, however, been destroyed, and the population does not now exceed 1,300 souls. The inhabitants are chiefly Ahírs; and the place is well known for its breed of cattle.

TEKRI'—A picturesque little village in the Chándá district, three miles north of Gunjewáhí, having in the vicinity a very fine irrigation-reservoir.

TEL—A river which rises far down to the south in the hills about fourteen miles south-west of Junágarh in the Kálábandí state, and flows north-east till it joins the Mahánadí near Sonpúr, after a course of about two hundred miles. For several months in the year it is quite navigable by country boats. Its bed is generally sandy, and though its waters decrease very much during the hot season, they do not entirely dry up. Its principal tributary is the "Háthí," which rises about sixty miles south-west of Junágarh, and flowing north-east joins the Tel at Bándgáon, about seven miles north of Junágarh.

TENDU'KHERA'—A small town in the Narsinghpúr district, lying twenty-two miles north-west of Narsinghpúr. It has a population of 2,822 persons, and is only noticeable on account of its proximity to the iron mines, and of the forges which have consequently been established in it.

TEPA'GARH—A hill range in the Muramgáon zamíndárí of the Chándá district. It forms the highest portion of a wild mountain region two thousand feet above the sea, on the summit of which, encircled by chain upon chain of hills, all covered with the densest forest, stands, far from human habitation, the old fortress of Tepágarh. Its massive ramparts of huge undressed stone, flanked by bastions, and entered through a winding gateway, are over two miles in circuit, and within is a tank of considerable size, with a stone embankment, [illegible] ...rvoir never fails, and is supposed to be [illegible] the Tepágarhí, which flows from its [illegible] ...ring mountain-torrent. South of the tank on lofty ground, commanding the fortress and an immense expanse of country beyond, rises an inner fort or citadel, with lines of defence similar to those of the outer work, and having within it the remains of what was doubtless the dwelling of the chiefs of Tepágarh. According to tradition the greatest of these was a Gond prince, named Param Rájá, who had a bodyguard of two thousand fighting men, five elephants, and twenty-five horses, and held the whole Wairágarh country under his sway. The legend goes that he was invaded by a considerable force from Chhattísgarh, which he repulsed after a long fight. A laggard from his ranks, however, picked up one of his slippers, dropped while he was in pursuit, and took it to his Rání, who, accepting it as a sign of her husband's defeat, committed suicide, by driving her chariot down a steep slope into the Tepágarh lake. The Rájá returning after his victory found what had happened, and followed his wife's example. Since then Tepágarh has been desolate.

TESUA'—A stream in the Biláspúr district, which, rising in the Pandariá chiefship, flows through the heart of the Mungelí pargana, and after a circuitous course of some sixty miles, falls into the Maniárí near Sargáon, sixteen miles south of Biláspúr.

TEWAR—A considerable village in the Jabalpúr district, near the site of the more ancient town of the same name, about six miles from Jabalpúr on the Narsinghpúr road. Not far off are the well-known ruins of Karanbel. For the last century the stone of Karanbel has been used for the construction of

gháts, temples, and houses, and recently the railway contractors have used it in making bridges and permanent-way. Still the supply is said not to fail. The Puranic name of Tewar is stated to be Tripura, and it was one of the principal places of the Haihaya kingdom of Chedi.*

THA'KURTOLA'—A chiefship lying to the north-west of the Ráipúr district on the borders of Bhandára. It originally had only twenty-four villages, but now contains seventy-seven; some villages above the gháts having been transferred from Sálétekrí at the time when the entire charge of the gháts was made over to Thákurtolá. The chiefship now extends up to the Banjar—a tributary of the Narbadá. Below the gháts the country is hilly, but above them it is flat and well watered. It has some fine forests of bíjesál, hardú, áín, and dháurá, and a considerable area of well-cultivated land, bearing crops of cotton, kodo, and rice. The population below the gháts are chiefly Telís and Kalárs, while above they are almost all Gonds, to which caste the chief also belongs.

THA'NE'GA'ON—A village in the A'rví tahsíl of the Wardhá district, about thirty-three miles north of Wardhá. There is here a police outpost; and the population numbers 995 souls, chiefly belonging to the agricultural classes.

THA'NWAR—A river which rises in the Mandla district. It has a south-westerly course, and finally empties itself into the (Waingangá) Bángangá, in the Seoní district. The junction of the two rivers is very picturesque. Its affluents are the Alon and the Pachmoní.

THIMURNI'—A small town about seven miles east of Hardá, in the Hoshangábád district. It belongs to a Maráthá nobleman of the Bhuskutá family. He does not ordinarily reside here, but has an agent in charge of the fort and estate. Vegetables and betel are grown in the neighbourhood for the Hardá market. The population amounts to 4,400 souls according to the census of 1866.

TIGORA'—A small patch of forest, about two square miles in extent, in the Ságar district. The general growth of timber is good, and most of the superior kinds of wood are to be found. Tendú or ebony (*diospyros melanoxylon*) especially abounds.

TI'LAKSENDU'R—A village in the Hoshangábád district at the foot of the Sátpurás, about twenty-five miles south-west of Hoshangábád. Probably the only thing in the Narbadá valley which can boast of any real antiquity is the rock-cut temple at this place. It is a simple cave, not of very elegant construction compared with the plans given in "Fergusson's Rock-cut Temples," and probably of later date. It now is sacred to Mahádeva, and a cave or fissure close by is said to communicate with the Jambudwíp cave near Pachmarhí.

TIRKHERI' MALPURI'—An estate in the Bhandára district, comprising seven villages, with an area of fifteen square miles, of which about one-fourth is under cultivation. Of its component portions, Tirkherí is situated to the east of the Kámthá pargana near the eastern boundary of the district, and Malpurí to the west of the Kámthá pargana, at the point where the Sángarhí and Tirorá parganas meet it. There is a good deal of forest on this estate, but little good timber. The population, amounting to 1,950 souls, consists chiefly of Ponwárs and Kunbís. The only large village is Tirkherí.

* Journal of the American Oriental Society, vol. vi. p. 516.

TOHGA'ON—A town in the Chándá district, situated twenty-eight m south-south-east of Chándá, on the left bank of the Wardhá, and containing fi hundred houses. The population is chiefly Maráthá. There are here gover ment schools for boys and girls, and a police outpost.

TUMSAR—A town in the Bhandára district, situated about twenty mile north-east of Bhandára, on a small affluent of the Waingangá. The fixed population amounts to 7,604 souls, but for eight months in the year, or during the grain traffic season, the number of residents rises to 10,000 or 12,000 souls. The chief trade of Tumsar is in grain, for it is a depôt for all sorts of cereals from the Chhattísgarh country. The grain is sold wholesale in the market, then stored, and afterwards exported towards the west. The trade is very extensive, and a large number of persons find employment during the season in minister- ing to the wants of those engaged in it. Besides the trade in grain, there is a small local manufacture of coarse cotton-cloth. The town contains a large and flourishing government school, a handsome corn exchange, a large commodious saráí for travellers, and a police outpost. Around are numerous fine groves of mango trees, which add to the beauty of the landscape. The inhabitants are chiefly Telís, Dhers, Gonds, and Goárás, with a very small proportion of Bráh- mans, Mohammadans, and other castes The watch and ward and conservancy are provided from the town duties; and the town is kept fairly clean and drained. It is built on red gravel soil, and is considered healthy. The well-water inside the town is in places brackish and unwholesome, but there are a number of wells of sweet water just outside, which, with several tanks, prevent any incon- venience to the inhabitants. During the grain-traffic season the watering of the numerous herds of cattle is apt to exhaust the supply of water; but the con- struction of a large reservoir, on the north-west of the town, undertaken through the liberality of one of the leading inhabitants, has removed this difficulty.

TURMA'PURI'—An estate in the Bhandára district, situated about five miles north of Sákolí, consisting of seven villages, with an area of 8,590 acres, about one-eighth of which is cultivated. The zamíndár is a Kunbí; but the cultivators are chiefly Gonds and Goárás. The forests on this estate contain a good deal of large timber of the unreserved kinds.

U

UMAR—An affluent of the Sher, in the Narsinghpúr district.

UMRER—The south-eastern revenue subdivision or tahsíl in the Nágpúr district, covering an area of 1,024 square miles, with 678 villages, and a popula- tion of 124,321 souls according to the census of 1866. The land revenue of the tahsíl for 1869-70 is Rs. 1,79,438.

UMRER—A town in the Nágpúr district, situated twenty-eight miles south-east of Nágpúr. Here are the head-quarters of a tahsíl or revenue sub- division, and a police circle. The population amounts to about 12,000 souls according to the census of 1866.

The town is built on light sandy soil, with a well-defined slope towards the river A'mb, which flows about three-quarters of a mile to the north, so that the natural drainage is good. In shape it is triangular, having the apex towards the south-east, and the base on the western side. A good deal has recently been done to improve its appearance. Three and a half miles of good

road have been constructed through it, and a commodious school-house and handsome dispensary building have been erected. The central market-place has an open space of about seventy yards square, well planted with young trees, and metalled throughout. Some improvements have also have been effected in excavating large tanks, one on either side of the town. The smaller one has been completed. The second tank is a very fine one, and is now being completed in a way that will make it a real benefit, as well as an ornament to the place. It lies on the south of a large old fort, and part of its eastern bank flanks the principal road above described. Large excavations are now being made, and the earth thrown up is being disposed so as to form a boulevard, which will be planted with trees, and have a metalled walk in the centre. The tank receives the drainage from a very extensive gathering-ground. Hitherto the water has been suffered to go to waste in the rainy season by a long line of escape; this is being remedied, and it is hoped that a storage of water will be now secured sufficiet to supply the wants of the people throughout the dry season, and still to leave a quantity of water to cover the whole area of the bed. The town possesses a nursery of young trees kept for planting out, and an attempt has lately been made to start a garden in the interior of the fort. A good number of old trees exist in and about the town. The mango-groves adjoining it on the east side are remarkably fine and extensive, but most of the country immediately around it is bare and uninteresting. Wells are numerous, and generally contain good and pure water, especially those situated near the two tanks mentioned above; but in some of those in the interior of the town at its highest parts the water is brackish. There are a number of bankers and mercantile firms here who do a brisk trade. The declared value of the imports into Umrer during the year 1868-69 amounted to Rs. 2,05,506, and of the exports to Rs. 3,68,520. The town is noted for its cloth manufacture. The best cloth is really superior, having a very considerable reputation in this part of India. It is sent to Puna, to Násik, to Pandharpúr in the Deccan, and even to Bombay. The Koshtís, or weavers, are consequently an important class in the town. The celebrated Umrer "dhotís" consist of very fine cotton-cloth, with silk embroidery all round. The embroidered borders are designed in various ways, the pattern being according to the fancy of the weaver. The width of the border ranges from an inch to as much as a foot and a half. Some of the best specimens recently carried off medals at the late Exhibitions at Lucknow, A'gra, Nágpúr, and Jabalpúr. The manufacture is supposed to have been first established here in consequence of some peculiar virtue in the water of some of the wells in fixing the different dyes on the silks; and certainly the dyes, especially the crimson, obtained here do seem to have a richer hue than those obtained elsewhere. There are now 1,150 looms at work, keeping about twice that number of men in full employment. The journeymen workmen amongst the weavers earn from ten to twenty-five rupees a month, according to their different degrees of skill. There are only a few master-weavers, and in their hands is the bulk of this trade.

The average health of the population is good. The state of education is like that of all other towns in the district—originally backward, but progressing. The government school here is now prosperous. Instruction, until lately, has been limited to the Vernacular (Maráthí), but recently a subscription has been raised for the establishment of an English class, and English is now taught. The dispensary, which is superintended by a good native doctor, is

already very successful. The average number of patients treated daily is now 112.

The town is a little less than two hundred years old. The site on which it is built was the centre of a jungle extending southwards nearly to Chimúr, in the present district of Chándá. A large grant of land in this jungle was made towards the close of the seventeenth century by Bakht Buland to one Munájí Pandit from Chimúr, the ancestor of the present landholder, who still retains the old title of "despándyá," conferred on his ancestor by the Gond sovereign. Munájí Pandit brought cultivators from the Chándá district, and soon made an impression on the jungles. The town advanced gradually, but did not rise to anything like its present size until after the year A.D. 1775, when Mudhojí Bhonslá, who was then managing affairs at Nágpúr for his son, the second Raghojí, made it his temporary residence. He built the large fort which, though utterly neglected for many years, is still in excellent preservation where its walls have not been destroyed by man. After Mudhojí showed favour to the place, the cloth manufacture began to be established, and in a very short time the town rose to its present size. The fort is, however, the only architectural remnant worth mentioning. It was originally a narrow rectangular figure, three hundred yards long and eighty broad, with walls of massive brick-work with bastions. The walls are about thirty-five feet high, and about twelve feet thick at the base, lessening to two feet at the summit. Only two sides now remain. It has several wells inside, and must, in old days, have been very strong relatively to any artillery that could then have been brought to bear against it. It contains the remains of a remarkable old temple made of massive pillars roughly hewn, and covered over with large slabs of stone without mortar.

UMRETH—A large village in the Chhindwárá district, situated sixteen miles west of Chhindwárá. It was formerly the capital of the pargana, and for a short time the head-quarters of the tahsíl. The village lies in a secluded spot, and has several fine groves of mango trees on the western side. There are here a police station and a school. The population amounts to 1,545 souls.

UMRI'—A small zamíndárí or chiefship in the Bhandára district, consisting of ten villages, with an area of nearly seventeen square miles, of which little mo[illegible] tion. It is situated about four miles to the [illegible] The grant was made, on a service-tenure, [illegible] who is a Halbá by caste.

UPPER GODAVARI'*—

CONTENTS.

Boundaries and contour.

The Upper Godávarí district became British territory on the 5th November 1860, the six tálukas of which it is composed having been ceded by His Highness the Nizám by

* This article is almost entirely taken from the Report on the Land Revenue Settlement of the district, by Captain Glasfurd

the treaty of that year. It lies between 17° 25′ and 19° 5′ of north latitude, and 79° 55′ and 81° 45′ of east longitude. It is situated obliquely between these parallels from north-west to south-east, and lies along the left or eastern bank of the Pranhítá and Godávarí rivers, its northern extremity extending for only thirty miles along the bank of the former beyond its confluence with the latter. Its length—215 miles—is quite out of proportion to its width, which nowhere exceeds twenty-five miles, and is in some parts as little as five miles. The lower portion of the district is less than one hundred feet, while the northern portion of it is over five hundred feet, above sea level. The superficial area is 1,926 square miles, and the population amounts to 54,680 souls. The boundaries are, to the north the Ahírí chiefship of the Chándá district; to the south the Godávarí; to the east the Bastar dependency, the Jaipúr state, and the Godávarí district of the Madras presidency; and to the west the Godávarí and Pranhítá rivers. The general contour is long and straggling, and this latter defect is increased by a portion of the Bastar dependency abutting at one point on the Godávarí, and disconnecting the Sironchá táluka from the rest of the district for a distance of about fifteen miles.

Subdivisions.

The district consists mainly of portions of two large chiefships, the bulk of which is situated in the Nizám's territories on the right bank of the Godávarí. Commencing from the north-western extremity come the Sironchá, Nugúr, Albáká, and Charlá tálukas, belonging to what is sometimes called the Yelmá chiefship, from the name of the family which holds it. Lower down, and extending to the south-western extremity of the district, are the tálukas of Bhadráchallam and Rákápallí, belonging to the Hasanábád Sankargiri, or what is commonly known as the Bhadráchallam chiefship, the largest portion of which lies also on the opposite or right bank of the Godávarí. The area, population, and total revenue of these subdivisions are as follows:—

Subdivisions.	Total area in Square Miles.	Population.	Land Revenue.
			Rs.
Sironchá	465	13,250	3,656
Nugúr	296	5,145	2,819
Albáká	108	811	882
Charlá	184	3,741	2,497
Bhadráchallam }	873	22,837	5,684
Rákápallí }		8,896	3,626
Total	1,926	54,680	19,164

Each of these subdivisions is under the charge of a Náib or Deputy, subordinate to the proprietors, who collects the revenue, but has no powers either in the Civil, Criminal, or Revenue department. The first four subdivisions belong to

different owners, only one of whom has his residence in British territory. The Ráni (superior proprietor) of Bhadráchallam resides in British territory.

Physical features.

In general terms the whole district may be called a dense forest, with strips of rich cultivated land along the banks of the rivers, varying in width according to the character of the soil and the amount of the population in the vicinity. Thus where the alluvial deposits are plentiful, they extend inland from the rivers for a considerable distance, and up the valleys of the smaller streams that flow into it; while they are mere patches where the soil is poor, and give place to jungle and rocks where the banks are rugged and hilly. The richest lands lie along the banks of the Godávarí or its affluents, and it is there that the best cultivation is found. Further in from the river the land is generally light and sandy, and though there are some tracts of rich black soil here and there, the population in them is generally sparse, and consists entirely of the aboriginal tribes. Owing to the dense and extensive forests which cover the greater portion of the country, it has been found impracticable to survey the waste land in detail. The principal rivers which flow either through or along the boundaries of the district are, the Godávarí, Pranhítá, Indrávatí, Tálper, Sabari, and Seleru. The smaller streams are, the Penjarwágu and Pandirwágu near Sironchá, the Pálem in Nugúr, the Puswágu in Albáká, and the Gubbalmangí, Túrwágu, Konder, and Sáker in Bhadráchallam and Rákápallí. No use is made of any of these rivers or streams for purposes of irrigation, though several of them could be well utilised in this manner. No doubt the fact that none of the former Native dynasties had their capitals or chief towns in the immediate neighbourhood of the Godávarí tended to prevent this; but at the same time it is strange that the kings of Telingana, who had their capital at Warangal, only ninety miles south of the Godávarí, and who instituted a magnificent system of irrigation from tanks, did not attempt anything in the way of irrigation works on the river.

Geological formation

The following sketch of the geology of the district is chiefly derived from a report by Mr. Wall, who was employed by the Madras Government as a Mineral Viewer, and made a tour up the valley of the Godávarí in 1857 to Kotá, about eight miles above Sironchá, to examine the site where the late Dr. Walker had reported, as far back as 1848, the existence of coal. Commencing with the táluka of Sironchá, in the north-western extremity of the district, the hills, which generally run from north-west to south-east, parallel to the course of the river, are metamorphic, and consist chiefly of vitrified sandstone, which in some places has been only rendered partially crystalline by the action of volcanic heat, while in other places the same agency has caused them to lose all trace of their original character. In the Sironchá táluka a level, low tract of about ten miles in its widest part intervenes between this metamorphic range and the Godávarí, with a small range of sandstone hills, the base of which is washed by the Pranhítá about twelve or fifteen miles north of Sironchá. In these sandstone hills, close to the village of Tekrá, is an isolated cliff of sandstone about fifty feet in height and fifteen feet in width. It stands alone on the side of the hill, and is probably the remnant of a former line of cliff, the rest of which has been washed away by the action of water. In the tract between this sandstone range and the rivers there is evidence of its having probably once formed the bed of a shallow inland sea. Near the river at Sironchá and other places beds of ferruginous sandstones, conglomerates, and mottled clays are found either

cropping out on the surface, or forming the banks of the rivers. The sandstones and mottled clays are delicately stratified, and must have been deposited in very still waters; they are of different colours—grey, pink, and violet,—and from the ease with which they can be worked, and their variegated colours, are well adapted for building purposes. Specimens sent to the Nágpúr Exhibition were much admired. East of Sironchá, about two miles, lies a bed of limestone which Mr. Wall pronounced argillaceous, and which he traced for about twenty miles north-west and forty-five miles south-east of Sironchá. In this limestone are found fossil fish and fish scales, the latter in considerable quantities. Proceeding further south-east we arrive at the head of the second Barrier, where the metamorphic hills come close to the Godávarí, and for a short distance cross it near Enchampallí, the site of the navigation works at the second Barrier. Further down, the river recedes from the range, which increases in height, and extends a distance of about fifty miles, till close to the Tálper river it ends in the Gádalguttá hill. The distinctive features of these metamorphic ranges are that they all run from north-west to south-east, and that their south-west sides consist of crag and tail, viz. a scarped precipice of a hundred or two hundred feet in height, with a steep slope at an angle of about 45° from the foot of the scarp to the plain, while their north-east sides slope away at an angle of about 25°. There is little or no level ground on the summit of these ranges, and consequently no water, and they are barren, stony, and quite unculturable. According to Mr. Wall these metamorphic ranges do not appear to have been violently disturbed, except at certain points—Bhadráchallam, Enchampallí, and Ahírí—where they form the three obstructions to the navigability of the Godávarí known as the first, second, and third Barriers. On the east bank of the Tálper river there is a long, but not lofty, chain of hills of volcanic formation, running north into the Bastar dependency. From this to the south-east extremity of the district the formation is, with few exceptions, entirely volcanic. The country between the hills and the Godávarí is generally level, and the soil becomes richer and more productive as the levels fall. At the village of Pinpallí, four miles below Bhadráchallam, there is a hot spring in the bed of the Godávarí, which is not, however, in any repute for medicinal or curative properties.

Hills.

The principal ranges of hills are the Eastern Gháts, which in the south-eastern extremity of the district form the boundary between it and the Madras presidency. At one place in the Rákápallí táluka they attain a height of 4,048 feet above the level of the sea, and are locally known as the Mármedí hills. There is a considerable extent of level ground on the top, and water is procurable in several places in ravines about two hundred feet down the mountain side; but there is little or no soil on the summit, the whole being a mass of rock. Moreover, although the ascent is for the greater part easy, these hills are too remote to become ever a place of resort. Those going in search of health or pleasure would be able to reach the sea-coast with ease in the same time that would be required to reach the hills with difficulty, and once the coast is reached, Bangalore and the Nílgiris are within a few days' journey by steamer and railway. Next to the Eastern Gháts in size are the Gádalguttá hills, so named from a bold-scarped mountain forming the end of the range. This chain extends from the Indrávatí to the Tálper—a distance of about seventy miles,—and forms a portion of the boundary of this district and the Bastar dependency. It presents a bold and striking appearance from the valley of the Godávarí. In the rainy reason its beauty is increased by several fine waterfalls, which pour over

its precipitous sides into dark and thickly-wooded ravines. The highest point of the Gádalguttá range is 3,285 feet above the level of the sea; but there is great difficulty about water, and it is too far from both Dumagudem and Sironchá to be of much use. The only other hills of any size or importance are the Sironchá hills near Sironchá, the highest of which is 1,822 feet above the level of the sea. It is only eighteen miles from Sironchá, and was used as a temporary sanitarium at one time with some success. The want of water on the hill was the greatest drawback to a residence there.

Tanks and wells.

There are in the district altogether ninety tanks, large and small, which are in a tolerable state of repair, and which give irrigation to 2,651 acres of land. There are also thirty-seven tanks out of repair, and in the forests there are to be found the embankments of many old tanks now overgrown with jungle, the very recollection of which has passed away from the memory of the present generation, but which evidently in former times irrigated a considerable area. There are few wells in the district, and these are only to be found in the larger villages. "Budkís," or temporary wells dug in the beds of watercourses, are more common, but owing to all the streams in which they are constructed, as well as the low lands in their vicinity being flooded by the Godávarí, the labour of reconstructing them year after year has hitherto proved too great a task for the cultivators of this district, with whom vegetables are not a necessary of life, as they are to more civilised people.

Principal towns.

There are no places deserving of being called towns. Dumagudem—the head-quarters of the Godávarí navigation works—has a population of about 5,000, but it is a fluctuating one, being composed of labourers employed by the Public Works Department. It will probably much decrease in size on the completion of the works at the first Barrier. Sironchá—the head-quarters station of the district—comes next, with a population of about 3,500; but the greater portion of this is made up of government servants and establishments. In 1860, when Sironchá was selected as the site of the head-quarters, it consisted of a few huts on the river bank, and the total population was under five hundred. Bhadráchallam is the only other place of note in the district. It has a population of 2,000, and is a tolerably well built village. The Rání of Bhadráchallam resides here; and the place is famous for an old temple of Rámchandra, which is supported by an annual endowment of Rs. 13,000 from the Nizám's government.

Climate.

The climate on the whole is not salubrious. As might be expected in a country the greater portion of which is covered with forest, and with low lands subject to yearly inundations, fever and ague are very prevalent in the months succeeding the rainy season; but the type of fever most common in the district is not considered by the medical authorities as immediately dangerous to life. It is rather from the gradual weakening of the system under its repeated attacks, coupled with the danger of its producing other disorders, that it is regarded as serious. Nevertheless, judging from the healthy appearance of the people generally, and the wretched manner in which they house themselves, the climate may not be so much to blame as is commonly supposed. With proper precautions liability to contract fever becomes much lessened. Above all, no exposure should be undergone between the end of the rainy season and January;

this precaution, with a good house, warm clothing, and good food, will go far to ward off fever. As a rule no Europeans or government establishments should move into camp before the first of January; and the police or military should be as little exposed on duty between September and January as can possibly be managed. Dysentery and diarrhœa are common during the early part of the rainy season, and are attributed by the people living on the banks of the river to the impurity of the water at that time. Cholera during the last fifty years has made its appearance six times. Small-pox is one of the scourges of the country, and amongst the infant population its effects are very destructive. A good deal has been done within the past two years in the way of vaccination, and one great difficulty has been got over, viz. the dislike to it, as to any other innovation, by the mass of the people. The temperature is never very extreme, as the lowness of the latitude and the vicinity of the sea prevent excessive cold in the winter months; and the vast extent of forest, and in some degree perhaps the neighbourhood of large rivers, moderate the great heats of summer. In general terms the climate may be called mild and moist. The dews are heavy, and last till late in the season. The nights, even at the hottest time of the year, are cool and pleasant, and the sea-breeze is perceptible in the lower part of the district. The seasons are divided in the same manner as in the rest of Central India. The rainy season commences in June, having been preceded by thunder showers and storms in May. The heavy rains, however, do not set in generally till the early part of July, and last till the beginning of October. The climate from June till the end of September is very damp, close, and warm; the vegetation by August is luxuriant, even rank; and the entire absence of cool breezes renders this season to Europeans the most enervating period of the year. The temperature can only be compared to that of the hot houses for tropical plants in a horticultural garden. From the beginning of November till the middle of February the climate is all that could be wished for—the days are pleasant, the nights not intensely cold, and the atmosphere clear. Occasionally about November or January there is a little rain. In February the sun becomes hot in the middle of the day, and the cool mornings and evenings become less frequent. In March the grass in the forests begins to burn, and the heat increases till what with it and the smoke of the jungle-fires the whole country becomes enveloped in a haze, and the view is restricted to a horizon of three or four miles. This continues till April, when thunder-storms, accompanied by violent winds, become frequent. Generally speaking high winds are uncommon, whatever may be the cause; but the storms in the end of April and May are sometimes such as to cause great damage. The total rainfall for each revenue year gauged at Sironchá since 1862 is as follows:—

	Inches.	Cents.
1862-63	50	46
1863-64	47	14
1864-65	55	42
1865-66	31	36
1866-67	43	42
1867-68	48	24
1868-69	31	25

The range of the thermometer for five years, as recorded under the superintendence of the Civil Surgeon, is as follows:—

Thermometer.

1863.

Months.	In Shade. Maximum.	In Shade. Minimum.	In Shade. Medium.	Sun's rays at 4 P.M. Maximum.	Sun's rays at 4 P.M. Minimum.	Sun's rays at 4 P.M. Medium.
January	87	51	71	100	80	94
February	89	61	76	102	91	97
March	96	65	81	104	99	100
April	99	77	89	108	101	104
May	103	85	92	114	106	110
June	100	79	87	109	94	104
July	87	77	80	94	90	92
August	86	76	80	106	100	102
September	87	76	80	96	88	90
October	87	68	80	104	92	97
November	81	64	72	100	89	96
December	76	50	64	93	85	88

1864.

Months.	In Shade. Maximum.	In Shade. Minimum.	In Shade. Medium.	Sun's rays at 4 P.M. Maximum.	Sun's rays at 4 P.M. Minimum.	Sun's rays at 4 P.M. Medium.
January	75	47	61	93	83	88
February	86	50	73	110	92	101
March	98	67	82	128	105	116
April	100	78	88	130	103	120
May	100	76	88	127	100	110
June	97	78	86	130	100	113
July	90	74	80	108	88	93
August	90	76	83	103	88	95
September	80	77	79	103	92	95
October	80	68	79	110	90	101
November	83	62	73	110	85	102
December	78	63	70	114	90	101

1865.

Months.	In Shade. Maximum.	In Shade. Minimum.	In Shade. Medium.	Sun's rays at 4 P.M. Maximum.	Sun's rays at 4 P.M. Minimum.	Sun's rays at 4 P.M. Medium.
January	82	60	70	120	97	108
February	80	70	75	122	100	109
March	92	70	82	120	98	113
April	93	80	91	125	104	115
May	107	87	97	122	105	112
June	98	82	90	122	110	116
July	90	78	80	120	100	109
August	90	76	82	114	87	105
September	86	64	78	108	96	103
October	88	76	76	114	102	108
November	86	57	60	112	86	98
December	86	56	72	120	100	112

1866.

Months.	In Shade. Maximum.	In Shade. Minimum.	In Shade. Medium.	Sun's rays at 4 P.M. Maximum.	Sun's rays at 4 P.M. Minimum.	Sun's rays at 4 P.M. Medium.
January	87	58	75	114	102	109
February	86	60	76	116	90	107
March	97	74	87	121	108	116
April	100	83	86	127	114	122
May	109	82	98	128	113	120
June	109	80	92	128	96	118
July	100	76	82	130	100	113
August	87	76	80	110	100	102
September	89	74	80	114	92	106
October	88	65	81	118	97	107
November	82	58	72	110	94	102
December	86	50	68	100	98	102

1867.

Months.	In Shade. Maximum.	In Shade. Minimum.	In Shade. Medium.	Sun's rays at 4 P.M. Maximum.	Sun's rays at 4 P.M. Minimum.	Sun's rays at 4 P.M. Medium.
January	86	56	72	120	100	100
February	90	66	70	130	110	120
March	93	72	82	127	81	121
April	98	76	88	130	107	109
May	106	80	96	130	115	123
June	106	76	90	130	100	112
July	92	77	85	127	100	116
August	86	75	80	110	100	103
September	97	76	82	100	85	93
October	88	67	80	128	110	119
November	86	62	70	127	115	122
December	89	56	71	126	70	95

The civil administration of the district is carried on by a Deputy Commissioner, assisted by a Medical Officer at head-quarters, who, in addition to his other duties, is a general assistant to the Deputy Commissioner, and has magisterial powers. An Extra-Assistant Commissioner is located at Dumagudem, 120 miles lower down the river, owing to the distance of that part of the district from head-quarters, and the presence of large bodies of workmen on the navigation works. There are no Tahsíldárs or Subordinate Magistrates, and but one of the Zamíndárs has powers as an Honorary Magistrate. There is also a District Superintendent of Police at head-quarters. The Police force consists of a District Superintendent, an Inspector, three Chief Constables, 13 Head Constables, 105 Constables, and 8 Mounted Constables. Besides this, Sironchá is permanently garrisoned by two companies of Madras Native infantry. The postal communication with Nágpúr through Chándá on the one hand, and with Madras through Dumagudem and Ellor on the other, is in the hands of the imperial postal department. There are post-offices at Sironchá and Dumagudem, and a branch office at Enchampallí—the site of the navigation works at the second Barrier.

Administration.

The ancient history of the district, and indeed of the whole of the adjoining country, is wrapped in obscurity. No old places of note are situated within its limits; it has never been the theatre of war; there are no ruined cities or temples or mosques testifying to former Hindú or Mohammadan wealth and power, and there are no inscriptions to guide in the search for records of the past. But scattered here and there, in the forests and on the sides of hills, are found the remains of a race before whose antiquity even the ancient Hindú dynasties of the Peninsula of India must probably give way. These are the monolithic monuments of Indo-Scythic sepulture, consisting of cromlechs, kistvaens, and cairns, which have been found in four of the six tálukas of this district. The study of these memorials would carry us so far back into the pre-historic period that it would be out of place here. The only popular tradition attaching to them is that they were the temples of the Rákshasas—a mythical race, half human, half demon—who are believed, according to the old Hindú legends, to have once inhabited these parts. The Telinga Bráhmans claim for this part of the country the honour of its having been visited by Ráma when wandering in the wilderness. Parnakuti, which is mentioned in the Rámáyana as one of his resting-places, is said to be the present Parnasálá, and it was from this place they allege that Sítá was carried off by the Rákshasa Ráwan. A hill on the south bank of the Godávari opposite Parnasálá, the Ratabguttá or hill of the car, is so named because it is said the tracks made by the car in which Sítá was abducted are still to be seen on the rock on its summit. There is no mention of any ancient separate Gond kingdom in this part of the country, but it is probable that the district at one time or another was included in the territories under the Gond rájás of Chándá. Setting all tradition aside, however, it is pretty certain that it must at one time have formed a portion of the dominions of the A'ndhra kings of Telingana, who had their capital first near Nánder on the Godávari, and afterwards removed it to Anamakondá and Warangal, both of which places are about ninety miles south of Sironchá. Farishta* mentions Warangal as having in A.D. 1303 successfully resisted a Mohammadan army sent to reduce it by Alá-

Ancient history.

* Briggs' Farishta (Edn. 1829), vol. i. pp. 373, 371.

ud-dín Khiljí, whose first invasion of the Deccan was made nine years before. The comparatively advanced state of civilisation of Warangal and its prosperity at the time of the Mohammadan invasion, which is indicated by the magnificent tanks in that part of the country existing to this day, would lead to the belief that the kingdom of Telingana must have been founded at a very early date; but its authentic history does not commence until the eleventh century, with the dynasty of the Kákataya rájás of Warangal. Pratápa Rudra Deva, the fourth prince of this dynasty, was subjugated by the Mohammadan power about A.D. 1323, and carried prisoner to Delhi. He is said to have recovered his liberty, and some accounts describe the accession of both his sons, but he was the last known rájá of his line, and shortly afterwards Warangal was occupied by the Kutab Sháhí kings, and merged into the Mohammadan principality of Gowalkondá.* It is said that about the time of the invasion of Warangal the Hasanábád Sankargiri zamíndárí—of which Bhadráchallam and Rákápallí are portions—was given by the representative of the Emperor of Delhi in free jágír to one Anápá Aswa Ráo, the founder of the family which now holds it. Unfortunately the copper plate on which the grant was inscribed, with the title-deeds and other ancient family papers of this old estate, were lost in A.D. 1769, when Zafar-ud-daula—an officer of the Nizám's government—attacked one of the Aswa Ráos and put him to death. From A.D. 1324 to 1698 there is a blank in the local history. The Ráni of Bhadráchallam can trace her ancestors up to Anápá Aswa Ráo, it is true, but there are no authentic records beyond those relating to the genealogy of the family. It is probable that during this time the district, with a considerable tract of country on the right bank, was held by petty chiefs who paid tribute to their Mohammadan rulers.

Modern history.

The more modern history has barely even a local interest. The district consisted, as has already been said, of the estates of two great families, whose members were continually quarrelling amongst each other, and who occasionally revolted against the government of the Nizám. Except for the disturbances thus created, and one or two inroads of the Maráthás in the days when Chándá was held by a younger branch of the Bhonslá rulers of Nágpúr, there would be nothing to record but that the district continued to remain part of the Nizám's territories until it was ceded to the British Government in 1860. Since then armed affrays, cattle-lifting forays, and petty revolts have ceased, and the presence of a strong local authority makes redress available where it was once sought for in vain. Formerly if any of the petty local chiefs plundered villages in Bastar, the aggrieved parties had to complain through their rájá, who lived at Jagdalpúr, two hundred miles distant. He brought the circumstances to the notice of the Deputy Commissioner of Ráipúr, who reported it to the Commissioner of Nágpúr, who again had to address the Resident at Haidarábád. Orders would then be issued through the Minister to the local authorities calling for explanations, which they probably had much difficulty in obtaining, as the petty chiefs did not hesitate to defy both their feudal superiors and the officers of the government. Under these circumstances the injured villagers usually preferred taking the law into their own hands, and order was unknown. Although the population is not even yet very rich or flourishing, they are now free to divert their energies into profitable channels, and during the last eight years both trade and cultivation have increased.

* Wilson's Mackenzie Collection, Introduction, pp. cxxiii ff.

The population of 54,680 souls, which is distributed equally over the total area of the district, gives an average of twenty-eight souls to the square mile, and not only is the rate low, but nearly half the population is composed of wild tribes. The exclusively agricultural classes number 30,367, and consist chiefly of the following castes:—Yelmás, Kamewárs, A'rewárs, Maráthás, Telingas, Koís, and Gotés. Of these, the Yelmás, though Súdras, enjoy a good deal of consideration, as many of the chiefs—among them the Sardesmukhs of the four upper *tálukas* and the Rání of Bhadráchallam—are of this caste. The Yelmás veil their women, and do not permit them to appear in public; and the men in the lower part of the district carry their prejudices to such an extent, that even the poorer members of the caste will not put their hand to the plough. The inferior castes, all plying their respective professions, and many of them cultivating land as well, are—

Population.

Waddís.
Kumbhárs, or potters.
Meriwárs, or tailors.
Baljwárs, or bangle-makers.
Telís, or oil-pressers.
Rangrez, or dyers; also work as embroiderers.
Dendrawár, or tasar silk-weavers.
Dhobís, or washermen. These are a very numerous class. Besides washing they perform many menial duties in the village—attend on travellers, carry torches, fetch water, carry loads and palanquins, &c.
Juláís, or weavers.
Kaláls, or distillers and spirit-dealers.
Dhímars or Bhoís. These are fishermen by profession. They also carry palanquins, fetch water, and do other menial duties.
Hajáms, or barbers; also carry torches for travellers.
Medariwárs, or mat-makers.
Uppariwárs, or tank-diggers and stone-cutters. There are two different subdivisions of this class.
Woddewárs, or boatmen and fishermen.

The outcastes are Sunkariwárs, Mannepuwárs, and Netkániwárs. The latter weave a coarse cotton-cloth. Gotés and Koís, or as they are commonly called Gotéwárs and Koiwárs—the termination "wár" being a Telugu affix, signifying person or man—are the aborigines of the country. Although almost identical in customs and in language, they do not eat together or intermarry, the Koís claiming superiority over the Gotés. The proper name for the Koís is "Koitor," and this is what they call themselves.* By the Telingas they are called Koidhoras, the word "dhora" meaning gentleman or sáhib. This error has probably arisen from the last syllable of "Koitor" having been taken for "dhora," owing to the similarity of sound. The Koís, where they come into contact with the Telinga population, have adopted many of their customs, and have thereby to a certain extent lost their peculiarity of appearance and character. The Goté keeps more aloof from civilisation; but if allowance be made for what the Koís have learned by their intercourse with the Telingas, the customs of the two sub-races are very similar, and both belong to the Gond family. They are subdivided into many sects according to the number of gods they worship, and they practise what seems to be the essential characteristic of all Gonds, viz. ancestor worship. Like most of these wild tribes, they are timid, inoffensive, and tolerably truthful. Their restless habits, however, do not admit of their settling down as good agriculturists, and generally speaking they move from one spot to another once in every three or four years; but on the banks of the Sabarí, and

* *Vide* Hislop's "Aboriginal Tribes," part I, p. 4.

in the neighbourhood of Sironchá and Dumagudem, there are numbers of them who have settled down, and have accumulated some wealth in flocks, in herds, and in money. It seems that where they can cultivate rice they will sometimes become attached to the soil, especially if a grove of palmyras be near, as, like all Gonds, they are fond of spirits, and the fermented juice of the palmyra (*borassus flabelliformis*) is a favourite beverage with them.

The language of the whole district is Telugu—harsh and barbarous in the four northern tálukas, softer and more like the Coast dialects in Bhadráchallam and Rákápallí. In the northern parts of the Sironchá táluka a little Maráthí is spoken. The wild tribes have their own language and dialects.

Products and manufactures

It is estimated that the outturn of the principal edible grains is as follows:—

	Md. of 82 lbs.		Md. of 82 lbs.
Jawárí (*holcus sorghum*) ...	141,208	Indian corn ...	8,616
Gram (*cicer arietinum*) ...	2,689	Rice ...	90,101
Wheat ...	1,729	Mung (*phaseolus mungo*) ...	3,816

The greater portion of this is used for home consumption. The following statement shows the principal vegetable products of this part of India, the seasons at which they are cultivated, &c.:—

Vegetable products cultivated.

Botanical name.	Common English or Hindustání designation.	Telugu name.	Description of Crops.	Remarks.
Zea mays ...	Indian corn.	Makkajonna.	Kharíf and rabí, chiefly former.	One of the chief articles of food; it is grown in plots around villages; it is used to make bread and dalyá.
Oryza sativa ...	Rice (25 sorts).	In husk, wadlu unhusked bíam	Kharíf and rabí.	A specimen of the second sort of rice won a prize at the Nágpúr Exhibition.
Sorghum ...	Mountain jawárí.	Kondá jonna.	Kharíf ...	Cultivated chiefly by the Koís in the lower part of the district, and said to produce rheumatic pains.
Panicum frumentaceum.	Sámá (4 or 5 sorts).	Sáwá ...	Do. ...	Cultivated in land lately reclaimed from the forest, also in mud banks in the rivers, where it is sown by men in canoes, who drop the seed in the water.
[illegible]	[illegible]	[illegible]	Do.	
[illegible]	[illegible]	[illegible]	[illegible]	Scarce.
[illegible]	[illegible] and yellow.	[illegible]	[illegible]	Yellow variety scarce. The white jawárí is the chief food of the poorer classes.
Cajanas indicus...	Túr...	Kandu...	Kharíf and rabí.	Thrives well.
Paspalum scrobiculatum.	Kodo ...	Alu ...	Kharíf.	
Triticum æstivum ...	Wheat ...	Godhumalu..	Rabí ...	Scarce; not much used as an article of food.
Cicer arietinum ...	Gram, chaná	Sannagalu ..	Do. ...	Small variety grown

however, do not cultivate vegetables so much as the Maráthás or Hindustánís, and it is only in the neighbourhood of the larger villages that vegetables are regularly to be had. Fruit trees, such as mango and plantain, are also scarce. The jack-fruit is indigenous in those parts of Rákápallí bordering on the Eastern Gháts. The finer varieties of fruit, such as oranges, limes, guaves, &c., are only to be found at Sironchá and Bhadráchallam. The Sangtara oranges of Sironchá, introduced from Nágpúr, are very large and fine.

The following is a list of trees and forest produce:—

Botanical name.	Common English or Hindústani designation.	Telugu name	Remarks.
Tectona grandis	Teak	Teku	Teak grows well throughout the district
Terminalia tomentosa ..	Sáj	Nalla maddi ...	Plentiful, and of large size, especially in Sironchá; good timber.
Dalbergia latifolia	Blackwood......	Jitregí	Good timber; plentiful in all parts of the district.
Diospyros melanoxylon..	Ebony	Tunaki	Do do.
Pentaptera arjuna .. .	Kawá	Yer maddi.....	Do. do
Pterocarpus marsupium .	Bijesál	Peddegi........	Do. do yields fine gum.
Hardwickia binata	Anjan	Narwepa	Do bark yields a good fibre, which is in common use for ropes, &c
Chloroxylon swietenia ..	Satinwood	Bilugu	Good wood; yields a yellow dye.
Acacia sundra..........	......	Darisanchai ...	Good wood, plentiful in all parts of the district.
Do arabica	Bábul	Tumma	Scarce.
Do. catechu	Khair....... .	......	Plentiful
Soymida febrifuga	Rohan	Sámi	Good timber, and plentiful in all parts of the district.
Cordia angustifolia ...	Gondí.........	Chinna bateku ..	Timber useful.
Do. myxa		Pedda bateku....	Do
Conocarpus latifolia	Dháurá	Tirman	Tough wood; used for cart axles; plentiful
Nauclea cordifolia	Kadamí	Paspu kandi ...	Timber useful.
Do. parviflora ..	Do.	Buta kandi......	Do.
Guatteria cerasoides	Do.	Chilka dúdi.	
Cluytia collina		Korsé...... ...	Used for building.
Artocarpus integrifolia ..	Jackwood	Panas	Good timber; grows on Eastern Gháts, Rakápallí táluka
Bassia latifolia	Mhowa	Ippa	Plentiful in the upper tálukas; timber good; flowers an article of food, and also used to distil spirits from; seeds yield a useful oil; export of seeds might be largely increased.
Mangifera indica	Mango	Mámiri	Good timber; scarce
Syzygium jambolanum ..	Jámbul	Neradu	Do. do.
Sterculia urens	......	Tausi	Wood useless; yields a gum
Boswellia thurifera......	......	A'nd[illegible].........	Yields the resin [illegible] plentiful

Botanical name.	Common English or Hindustání designation.	Telugu name.	Remarks.
Butea frondosa	Pálás	Motuku	Plentiful; yields kino; the flowers make a yellow and orange dye.
Do. superba........	Do.	Do.	Do. do.
Terminalia bellerica	......	Tanní.	
Do. chebula......	Hardá	Karakkáya......	Yields the Hardás of commerce; also galls, from which dyes are made.
Schleichera trijuga.......	Kusam	......	
Calotropis gigantea	A'k............	Jilleru	The charcoal of the wood used in making gunpowder; bark yields a fibre.
Carya arborea...........	......	Buddadarmi	Bark made into slow-match. Tasar silkworms feed on the leaves.
Strychnos nuxvomica....	Kuchlá	Munpi	Wood good; seeds sold; might be exported in large quantities.
Do. potatorum......	Cleaning nut	Chilla..........	The nut used to clear water; mashed up and thrown in a pool it kills fish.
Rottlera tinctoria	Kamelá	Kunkuma	Yields the kamelá dye, which is gathered and exported.
Gardenia lucida	Dikámálí	Káringu........	Yields the dikámálí gum, which is gathered and exported.
Ægle marmelos	Bel............	Meradu	A fruit, used in medicine, common everywhere.
Feronia elephantum	Káwit..........	Welaga.........	Do. do. common.
Wrightia anti-dysenterica.	......	Pala kodsa......	Medicinal; very common.
Bambusa arundinacea ..	Bamboo	Kanka	Useful for house-building, &c.
Semicarpus annacardium ..	Marking nut	Tidi.	
Borassus flabelliformis ..	Tár............	Tári	Juice extracted and drank; abundant in Sironchá and Rákápallí.
Caryota urens.........	Sago palm......	Gorregu.......	Juice extracted and drank; the fecula of the pith is eaten by Koís in bad seasons.
Phœnix sylvestris	Date palm......	I'tchattu........	Scarce.
Do. farinifera	......	Do.	Plentiful; eaten by the wild tribes; tastes like chesnuts.
Do. acaulis	......	Do.	Plentiful; leaves used to thatch houses by wild tribes.
Buchanania latifolia	Chironjí........	Morli	Yields the chironjí; common everywhere.
Cochlospermum gossypium.	Yellow silk cotton	Gonda gogu	Wood good for torches; yields a gum; common.
Hemidesmus indicus	Do.	Muttapulgam ..	A common weed found near inhabited places; the fibre is fine and strong.
Tamarindus indica	Tamarind	Chinta chattu....	Tamarinds are in great demand as an article of food with Telingas; the tree is therefore more valuable in the district than it is in other parts of the Central Provinces.

Note.—The *Shorea robusta* is not found in the district, but it grows in large quantities in the Bastar dependency.

Besides these the "dúb" or haryálí grass is found in abundance on the banks of the rivers, and what is called the "Málwá" grass in Telugu, grows in the forest tracts, and affords excellent grazing for cattle. In the vicinity of the rivers the "*andropogon muricatus*," the roots of which are used to make "khaskhas" *tattís*, is a nuisance to the cultivators, as it grows on the richest soils, and is very difficult to eradicate. The "káns" (*saccharum spontaneum*) is not so abundant. The "gulmí," or what is known as the "kusa" grass, grows in irrigated land, and is very troublesome in the rice-fields.

Miscellaneous products.

Among miscellaneous products may be mentioned honey, lac, silk, hides, and wild arrowroot. Five different sorts of honey are produced, viz:—1, kará tena; 2, musar tena; 3, tondí tena; 4, pitwár tena; 5, kánágol tena ("tena" in Telugu means honey). Nos. 1 and 5 are the most delicate; the wax of both varieties is also good; the former is found in bushes and small trees, the latter in holes in the trunks of trees. The kánágol honey is scarce. The combs of both are removed by the hand; the bees do not sting. No. 2 is found in holes in trees; the wax is good. No. 3 is found in holes in the ground, white-ant hills, &c.; the wax is good. No. 4: this is the honey of the large bee; it is found suspended in large combs from lofty trees and rocks; the bee is dangerous if disturbed. Honey is not exported, but the wax is collected by Gotés and Kois, and sold or bartered to traders, &c. Turmeric is sometimes used to give a yellow colour to the wax. Lac is produced in abundance in all parts of the district. It is gathered by the Gotés and Kois and brought in for sale or barter to traders, &c. Lac is deposited on the *butea frondosa*, *butea superba*, *inga xylocarpa*, and *zizyphus jujuba*, but that on the first three kinds is considered the finest; it is deposited in September, and also in April and May. Most of it is exported to the Coast and to Haidarábád, but a small quantity is used in the district for dyeing tasar-silk and cotton-thread, and also to make into wax. Buffalo and cow horns and hides are not collected or exported in any quantity, owing, it is said, to there being no tanners in the district to prepare the skins. A few deer horns and skins are exported, and the skins of the common kingfisher (kilkili) are sometimes collected and sent to Burma. The collectors go as far as Chándá for them. "Taukír or Tíkhúr" is a description of arrowroot made from the bulb of the *curcuma angustifolia*, which grows abundantly in the district. It is collected by the Gotés and Kois, and rubbed down on a stone, washed, and allowed to settle. It is then dried, and either sold or bartered by them to traders. The "Taukír" purchased in the bázár is impure and difficult to refine, as the bulb is not pared before it is grated down. If care be taken, the flour can be made as pure as that prepared from garden arrowroot. It is strange that this root is not made so much use of as it might be, either as an article of food, or even as starch for export. The culture of the common tasar silkworm is carried on by many classes of the people. The cocoons are gathered in the month of October, and sold to the weavers, &c. There is considerable risk attending the culture of the silk-worm: a shower of rain will destroy the labour of two or three months; but in a good season one man can earn twenty rupees in this way.

Mineral products

Iron-ore of very fair quality and easily worked is found throughout the district in large quantities. It is rudely smelted by the Kois; it requires, however, to be smelted over again and refined before it can be used. Titaniferous iron-ore is found in

the sands of most of the streams, and hematite is to be found in many parts. As far back as 1841 the late Dr. Walker reported on the existence of a coal measure at Kotá, about eight miles north of Sironchá on the bank of the river Pranhítá. Boring operations were undertaken by the same gentleman in 1848 in the river-bed at Kotá; but a depth of only thirty-five feet had been attained, when it was necessary to stop the work, owing to a sudden rise in the river. The result of the analysis of the specimens of coal then obtained was as under:—

Volatile matter	29	per cent.
Ash	29	"
Carbon	42	"

Dr. Falconer, Superintendent of the Botanical Gardens, Calcutta, to whom the specimens were sent for examination, reported unfavourably on them, and subsequent accounts have not been more encouraging.

Gold is found in the bed of the Godávarí nearly opposite the village of Marrigudem in the Nugúr táluka. It is washed by Sonjharís—a poor class of people who come periodically for the purpose. They commence washing in August and September, or whenever the river falls enough to expose certain gravel banks, in which the precious metal is found in very minute grains. The gold is said to be worth Rs. 16 the tolá; but the work is barely remunerative. A small stream falls into the Godávarí here on the right or Nizám's bank, and it is just at its mouth that the gravel beds alluded to are. Gold is also washed at the point where the Kinarsání nálá falls into the Godávarí, a little below Bhadráchallam. Garnets are found near Bhadráchallam and in the river-bed, but they are poor and full of flaws. The best are found in considerable quantities on the right bank of the Godávarí, and some distance in the interior in the Garíbpeth hills near Páloncha. They are exported in large quantities from that neighbourhood. They are first pounded up with an iron pestle, by which process the refuse is broken off, and the garnets are then selected and sent to Madras, where they are made into ornaments. The selling price at Pálonchá is two seers per rupee (sixpence a pound). Sapphires and amethysts are also found in the neighbourhood. Rock-crystal is found very pure in the Bhadráchallam and Rákápallí tálukas. Variegated sandstones and clays exist in large quantities in the upper part of the district. There is also a yellow sandstone near Dumagudem which has been used on the navigation works; and lastly "kurand," a kind of whetstone, is found in many parts of the district, especially near Bhadráchallam. It is used by armourers for polishing and sharpening swords and daggers.

Domestic animals.

The breed of horses and ponies in the district and in the neighbouring country is exceedingly poor. None of the zamíndárs have good horses, nor do they attempt to improve the breed. The dense jungle with which the country is covered renders it difficult to use horses, and this is probably the reason why no interest is taken in the matter. The cattle are of a small breed; but as there is good grazing for them, they are generally plump and sleek. Endeavours have been made to improve the breed by importing bulls from the Nellore and Kishná districts of the Madras presidency. The total number of cattle in the district is computed at 10,262 buffaloes, and 38,281 bullocks and cows; and the chief wealth of many of the inhabitants consists in their herds. Male buffaloes are exported to the Coast districts, where they are used in ploughing the rice-fields. In 1866-67 Rs. 8,175 worth of cattle were so

exported. The sheep of the district about Sironchá and of the adjoining parts of the Nizám's territories are considered to be of a superior breed. They are rather small in the lower part of the district. They are not as yet exported in the direction of either Nágpúr or Haidarábád. There are also some fine varieties of fowls, and game-fowls are reared with great care.

Wild animals.

Tigers and panthers are by no means so numerous as would be supposed in a wild district like this. The fact is that the jungle is too extensive. The tiger prefers to lurk in patches of jungle, wooded ravines, and hill-sides in the neighbourhood of villages in more cultivated tracts, where he can prey on the village cattle. Bears are numerous in the three lower tálukas, but wolves are scarce, if indeed there are any. Wild buffaloes are rare, being only found in the Sironchá táluka, although they abound towards the north-east in the valley of the Indrávatí. It is generally believed that they are not found south of the Godávarí. The bulls frequently follow the herds of tame buffaloes, and there are instances known of their having bred with the domesticated cow-buffaloes. Bison are found in Sironchá, A'lbáká, Charlá, and Rákápallí. Sámbar, nílgái, spotted-deer, and jungle-sheep are found in all parts of the district. Wild-duck and snipe are scarce; the sáras is to be found about most of the tanks; and the kulang, flying in long columns from the north, pays its annual visit each December. Quail, partridge, pea-fowl, and jungle-fowl abound.

Fish.

The rivers abound with fish of many varieties. The "máhasír" is said to frequent the Indrávatí and Sabarí, and the rohú is common. The largest fish are killed with the hook. The Dhímars in many villages have large drag-nets with which they catch quantities of fish; but the people in the neighbourhood of the river do not use fish as an article of food so much as they might do. Prawns are found in considerable numbers in the hot season. Alligators frequent all the large rivers, and also all tanks in the neighbourhood of the rivers. They are very troublesome, though they are not so dangerous as they might be if they were courageous. The tanks contain maral, eels, and other good eatable fish.

Communications.

There are as yet no regular roads, but the cart-track from village to village [illegible] traffic along this route howe[illegible] named, and it is only useful as the line of communication between the head-quarters of the Deputy Commissioner and the lower part of the district, and for *police, postal, and other purposes*. The Godávarí is the highway which will ultimately bring wealth and prosperity to the district when the works now in progress at the First and Second Barriers are completed. This river extends along the entire length of the district, except for about twenty-five miles, which is bounded by the Pranhítá. As, however, the navigation scheme leaves the Godávarí at its confluence with the Pranhítá and proceeds up the latter river, it follows that the district will have the navigable stream as its western boundary along its entire length of two hundred and fifteen miles. The south-eastern limit of the district—where it borders on the Madras presidency at the gorge in the Eastern Gháts, through which the Godávarí flows—is only eighty miles *from the sea. About seventy miles above this, and one hundred and forty-*eight from the sea, is the First Barrier, the works at which are nearly completed. This difficulty surmounted, the navigation will be open from the sea to

the foot of the Second Barrier—a distance of two hundred and twenty miles. The interruption to the water communication here extends for about fifteen miles, and at present is only got over by a land journey of the same length. The completion of the Second Barrier works will give a distance of ninety miles further, and a total waterway of three hundred miles from the Bay of Bengal into the heart of the country.

Carriage.

Communication from place to place in the upper part of the district is kept up by means of small carts of the Nágpúr pattern, and capable of carrying about twelve maunds. In the lower part of the district, especially in Bhadráchallam and Rákápallí, there are no carts at all, and everything is carried by "káwarí."* The want of wheeled carriage must put the people to great inconvenience sometimes, but nevertheless endeavours made hitherto to induce them to construct carts have not been successful; and while in the upper tálukas the poorest cultivator travels in his cart with his wife and children when going any distance, in Bhadráchallam and Rákápallí well-dressed and well-to-do men and women have to trudge on foot; and it is not an uncommon sight in that part of the country to meet the father of a family with his child slung at one end of the "káwarí" stick, balanced by a bag of rice at the other. As yet there is no traffic or regular communication on the river by boats or canoes, except below the First Barrier; and even between that and the Coast the greater portion of the traffic consists of boats employed in bringing up engineers' stores, grain, and other supplies for the Public Works Department at the First Barrier navigation works. At present the rates of water carriage are ten rupees for the *khandí* of 1,600 lbs. between Rájámandrí and Bhadráchallam; and the largest boats are capable of carrying about ten *khandís*.

Trade.

The trade of the district is as yet in its infancy. The same arrangements exist here as in other districts of these Provinces for the registry of all important exports, but owing to the long line of frontier towards the Nizám's territories, it is not so easy to obtain accurate returns of all that passes to and fro in this direction. The trade with the Coast districts being partly by the river and partly by one line of road, is registered with accuracy. The value of the Import and Export trade for the year 1868-69, compared with that for 1863-64, is as follows:—

Years.	Imports.	Exports.
	Rs.	Rs.
1863-64	95,213	49,818
1868-69	35,469	32,469

The falling off is due partly to the completion of the works at the First Barrier, and to the concentration of the workpeople further up the river at the Second Barrier, where supplies are brought from the Nizám's country and Bastar, instead of, as before, from the districts of the Delta. That the district will ultimately benefit largely by being placed within easy communication with

* Two baskets slung at the ends of a pole which is carried on the shoulder.

the Coast is a matter of certainty; but the valley of the Godávarí is so sparsely populated, the people are so backward and indolent and have so few wants, that both the trade by the river, and the material prosperity of the population on its banks, will take somewhat longer to reach a very high point than is generally anticipated.

UPRORA'—A wild zamíndárí estate lying on the northern hills of the Biláspúr district. It covers an area of 431 square miles, and possesses thirty-nine villages. The cultivated area, which is entirely in the valleys, amounts to 7,233 acres, and the land capable of cultivation is about 60,000 acres. The total population is 2,589, giving a rate of only six persons to the square mile. Wild elephants are found here.

USKA'L—A stream in the Bálághát district, which rises in the hills to the north of the Hattá pargana, flows north, and eventually falls into the Náhrá.

UTTA'L or BESI'—An estate attached to the Sambalpúr district. It was originally a Gond chiefship, but about fifty years ago Rájá Maháráj Sahí of Sambalpúr, with the consent of the British Government, conferred it on one Gopí Koltá It is situated about fifty miles south-south-west of the town of Sambalpúr, and consists of some twenty-eight villages. Its area may be about eighty square miles. All the culturable land has been brought under cultivation. The population is computed at 10,696 souls, chiefly belonging to the Koltá, Sáonrá, and Binjál (Binjwár) castes. Rice, the pulses, sugarcane, cotton, and oil-seeds are the chief products. The principal town is Bijápúr, which has a population of 3,711. There is a remarkably fine tank there, also a good school-house, where about a hundred pupils are receiving instruction, and there are several other schools in the surrounding villages. The present chief, Mrityunjaya Garhotiá, is the fourth of his line; he is about twenty-five years of age, reads and writes Uriya, is intelligent and well-disposed, and has given great assistance in popularising education.

V

VAGARPETH—A hill in the Chándá district, situated nine miles north-east of Nerí. Good iron-ore is quarried from it.

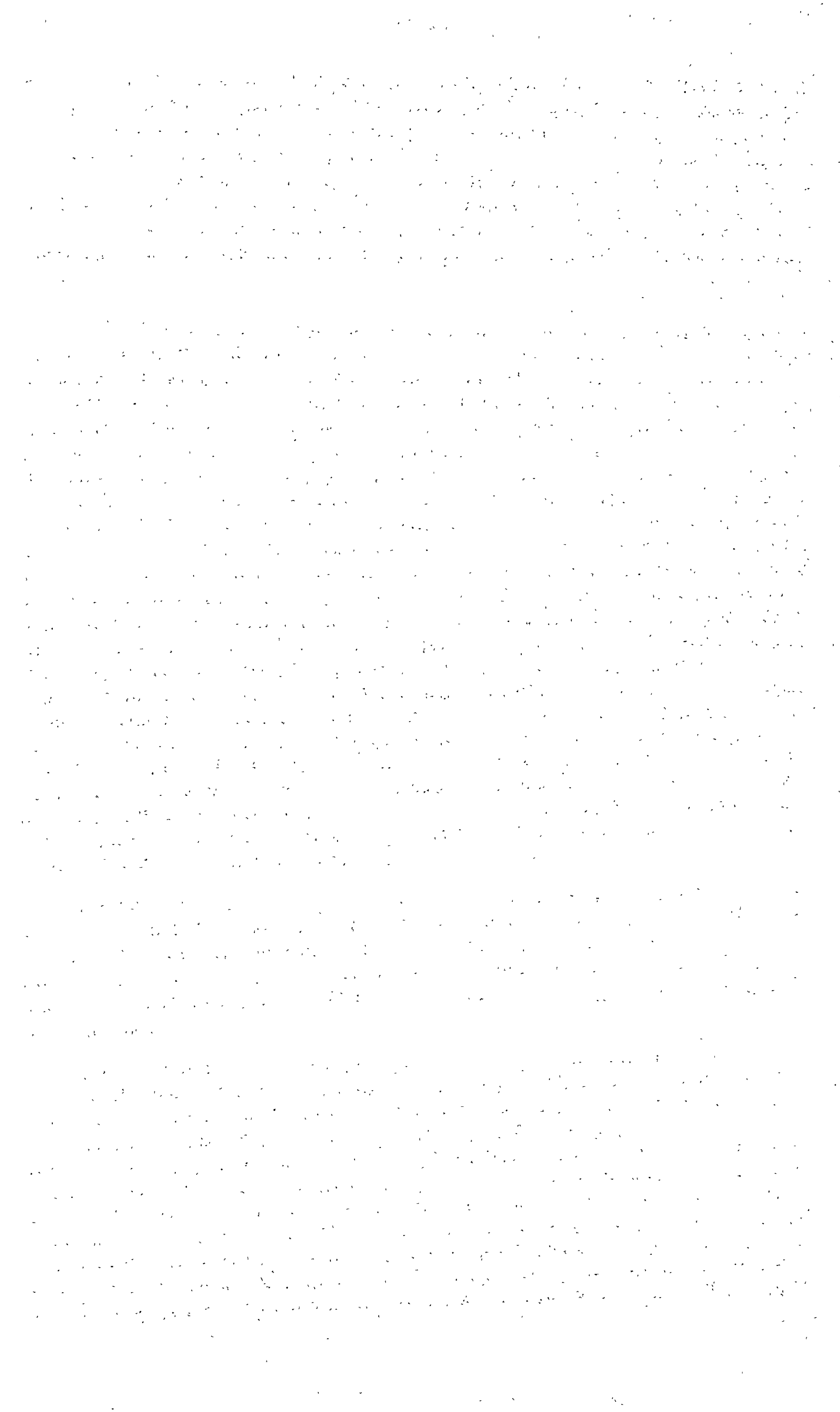
VA'GHNAKH—A village in the Chándá district, situated six miles north of Mándherí. It is surrounded by fine groves, and possesses an ancient temple, now falling into ruin. During the ravages of the Pindhárís the wife of one of these robbers was concealed for months in a chamber in the dome, and there gave birth to a child.

VIJA'PU'R—An estate in the Bastar dependency, with an area of 170 square miles and 250 villages. The chief village is Vijápúr. The central and western portions are pretty well populated by Kois and Telingas.

VINJHA'SANI' HILL—See "Bhándak."

W

WA'IGA'ON—A town in the Huzúr tahsíl of the Wardhá district, eight miles south of Wardhá, on the Wardhá valley road. It contains 2,257 inhabitants, principally cultivators of the Telí and Kunbí castes, with a few weavers



The pargana was formerly governed by a line of Máná chiefs, who subsequently were conquered by the Gonds, and a house of that race then held Wairágarh, Garhborí, and Rájgarh in subordination to the Chándá kings.

WAIRA'GARH—A town in the Chándá district, situated eighty miles north-east of Chándá at the confluence of the Khobrágarhí and Tepágarhí. It is a place of great antiquity, and according to tradition was founded in the Dvápár Yuga by a king of the family of the Moon, who called it Wairágarh, after his own name Wairochan. On approaching historic times we find the city ruled by Máná chiefs, who about the ninth century fell before the Gonds, and a line of Gond princes then succeeded, holding, in subjection to the Chándá kings, the parganas of Garhborí, Rájgarh, and Wairágarh with its dependent chiefships. The present fort, which is a large stone building in good repair, was erected about the beginning of the seventeenth century. The town now contains 936 houses, and is enclosed by noble groves of ancient trees, while around sweeps the forest, and in the centre tower the walls and bastions of the lofty fortress, forming in all a most striking picture. Within the fort walls is the tomb of Durga Sháh, a Gond prince; and not far distant sleeps an unknown English girl, the daughter, it is said, of the officer who commanded the garrison between 1818 and 1830 A.D.

The surrounding forest contains numerous foundations of former buildings; and in the vicinity of the town are several ancient temples, the most interesting of which are one dedicated to Mahákálí, and one sacred to Mahádeva. In front of the former flows a deep reach of the Khobrágarhí, and in this reach, buried in the sand, is supposed to stand an old-world temple.

Wairágarh is very unhealthy during the autumn and early winter months, and its trade has consequently been almost wholly diverted to the neighbouring town of Armorí; but the zamíndárs of the north and north-east still look upon it as their capital, and many of the surrounding landholders have residences here. Good sandstone and granite are obtained near the town; and mines of diamonds and rubies were formerly worked in the vicinity. The town contains government schools for boys and girls, a district post-office, a police station-house, and the office of a patrol of customs.

WA'KORI'—A small town in the Nágpúr district, situated on the Kanhán, about eighteen miles north of Nágpúr. The population amounts to 2,759 souls. The place is said to be very old. A school-house has recently been erected here.

WANA'—A tributary of the Wardhá. It has its sources some sixteen miles south of Nágpúr, and after flowing by Borí, where it is spanned by a railway viaduct, receives the Bor and Dhám, a little above the town of Mándgáon in the Wardhá district, and joins the Wardhá near Sáongí at the southern extremity of the Wardhá district.

WA'RA'-SEONI'—A flourishing market village in the Seoní district, situated about forty miles to the south-east of Seoní. Native cloth is manufactured here in some quantity. There are here a police station and a village school. The population amounts to 731 souls.

WARDHA'—A river which rises in the Sátpurá hills between Nágpúr and Betúl, some seventy miles north-west of the former, and flows south-east, separating the Nágpúr, Wardhá, and Chándá districts of the Central Provinces from

the Berárs and the Nizám's dominions. Its first great affluent is the Paingangá, which it receives on the Nizám's, or right bank, about one hundred and ninety miles from its source; sixty-four miles lower down (a little above Chándá) it joins the Waingangá, and the united stream, thenceforward known as the Pranhítá, flows on in the same direction to join the Godávarí at Sironchá. It is at the junction of the Wardhá with the Waingangá that the great obstacle to the Godávarí navigation scheme, known as "the Third Barrier," occurs. The bed of the Wardhá is throughout rocky and deep. In the monsoon it becomes a furious torrent, and carries a considerable body of water. The railway bridge which crosses it at Pulgáon is of iron, and consists of fourteen sixty-foot girders, resting on masonry piers. In the hot months, however, the stream is everywhere fordable.

The valley of the Wardhá is a rich tract of country, lying between the river and a range of hills, which, receding as the Wardhá district is entered, leave a considerable open space, which widens gradually to the south. This tract of country contains many flourishing towns and villages, and is celebrated for its cotton. Coal has also lately been discovered at several points, especially at Ghugús, and both the quantity and quality of the mineral may be considered promising.

The banks of the river are in several places picturesquely crowned by small temples and tombs, and numerous ruined forts in the background recall the wild period through which the district has now fortunately passed. The sacred Kaundalpúr (Dewalwárá) is the place of most interest on the river. It is believed to represent the site of a buried city, celebrated in the Bhagvat Gítá as the metropolis of the kingdom of Vidarbha (Berár). It is now the site of an annual fair, in which religion lends its aid to commerce, and collects in the bed of the then scanty river the cotton fabrics of the East country, the hardware of the West, and the miscellaneous productions and piece-goods of England. The length of the Wardhá from its source to its junction with the Waingangá is about 254 miles.

WARDHA'—

CONTENTS.

General description.

Until seven years ago the tract of country now known as Wardhá formed part of the Nágpúr district, to which it is similar both in character of population and in geographical features. The two were divided on the 1st August 1862, chiefly on the grounds that Nágpúr as it then stood was too large for a single administrative charge, and that the interests of the very valuable cotton country in this part of the Wardhá valley needed special guardianship. As now constituted the district lies between 78° and 79° of east longitude, and between 20° and 21° of north latitude. Its form is almost triangular, the base having a direction from north-east to south-west, and the apex to the north lying among the spurs of the Sátpurá range. The River Wardhá forms the northern and western

boundary, while to the east and south the district marches with the Nágpúr and Chándá districts respectively. The extreme length is about eighty-eight miles, and the breadth at the base thirty-six miles. The whole area is about 2,379 square miles.

Wardhá naturally divides itself into two parts—the north being hilly, from an inlying spur of the Sátpurá range; the south being an undulating plain, intersected by nálás, and broken here and there by isolated hills rising abruptly from its surface. The hill-ranges and intervening valleys run generally in a south-east direction, but towards the south, where the hills diminish in height and gradually merge into the plains, no definite direction is discernible. The central cluster of hills, which includes the survey stations of Málegáon (1,726 feet above the sea), Nándgáon (1,874 feet), and Garamsúr (2,086 feet), forms the watershed of the district. From the north and west of this range numerous small mountain-streams make their way to the Wardhá, while on the south and south-east the Dhám, the Bor, and the Asodá nálá take their rise, and flow down the length of the district in a south-east direction. In the north a succession of gháts—abrupt escarpments in the trap rock—mark the steps by which the country rises and falls from the bed of the Wardhá to the confines of Nágpúr. The gháts of Talégáon, Chicholí, Dhámkund, and Thánégáon are well known to travellers passing from Amráotí to the Nágpúr district. The surface of the hills is in general rugged and stony. In summer a few shrubs and small trees alone appear on their sides, though after the rains they are covered with luxuriant grass—the grazing ground of large herds of fine buffaloes and cattle. But in the A'shtí and Kondhálí parganas in the north of the district many of the hills are clothed with young teak and other timber, and the valleys bet[illegible]

[illegible] The principal rivers are the Wardhá itself, with its affluents the Waná, Asodá, and Baklí.

Appearance.

The aspect of the plain portions of the district presents but few remarkable features. In general the country is well wooded, and in the eastern portion of the Hinganghát subdivision the jungle predominates over the cleared and cultivated tracts. But on the other hand large portions of this tahsíl are very deficient in trees, and the neighbourhood of Hinganghát itself is singularly bare. The trees which most frequently meet the eye are the mango, tamarind, ním, ber, and pípal. The hollows of the lowlands are generally covered with clumps of date palm. Mud forts, of which almost every village has one, form a prominent object in a Wardhá landscape. The population has always been peaceable and quiet, but in the earlier years of the present century they lay peculiarly exposed to the organised assaults of the marauding Pindhárís. These well-known bands of freebooters had most of their head-quarter camps in the Narbadá valley, whence they swept down on these rich plains, and no village was safe without some kind of fortified enclosure. The Pindhárís were extinguished in the campaign which ended in 1818, but their memory is still fresh in the minds of the people. The appearance of the villages generally contrasts unfavourably with the substantial look of native habitations in some other parts of India. Masonry and double-storied houses are exceedingly rare. Tiled roofs are the exception, and even the dwellings of the better classes would in other parts be thought squalid and mean. Scarcity of building-timber is no doubt a principal cause

of this architectural deficiency; but throughout the Nágpúr province there is a want of taste and appreciation for appearances. In the villages, the houses of which are almost all thatched, fires are both frequent and destructive. Efforts have of late been made to encourage tiled roofs, and to spread a taste for house-decoration.

Geology.

The following paragraphs on the geology of the district are taken almost entirely from the article on the geology of the Nágpúr province, published in the collection of papers on the geology of Western India.* The sameness of formation makes the description there given applicable to every part of the district.

The great sheet of trap which covers the Berárs, and extends as far as the coast of the Arabian Sea, underlies the whole of the Wardhá district. On the south the boundary of Wardhá and Chándá marks the termination of this formation, and on the east and north it extends beyond the limits of the district to Umrer and Nágpúr. The stratification in Wardhá is regular and continuous, and the angle of inclination is generally small. The effect of this regularity is seen in the flat tops of the hills, and in the horizontal terraces which their sides present. The strata in this part of India are said to succeed one another in the following order:—

I. Superficial formations—*Regar* (black soil), or red soil, as the case may be.
II. Brown clay.
III. Laterite.
IV. Nodular trap.
V. A fresh-water formation.
VI. Underlying trap.
VII. Sandstone.
VIII. Plutonic and metamorphic rocks.

But in Wardhá although rocks of all, or nearly all, of these formations are occasionally found, the red soil and laterite are generally wanting, and the sandstone and plutonic rocks, which no doubt underlie the trap, are very seldom exposed to view. The usual succession is black soil resting on nodular trap, and that again, with the fresh-water formation intervening, over the underlying trap. The thickness of the trap formation is, however, so great that little is known regarding the position of the underlying rocks.

Owing to the sameness of the geological formation, variety of mineral products is wanting in Wardhá. No ores nor coal-seams are found, nor is there any probability of their discovery. The black basalt, however, supplies an excellent building-stone, and in a few localities quarries of flagstone have been opened. Limestone is not found as a rock, but nodules of *kankar* enter into the composition of the black soil, and the lime required for building purposes is made by collecting and burning the larger fragments which are exposed on the surface of the ground.

The plain of Hinganghát and the plain and hill of Girar are spots of great geological interest. At the former place the fresh-water stratum may be traced,

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* Geological Papers on Western India, edited for the Government by H. J. Carter, Esq., Assistant Surgeon, Bombay, 1857, pp. 247 *ff*.

and silicified wood picked up in abundance. At the latter the hill-side exposes the fresh-water stratum in all its varieties, while the plain is strown with curious zeolitic concretions, resembling betelnuts or nutmegs, which have issued from the soft subjacent rock. Native superstition has accounted for these nodules by a legend that [illegible] were turned to stone at the command [illegible] the merchant had incurred, and whose [illegible] ny of fakírs, who reside on the top of the Girar hill.

Climate.

As might be expected from its distance from the sea and its physical conformation, the climate of Wardhá is variable, and the extremes of temperature are pretty widely separated. The cold of winter is never severe, but the heat of midday in summer is little below that of the hottest parts of India. The variations of temperature in the same day are considerable at all times of the year, and the rapid change from the heat of the day to a cool night is especially remarkable in the summer months. It can scarcely be supposed that the influence of the sea-breeze extends so far inland; but the soil of Wardhá, like the sand of the desert, probably radiates heat rapidly, and the surface of the ground cools quickly after the heat of the sun has ceased to act upon it. During the summer months a dry, and in the daytime a hot wind blows steadily and strongly from the north-west quarter. The monsoon generally opens with a hurricane; at other times of the year the wind is variable and generally light. The average rainfall is about thirty-two inches. The rains set in about the 15th of June and last till the end of September. Falls also occur at uncertain times about the middle of the cold season. The climate of the district is on the whole salubrious, and although Wardhá cannot vie in healthiness with the districts of the Sátpurá plateau, it has a better name than the immediately adjoining country. It is well drained, and although the jungles to the north are feverish for a few months after the rains, it is generally free from malaria. Cholera is not uncom- r [illegible] J [illegible] I [illegible] destructive. Something too may be due to the opening of the railway. The eastern part of the Bombay and Nágpúr road was at one time notorious for cholera, but now that the stream of traffic is diminished, and journeys can be accomplished with comparatively little fatigue and exposure, much less is heard of cholera in the Wardhá district. There are no specific diseases which deserve notice. The people, though by no means strikingly robust, look generally vigorous and healthy.

Domestic animals.

Among domestic animals, the trotting bullocks, for which this part of the Central Provinces is famous, should be mentioned. The breeding of horned cattle generally is carried on on a large scale in the northern and hilly part of the district, which affords excellent pasture in the cold season, but in summer most of the herds are taken to the jungles of Mandla and Chándá. The breed of buffaloes too is very fine. Large flocks of sheep and goats are found in the plain tracts in the dry season, and in the hills in the rains, but the stock is not particularly good. Indeed under the system of breeding which is pursued it is scarcely possible that very good results should be attained.

Wild animals.

Of wild animals, the tiger, panther, hyæna, leopard, wolf, jackal, and wild hog abound. The spotted-deer, nílgái, and wild goat also inhabit the hills, whilst the antelope may be seen all over the plains. Of game-birds too there is a very good sprinkling, among which may be named the bustard, the black and grey partridge, the grey and bush quail, and two descriptions of rock-pigeon or grouse, viz. the pintail and pointed. Of fish no great variety exists. Snakes of all kinds, and scorpions and centipedes of the largest, are disagreeably common.

Forest produce.

The most valuable indigenous trees are the teak (*tectona grandis*), the *tári* (*toddy*) palm, the mhowa (*bassia latifolia*), the mango, the tamarind, the sálai (*boswellia thurifera*), the anjan (*hardwickia binata*), the dháurá (*conocarpus latifolia*), and the tendú (*lagerstræmia parviflora*). Of medicinal plants there are the castor-oil plant, the hendismus or country sarsaparilla, the kat karanj fruit, the wild liquorice, ním (*azadirachta indica*), chirayita (*chiretta*), and dhatúrá.

A little lac is gathered on the northern part of the district, and the red cochineal is occasionally found in the plains, though not in sufficient quantity to be of commercial value.

Gum is collected by Gonds, and wax and honey are found, but all these products are insignificant in amount. Mhowa trees are abundant, and mhowa flowers form the only valuable article of forest produce.

Ghee and butter, the former especially, are among the most important articles of trade of the district. The hills in the north are grazed over by fine herds of buffaloes and cows, and the ghee which they produce is a principal article of sale in the bázárs of A′rví and Deolí.

Agricultural produce.

The black soil, to which the district owes its great fertility, varies in depth from ten feet to a few inches, its average thickness being about two feet. In the dry weather its surface shows the cracks and fissures characteristic of the deposit, and it is generally found intermixed with nodular limestone. The chief agricultural staples are jawárí (*holcus sorghum*), cotton, wheat, and rice. The first two are very largely grown, the third and fourth less so. The Wardhá turmeric too is of good quality, and excellent "patsan" and hemp are produced in small quantities. Cotton is the most valuable product of the district, and has become so more than ever during the last few years. The area under cotton cultivation last season was estimated at 176,303 acres. In the present season (1869-70) it is estimated that 225,332 acres are thus cultivated, and should the harvest prove favourable, the outturn will reach about 178,000 maunds (equal to about 36,600 bales of 400 lb. each). The staple of the local variety is so good, and it commands so high a price in the market, that cotton is brought here from Berár and elsewhere to be re-exported under the name of "Hinganghát."* The New Orleans variety has been recently introduced, but hitherto it has not turned out so well as the indigenous cotton, and it is believed that more may be done by careful selection and culture of the latter on the pedigree system than by acclimatisation of exotic seed.

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* The name of the chief cotton-market in Wardhá.

Country cloth is the only important local manufacture. The following table exhibits the number of people engaged in it, and the estimated value of the outturn of their labour:—

Manufactures.

No. of weavers.	No. of looms.	Outturn in pieces.	Value of cloth.
4,220	4,229	263,523	Rs. 8,63,376

It is estimated that two-thirds of the cloth woven in the district are exported to Berár and further west. Cotton-thread, blankets, gunny, and rope are also produced. Hardware is universally imported; and the Wardhá pottery, owing to the admixture of limestone nodules in the soil, is very poor. In some localities the soil is so full of lime that there is difficulty in making even bricks and tiles. The energies of the people are, however, chiefly devoted to cultivation and trade, and it is no stretch of fancy to suppose that at present the Wardhá farmer often wears the Manchester-woven produce of his own fields.

Trade.

The trade of the Wardhá district is only remarkable on account of the cotton exports. The excellent quality of the staple, known to the commercial world as "Hinganghâts," from the cotton mart of that name, has secured for it an almost unlimited demand, and a higher price in the English market than any other description of Indian cotton, except perhaps the acclimatised New Orleans of the Southern Maráthá Country. It seems also to have grown into favour on the Continent, where the looms have to some extent been adapted to work the short-staple Indian cotton. The commercial celebrity of the "Hinganghát" brand has always drawn to that mart for foreign export quantities of cotton from Eastern Berár, Nágpúr, Chándá, and neighbouring districts; but deducting these, the exports from Wardhá alone may be stated to average about 25,000 bales per annum, reckoning the bale at 400 lbs. A good deal has been done of late years by the Government Cotton Department, not only to improve the cultivation of cotton and its preparation for market, but also to facilitate traffic by providing suitable market-places and other advantages. The Wardhá cotton trade will no doubt with this assistance attain the highest development which the limited area of the Wardhá valley will allow. A considerable trade has also grown up, since the opening of the railway to Bombay, in butter, either fresh or clarified, which is largely produced in the A'rví tahsíl, and regularly exported to the Bombay market. The cows in this part of the country are said to be of a good breed, and the abundance of good pasturage, a steady foreign demand, and cheap transit by railway, have fostered a trade which in the year 1868-69 amounted to 22,000 maunds, valued at Rs. 4,13,000. There is a small exchange grain-trade between Wardhá and Berár, the imports being jawárí (millet), and the exports wheat and dál (pulse). The principal import is salt, to the extent of about 51,000 maunds, valued at Rs. 3,60,000, English piece-goods to the value of about two lákhs of rupees, with some hardware, spices, and other miscellaneous foreign products.

Communications.

The district would be decidedly backward in its communications were it not for the Great Indian Peninsula Railway, which now traverses it. The black soil of the plains forms a most difficult and expensive foundation for road-making, and with the exception of one or two good roads, the whole traffic of the country has until lately been carried over country-tracks, which in the monsoon months are quite impassable.

The made roads are (1) the southern road between Nágpúr and Haidarábád, which enters the district a little to the east of Sindí, and traversing its south-east corner enters the Chándá district at a point due south of Hinganghát. This road is of imperial rather than local importance; but as a branch road runs

to Hinganghát from the village of Jám, it is much used by persons passing between Hinganghát and Nágpúr, and should any part of the export trade of Hinganghát gravitate to the Sindí station, it will become a local line of principal importance. (2) The Wardhá valley road, which unites the railway station of Pulgáon with the towns of Deolí and Hinganghát in the south, and those of A'rví and A'shtí in the north. This is the principal line of communication in the district. It traverses the whole length of the valley of the Wardhá, and carries to the railway the cotton for which this part of the district is especially famous. The length of this road may be put down at seventy miles, and if to this be added eighteen miles of a second-class feeder road, laid out to connect Pohná and the south of Berár with Hinganghát, the entire length is a little short of one hundred miles. But the road is not yet completed. Of country-tracks the chief is the old road between Bombay and Nágpúr. The importance of this line has been very much diminished by the railway, but it is still much used. It enters the district at the A'ptí ferry on the Wardhá, and passing the villages of Kauthá, Kuljharí, Dahigáon, Elí Kelí, and Selú, enters the Nágpúr district at the village of Asolá. Another principal line of traffic connects Nágpúr with Amráotí, and runs through the north of the A'rví tahsíl. This line crosses the Wardhá at Bisnúr, and after passing over the Talégáon Ghát runs to Nágpúr *viâ* Kárinjá and Kondhálí. It will be easily imagined that in a district so scantily provided with roads the conveyances must be of a peculiar kind adapted for the work they have to do. Instead of the large heavy *hackery* of the North-Western Provinces, the carts of the district (*khâchar* or *khânchar*) are small, low, and narrow-wheeled. Their lightness and the smallness of their loads enable bullocks to draw them up the steep inclines; they are too low to upset, and their narrow wheels, on which mud has little hold, are well fitted for the kind of country through which they have to travel. The "renghí" is a lighter cart, of similar construction, and is not intended to carry merchandise. It bears the same relation to the khánchar that a phaeton does to a cart. The "chhakrá" is a still lighter conveyance, and, like all the above, is drawn by small well-bred trotting bullocks, for which Wardhá is famous. The possession of a cart or renghí and pair is by no means confined to the wealthier inhabitants, but is common to all the well-to-do classes of the district. There is no part of India where the people use conveyances so much and walk so little, and the speed with which they get over the ground is remarkable. Fast bullocks fetch fancy prices, and are eagerly bought by wealthy landholders, who like to rival each other in the completeness of their turn-out.

Administration.

The administration of the district is conducted by the usual civil staff, consisting ordinarily of a Deputy Commissioner, an Assistant Commissioner, a Civil Medical Officer, and a District Superintendent of Police at head-quarters, an Assistant Commissioner at the important cotton mart of Hinganghát, and Tahsíldárs at A'rví, Wardhá, and Hinganghát. The police force has a strength of 391 of all ranks, and has station-houses at Hinganghát, A'rví, Khángáon, Sindí, Girar, A'shtí, and Pulgáon, besides nineteen outposts. The imperial revenues are—

Land	Rs.	5,10,182
Assessed taxes	„	28,196
Stamps	„	50,969
Excise	„	79,017
Forests	„	8,552
Customs	„	6,88,365
Total	Rs.	13,65,281

The Great Indian Peninsula Railway crosses the centre of the district, within which it has three stations—Pulgáon, on the banks of the Wardhá; Wardhá, the central station, twenty miles east of Pulgáon; and Sindí, near the borders of Nágpúr. To these stations the whole trade of the district converges.

WARDHA'—The central tahsíl or revenue subdivision of the district of the same name, having an area of 801 square miles, with 468 villages, and a population of 139,210 souls according to the census of 1866. The land revenue for 1869-70 is Rs. 2,08,119.

WARDHA'—The head-quarters town of the district of the same name. Here is a station of the Great India Peninsula Railway, distant forty-nine miles from Nágpúr. The town is quite new, dating from the 21st May 1866. The old village of Pálakwárí was levelled to make room for Wardhá, and the new town is built in wide and regular streets, carefully laid out so as to admit of expansion as population increases. The jail, police lines, public garden, court-houses, and civil station generally are on a gentle slope to the east of the town. The site is naturally well drained, and promises to be healthy. The absence of trees is the main defect at present, and causes the station to have a bare and bleak appearance, especially in the hot weather; but several miles of avenues in and about the town have been laid out, and are progressing well. By November 1866, when the general census was taken, Wardhá had already attained a population of 2,734, and it is steadily increasing. At first the inhabitants ran up grass sheds and other similar temporary residences, but these are fast being replaced by more substantial buildings. It is anticipated that the railway station will in time attract to Wardhá a large share of the cotton trade of this district; but trade is slow to leave its old channels, and Hinganghát, Deolí, and other marts of the railway line still retain their ascendancy. However, cotton trade has made a fair start at Wardhá; and presses and a metalled storage and weighing-yard have been provided from local funds. A vernacular town-school has also been opened at Wardhá. The weekly market held on Fridays is large, and well attended by traders and holders of agricultural produce from the villages round.

WARHA'—A village in the Chándá district, situated on the left bank of the Wardhá, ten miles west-south-west of Chándá, and facing the mouth of the Paingangá, which here falls into the Wardhá. On the river's bank is an old temple, with a broad flight of steps leading to the water's edge. It was at this village that the van of Bájí Ráo's army was met and driven back by Lieutenant Colonel Hopeton Scott in April A.D. 1818. A fair assembles here during the cold weather.

WA'RHONA'—A village in the A'rví tahsíl of the Wardhá district, situated on the Dhám, some six miles from its source, and distant about twenty-seven miles from Wardhá. It contains a mixed population of 1,535 Telís, Kunbís, Mohammadans, &c., most of whom are cultivators. A small weekly market is held here on Sundays.

WARNERA'—A town in the Hinganghát tahsíl of the Wardhá district, twenty-five miles south of Wardhá. It belongs to an influential landholding family, who have a fine house in the fort. It contains 2,167 inhabitants, chiefly cultivators and weavers. The municipality have built a village school-house, and opened up a market-place under the walls of the fort, they also maintain

their own town police and conservancy establishments. A branch distillery has recently been opened, and a small weekly market is held here on Wednesdays.

WARORA'—The north-western tahsíl or revenue subdivision of the Chándá district, having an area of 1,248 square miles, with 406 villages, and a population of 120,191 souls according to the census of 1866. The land revenue of the tahsíl for 1869-70 is Rs. 84,006.

WARORA'—The western pargana of the tahsíl of the same name in the Chándá district. It is bounded on the north by the Wardhá and Nágpúr districts, on the east by the Chimúr and Bhándak parganas, on the south by the Wardhá, and on the west by the Wardhá and Waná. It has an area of about 415 square miles, and contains 148 villages. The Sír traverses a large portion of the pargana from north to south, and the Viraí flows along the north-eastern corner. The country generally is a rolling plain of black loam, dotted with a few isolated hills of sandstone. Excellent cotton, wheat, jawárí, oil-seeds, gram, and rice are grown here. The chief towns are Warorá, Mándherí, and Segáon. The population is principally Maráthá, and the Dhanájí Kunbís form the largest agricultural class.

WARORA'—The head-quarters of the tahsíl of the same name, and the second commercial town of the Chándá district. It is situated thirty-two miles north-west of Chándá, twenty-six miles south-east of Hinganghát, and twelve miles north of Wún. It contains 975 houses; the population being Maráthá, with a sprinkling of Márwárís. A large weekly market is held here, and a considerable trade is carried on in cotton, grain, groceries, country cloths, and salt. The town has a tahsíl, a town school for boys, a girls' school, an imperial post-office, a police station-house, a saráí, a travellers' bungalow, a handsome *pláce*, a large tank, an encamping-ground, a *táhsíl nursery for young* trees, and a Public Works bungalow. An Assistant Patrol of Customs is stationed here.

WELTU'R—A small straggling town in the Nágpúr district, about forty miles south-east of Nágpúr, and near the picturesque hill of Ambhorá, which overlooks the Waingangá. It has a population of 2,112 persons. There are some fine groves and tanks around it; and the town has its new school and police buildings and market-place. Some cloth is manufactured here, most of which is exported.

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ZAINA'BA'D—A village in the Nimár district, only divided from Burhánpúr, of which it once formed a part, by the Taptí. It now contains about 1,200 inhabitants, but has greatly fallen off from its former condition, signs of which remain in numerous ruins of mosques, tombs, and saráís. The paper made here had once a high repute, but the manufacture has greatly declined.

APPENDIX No. 1.

STATISTICAL TABLES.

STATISTICAL TABLES.

NATIVE STATES.

Name of State.	In subsidiary alliance or Feudatory.	Tribute in Men or Money.	Population.	Supposed gross Revenue.	Military force.	Transit Duties or not.	Principal articles of production, including Manufactures and Mines.
		Rs.		Rs.			
1. Bastar …………	Feudatory.	3,056	269,684	36,102	A few sepoys only.	None.	Rice, oil-seeds, &c., dyes, resin, kosá, galls, fibres, and other forest produce. No particular manufactures. Some iron mines.
2. Kárond…………	Do.	3,550	107,872	20,000	None …………	Do.	Rice, pulses, sugarcane, and cotton; wheat also grown in some parts. No important manufactures, and no mines.
3. Ráígarh-Bargarh	Do.	400	51,400	7,500	Do. …………	Do.	Rice, pulses, oil-seeds, and cotton, and a little wheat and gram. No manufactures of importance, and no mines worked, though iron is abundant.
4. Sárangarh ……	Do.	1,350	45,372	8,000	Do. …………	Do.	
5. Pátná …………	Do.	600	90,000	11,000	Do. …………	Do.	Rice, pulses, oil-seeds, sugarcane, and cotton. No manufactures of importance. Iron-ore found in many parts, but no mines aré regularly worked.
6. Sonpúr…………	Do.	5,000	60,000	18,000	Do. …………	Do.	Same as in Pátná.
7. Rairákhol………	Do.	580	11,405	6,000	Do. …………	Do.	Do. Also some valuable sál forest; and lac is found in considerable quantities. No manufactures of importance.

8. Bámrá	Do.	350	32,558	6,000	Do...............	Do.	Do. do.
9. Saktí	Do.	350	11,781	8,131	Do...............	Do.	In both these feudatory states under the Biláspúr district the principal articles of agricultural produce are rice, wheat, oil-seeds, cotton, &c. There is also some forest produce, but not very extensive, such as lac, resin, gum, mhowa fruit, &c.
10. Kawardá	Do.	16,000	69,077	53,560	Do...............	Do.	
11. Kondká or Chhui Khadán	Do.	11,000	18,753	35,467	330 footmen, 2 elephants, 20 horses.	Do.	Wheat, cotton, gram, &c.
12. Kánker...........	Do.	Pays nothing.	36,141	7,231	177 footmen, 3 elephants, 15 horses.	Do.	Rice, gram, kutkí, &c.; lac, gum, &c.
13. Khairágarh	Do.	47,000	115,650	1,65,428	50 horsemen, 500 footmen, 10 elephants, 75 horses, 10 camels.	Do.	Cotton, wheat, gram, &c.; coarse cloth, iron.
14. Nándgáon	Do.	46,000	132,561	1,40,316	825 footmen, 5 elephants, 60 horses.	Do.	Rice, wheat, gram, túr, &c.; coarse cloth.
15. Makrái	Do.	Pays nothing.	13,015	22,000	7 horsemen, 125 footmen.	Do.	Wheat, gram rice, &c.; mhowa, gum, achar, chironjí. No manufactures worthy of note.

CIVIL DIVISION OF BRITISH TERRITORY.

The chief authority in the Central Provinces is the Chief Commissioner and Agent to the Governor-General, appointed under Foreign Department (Political) Resolution No. 9, dated 2nd November 1861. The Chief Commissioner is assisted by a Secretary, with an Assistant, a Judicial Commissioner, Settlement Commissioner, Sanitary Commissioner, a Commissioner of Customs, and four Commissioners of Revenue and Circuit, an Inspector-General of Police, an Inspector-General of Education, an Inspector-General of Jails and Dispensaries, a Conservator of Forests, and a Registrar-General of Assurances. The Chief Commissioner exercises the power of a Local Government under the law when such powers have been specially delegated to him by the Governor-General in Council; in all other respects, Political, Judicial, and Fiscal, he is the Chief Executive of the Local Government under the Government of India.

The following is a Statement of the Area, Population, Revenue, &c. of the different Commissionerships, Deputy Commissionerships, and Revenue Subdivisions of the Territory.

Names of Commissionerships.	Names of Executive Districts.	Number of Revenue Subdivisions.	Area in square miles.	Population.	Chief Towns, with Population.		Number of Villages.	How many Civil and Revenue Judges of all sorts.	How many Magistrates of all sorts.	Number of Police.	Revenue demand of the year 1868-69.						
											Land.	Excise.	Stamps.	Forests.	Customs.	Assessed Taxes.	Miscellaneous.
											Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
NA'GPU'R.	Nágpúr	4	3,734	639,341	Nágpúr	85,661	2,291	16	28	1,094	8,03,183	2,40,736	1,67,066	19,274	......	1,00,633	3,670
					Kámthí	50,930											
					Umrer	12,050											
					Khápá	7,877											
					Rámtek	7,933											
	Bhandára	3	3,922	608,480	Bhandára	13,383	1,772	6	9	388	4,02,964	55,921	37,749	25,535	......	50,515	...
					Mohárí	7,622											
					Tumsar	7,604											
					Pauní	11,265											
	Chándá	3	10,000	537,295	Chándá	18,706	2,598	7	10	510	2,41,959	53,161	22,254	25,766	......	38,805	...
					Armorí	5,672											

JABALPUR.	Wardhá	2	2,379	313,185	Hinganghát	8,361	1,372	7	9	459	5,10,182	79,525	50,969	8,552	6,88,365	33,111	...
					A'rví	8,256											
					Deolí	6,332											
					Sindí	5,368											
					A'shtí	5,224											
	Bálághát	1	2,608	170,961	Hattá	2,603	474	3	4	116	70,194	13,268	11,312	18,412	......	7,931	21
					Lánjí	2,116											
	Jabalpúr	3	4,261	620,201	Jabalpúr	55,704	2,707	11	15	771	5,70,434	49,423	73,838	56,210	... ..	41,599	2,352
					Garhá	5,580											
					Sihorá	4,780											
					Pannágarh	4,133											
					Murwárá	3,918											
					Katangí	3,353											
					Bahhrí	2,628											
	Ságar	4	4,005	198,612	Ságar	43,312	2,107	9	17	782	4,29,830	35,149	62,178	12,926	5,11,788	12,930	159
					Garhákotá	9,316											
					Rehlí	4,545											
					Kuraí	4,169											
					Deorí	3,953											
	Damoh	2	2,457	262,641	Damoh	7,911	1,220	4	6	375	2,57,013	1,997	24,575	8,886	......	8,218	...
					Hattá	6,132											
					Hindoriá	3,360											
					Ranná	3,071											
	Seoní	3	3,608	421,650	Seoní	10,621	1,695	6	8	316	2,22,107	16,107	22,035	30,990	.. ..	17,718	219
	Mandla	2	4,719	202,549	Mandla	4,166	1,601	5	6	299	56,516	15,651	6,073	7,193	......	4,206	502
					Bahmaní	2,576											
NARBADA.	Hoshangábád.	3	4,302	440,433	Hoshangábád	13,070	1,113	9	20	115	1,37,694	53,818	95,280	65,866	1,06,151	15,277	...
					Hardá	7,735											
					Seoní	7,197											
					Sohágpúr	6,090											
					Babai	3,205											
	Narsinghpúr ...	3	1,916	336,796	Narsinghpúr cum Kandelí	9,604	1,084	6	18	399	1,39,024	29,165	67,070	3,126	......	10,022	1,315
					Gádarwárá	5,611											
					Singhpúr	3,382											
	Betúl	2	4,118	258,335	Betúl	4,166	1,261	1	6	331	1,90,651	72,188	27,136	12,183	... ..	5,175	...
					Badnúr	3,437											
					Multái	3,320											
	Chhindwárá ..	2	3,852	294,818	Chhindwárá	9,183	1,810	6	9	395	2,10,729	16,368	32,138	15,764	......	7,531	81
					Lodhíkherá	5,298											
					Pándhurná	5,084											

Statement of Area, Population, Revenue, &c.—(continued.)

Names of Commissionerships.	Names of Executive Districts.	Number of Revenue Subdivisions.	Area in square miles.	Population.	Chief Towns, with Population.		Number of Villages.	How many Civil and Revenue Judges of all sorts.	How many Magistrates of all sorts.	Number of Police.	Revenue demand of the year 1868-69. Land.	Excise.	Stamps.	Forests.	Customs.	Assessed Taxes.	Miscellaneous.
											Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
NÁRBADÁ—*contd.*	Nimár...........	3	2,700	190,561	Burhánpúr	34,137	640	8	15	536	1,68,006	93,116	69,823	9,650	......	15,672	...
					Khandwá	9,708											
					A'sír	2,731											
					Pandhár	2,544											
CHATTI'SGARH.	Ráípúr	4	11,043	952,754	Ráípúr	16,645	4,670	11	10	494	6,34,175	24,904	34,220	14,136	2,09,681	25,644	...
					Dhamtarí	4,632											
					Rájím	2,571											
	Biláspúr.........	3	*7,130	699,468	Ratanpúr	6,910	3,855	8	12	297	2,71,956	8,922	22,338	4,337	......	12,220	...
					Biláspúr	6,190											
					Mungelí	3,542											
	Sambalpúr......	2	4,200	452,348	Sambalpúr	9,450	1,240	5	5	352	90,540	23,976	7,800	......	......	10,588	...
	Upper Godávarí	...	1,926	54,680	Dumagudem	5,845	417	2	4	131	32,151	15,881	3,842	11,877	......	6,139	...
					Sironchá	3,248											
					Bhadráchallam	1,590											
	Total......	49	82,860	†7,972,426	....		33,957	133	206	8,460	60,39,608	9,62,599	8,37,026	3,51,013	15,45,985	4,24,294	8,3 82

* 8,800 inclusive of Feudatories.

† Exclusive of population of Feudatories.

POPULATION.

DISTRICTS.	Inhabited houses.		Population.						Classification of Population.								Occupation.		Prevailing languages.*
					Children under 14 years.				Christians.										
	Number of masonry dwellings.	Ditto of all other kinds.	Men.	Women.	Male.	Female.	Total.	Number per square mile	Europeans.	East Indians	Natives.	Hindus.	Mohammadans	Parsees.	Buddhists and Jains.	Aborigines.	Agriculturists.	Non-agriculturists.	
Nágpúr	12,111	99,008	220,238	202,537	115,159	101,358	630,341	172	2,402	(1)	(2)	570,292	27,400	28	6,010	33,170	278,157	352,834	m u g
Bhandára	409	123,031	176,051	197,034	129,850	115,50[illegible]	609,490	15	12	10	95	498,071	14,134		1,334	93,937	193,910	414,578	m
Chánda	644	113,417	169,343	172,616	104,220	91,040	537,295	54	21	23	49	364,074	9,447		150	103,401	232,771	254,521	m g t h
Wardhá	12,343	65,065	110,611	110,937	64,171	57,735	343,455	111	61	49		298,115	12,782	8		42,469	190,179	157,306	m g u
Bálághát	40	33,07	45,999	61,223	37,701	33,075	170,064	0	2			144,917	2,125		12	24,00	52,901	119,173	m h g
Jabalpúr	2,182	163,91	193,556	193,614	123,034	107,917	620,201	11[illegible]	1,019	77	339	422,060	27,411	4		169,391	402,725	217,47[illegible]	h
Ságar	75,180	36,094	139,003	147,074	100,728	90,333	408,642	127	894	153	..	340,227	21,120	5	13,135	74,109	208,614	200,028	h m
Damoh	20,094	37,767	83,431	80,473	51,713	44,500	262,641	107	19	6		210,707	7,073		(2)	34,012	135,645	120,995	h u
Seoní		91,800	124,334	126,720	80,112	81,471	421,0[illegible]	116	46	55	10	201,350	16,030	10		139,22[illegible]	273,215	149,40[illegible]	h u m
Mandla	134	43,62	54,815	60,110	44,630	39,161	202,549	36	8	3		93,452	1,461			107,622	133,640	65,909	u h g
Hoshangábád	3,159	80,26	139,010	120,703	90,770	79,774	440,433	107	101	190	47	331,617	21,586	5	107	66,750	211,735	228,60[illegible]	u h m g
Betúl	22	52,071	71,100	53,487	78,500	70,352	249,335	70	6	14		193,240	4,347	1		90,727	109,640	97,650	h g m
Narsinghpur	450	60,018	103,012	102,349	67,331	60,102	330,703	170	62			271,761	11,457	1	.	63,48[illegible]	150,052	109,881	g u m
Chhindwára	160	70,052	87,259	62,103	60,727	57,675	206,853	60	49	3	123	170,694	9,031		.	116,07[illegible]	163,027	131,810	h g m
Nimár	23,215	14,30[illegible]	67,420	59,091	26,590	31,471	197,561	60	63	127	6	137,247	19,270	34		34,507	41,722	149,830	m m u
Ráipúr	617	164,67[illegible]	316,456	378,164	320,8[illegible]	277,112	1,722,003	9	62	11	159	1,104,023	15,175			503,22[illegible]	720,319	692,314	c h u
Biláspúr	70	217,830	211,129	215,191	159,374	163,600	780,503	101	3	12	8	629,704	9,835			141,911	654,910	225,531	h
Sambalpúr	17	179,46[illegible]	221,015	234,000	185,632	171,670	812,345	50	47	(1)	16	666,000	2,767			143,735	497,774	314,574	u h
Upper Godávari	165	49,02	80,331	83,531	77,325	74,971	324,261	22	16	25	156	202,730	1,000			119,531	169,600	154,761	u t k u
Total...	134,911	1,694,58[illegible]	2,643,439	2,632,131	2,000,501	1,739,012	9,069,103	70	4,031	783	1,030	6,930,163	233,033	96	20,514	1,570,371	4,797,740	4,270,351	
	1,8[illegible]0,522																		

(1) Included among Europeans at the last Census. (2) Included among Hindús

* m Maráthí, u Uriá, h Hindí, g Gondí, t Telugu, c Chhattisgarhí, n Nimárí, o Uriya, k Koyá.

FISCAL.

Surveyed and Assessed Area in Acres.

Districts.	Cultivated. Irrigated. By Government works.	Cultivated. Irrigated. By private individuals.	Cultivated. Unirrigated.	Cultivated. Total.	Uncultivated. Grazing lands.	Uncultivated. Culturable.	Uncultivated. Unculturable waste.	Total area assessed.	Assessment. Gross amount.	Assessment. Rate per acre on cultivation.	Assessment. Rate per acre on culturable land.	Assessment. Rate per acre on total area of Settlement.
									Rs.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Nágpúr	...	9,652	936,598	946,250	112,204	301,024	587,429	1,946,907	7,99,643	0 13 6	0 9 5	0 6 7
Bhandára	...	12,620	807,302	819,922	30,845	550,922	613,425	2,015,114	4,08,755	0 7 10	0 5 0	0 3 3
Chándá	...	9,962	596,362	606,324	312,983	2,190,833	1,103,669	4,213,809	2,30,915	0 6 6	0 1 2	0 0 10
Wardhá	...	6,576	746,581	753,157	18,000	282,093	230,326	1,283,576	4,84,827	0 10 6	0 7 6	0 6 1
Bálághát	...	1,634	212,953	214,587	488,510	116,938	115,696	935,731	69,526	0 5 2	0 1 4	0 1 2
Jabalpúr	...	4,996	879,744	884,740	......	532,040	513,766	1,930,546	5,59,656	0 10 1	0 6 3	0 4 7
Ságar	...	6,891	578,116	585,007	231,363	512,603	329,627	1,658,600	4,29,119	0 11 9	0 5 2	0 4 1
Damoh	...	1,714	377,522	379,236	156,696	218,775	322,941	1,077,648	2,55,547	0 10 9	0 5 5	0 3 9
Mandla	...	835	352,594	353,429	......	720,546	379,370	1,453,345	63,279	0 2 10	0 0 11	0 0 8
Seoní	...	66,677	521,117	587,794	......	393,377	430,499	1,411,670	2,20,306	0 6 0	0 3 7	0 2 6
Hoshangábád	...	2,166	889,421	891,587	279,619	235,758	251,410	1,658,374	4,37,469	0 7 10	0 5 0	0 4 2
Betúl	...	14,750	648,178	662,928	177,827	548,871	307,353	1,696,979	1,90,651	0 4 7	0 2 2	0 1 9
Narsinghpúr	...	5,832	444,022	449,854	......	278,213	289,438	1,017,505	4,12,784	0 14 10	0 9 0	0 6 5
Nimár	350	7,750	260,146	268,246	90,921	181,843	161,718	702,728	1,73,573	0 10 4	0 5 1	0 3 9
Chhindwárá	...	7,366	443,850	451,216	286,053	277,694	257,896	1,272,859	1,97,858	0 7 0	0 3 1	0 2 5
Ráipúr	...	7,137	1,983,961	1,991,098	......	2,602,836	1,497,400	6,091,334	5,52,922	0 4 5	0 2 0	0 1 5
Biláspúr	...	6,716	1,300,767	1,307,483	751,720	788,649	2,273,785	5,121,637	2,93,361	0 3 7	0 1 8	0 0 11
Sambalpúr	...	......	......	......	......	......	......	......	......	......	......	......
Upper Godávarí	...	11,879	32,659	44,538	......	86,816	56,478	187,832	31,493	0 11 3	0 3 9	0 2 8
Total	350	*185,153	12,011,893	12,197,396	2,936,741	10,819,831	9,722,226	35,676,194	58,11,710	0 7 7	0 3 7	0 2 7

* The entries in this column for some districts are very doubtful. There are no canals in the province, such irrigation as there is being from reservoirs and wells, private property; and much of the irrigation from the former has been, it is believed, included in other columns by a misunderstanding on the part of the compilers.

POLICE.

STATEMENT showing the Police Force entertained in each District of the Central Provinces in the year 1868.

Districts.	Regular organised Police, including Town Police, subject to Rules of Regular Police: Total number of all grades during the year: Remaining last year.	Recruited this year.	Died	Discharged or Deserted.	Remaining at the end of present year	Detail of number at end of year: European Officers	Native Officers	Men: Foot.	Men: Mounted	Number for whom fire-arms are provided	Number for whom swords or other cutting instruments are provided	Number for whom batons are provided	Average annual Pay: Of each European Officer	Of each Native Officer	Of each mounted man.	Of each footman	Total Cost, includ Contingencies: Paid by Imperial Government.	Paid by individuals and Officers		Total number of Police, Regular and Irregular	Grand Total Cost.
													Rs	Rs	Rs	Rs	Rs.	Rs.			Rs.
Ságar	803	75	17	95	709	3	22	752	22	500	356	752	1,236	493	324	82	93,413			709	1,09 686
Damoh	424	17	3	17	417	2	13	203	10	285	10	903	1,020	559	264	85	54,2,7			417	67,730
Jabalpúr	784	61	17	57	762	3	24	724	14	340	240	724	1,620	592	264	84	59,8'1			762	1,03,891
Mandla	315	57	13	52	302	1	10	297	5	184	15	291	1,440	600	284	84	40,569	119		302	41,826
Seoni	347	43	5	40	345	2	0	250	12	171	53	121	670	426	264	80	41,305			345	43,550
Narsinghpúr	403	50	6	43	402	2	11	383	6	300	20	383	670	636	261	70	49,820	622		402	52,421
Hoshangábád	460	40	3	29	479	3	14	434	8	300	25	430	850	546	264	58	56,439	51		450	59,203
Nimár	426	39	3	59	439	4	13	390	25		43	390	670	552	270	85	65 0'9			438	70,760
Betul	331	47	2	45	333	1	10	319	6	165	15	318	1,020	559	264	66	37,769	33		333	38,677
Chhindwárá	308	55	4	57	305	2	14	374	5	246	21	138	810	470	264	83	40,009			305	51,463
Nágpur	1,164	290	11	330	1,122	6	19	1,032	63	422	88	613	1,236	684	266	81	89,226	2,300		1,123	1,44,330
Bhandára	430	21	6	37	442	1	11	418	10	204	50	419	2,000	600	264	84	51,422			443	55,845
Bálághát	109	7	1	17	115		3	107	5	55	8	52		321	264	56	11,569	.		115	11,569
Wardhá	459	54	5	66	458	4	13	416	25	260	36	316	1,080	588	266	67	48,067	417		459	54,757
Chándá	542	70	6	70	536	2	17	477	40	316	59	436	1,020	492	266	83	72,834	..		530	76,617
Ráipúr	527	53	4	61	525	1	17	445	60	330	116	445	2,100	336	270	85	81,455			525	85,103
Biláspúr	310	20	4	16	310		12	279	18	163	32	279		624	269	85	43,693	...		310	43,633
Sambalpúr	368	34	6	23	366	1	10	330	24	330	49	330	1,020	4'6	267	82	52 035			366	53,424
Upper Godávari	132	33	1	33	132	1	4	110	7	110	13	108	1,020	420	261	85	27,350	.		132	27,380
Total ..	8,723	1,075	110	1,050	8,658	41	240	7,970	363	4,770	1,258	6,065	1,098	525	266	83	10,53,500	3,443	1,'	8,658	11,81,810

JUDICIAL

Showing the various Judicial Tribunals, Original and Appellate,

Class of Tribunals, distinguishing those which exercise powers in one Department from those exercising powers in two or three Departments, and those consisting of paid from unpaid Judges.		Number of Judicial Divisions.	Average Area of each Division in Square Miles.	Average Population of each Division.	Number of Tribunals.	Constitution of Tribunals, stating number of Judges in each, and Jury or Assessors, if any.	Judicial powers of each Tribunal, Original and Appellate.
Local and Sub-Magistrates (*a*) exercising Criminal powers (*b*)	Paid......	10	...	......	10	......	....
	Unpaid..	62	502	6,500	73	A single Judge presides over each tribunal without Jury or Assessors.	Each Judge has, in the Criminal Department, the powers of a Sub-Magistrate either of the 1st or 2nd Class, as defined in Section 22 of Criminal Procedure Code, and can dispose of all cases which a Sub-Magistrate is competent to try. (Six Forest Officers included in column 5 are restricted in the use of their powers to cases of breaches of the Forest Act, or cases in which their subordinates are concerned.)
Do. do. exercising Criminal, Civil, and Revenue powers (*c*)	Paid......	61	1,221	123,813	67	Ditto ...	Do. and in the Civil Department can hear Civil suits up to Rs. 100, 300, 500, or 1,000 in value according to his powers under Act XIV. of 1865 (Central Provinces Courts' Act), and has the powers in the Revenue Department of a Deputy Collector under the Rent Law (Act X. of 1859 and Act XIV. of 1863).
	Unpaid..						
Judges exercising Civil powers only (*d*)	Paid...	11	...	......	11	Ditto ...	Each Judge can hear suits up to Rs. 50 in value under Section 6 of Act XIV. of 1865 (Central Provinces Courts' Act).
Small Cause Courts (*e*).........		6	430	78,643	6	A single Judge presides over each Tribunal without Jury or Assessors, and there is a Registrar empowered to hear suits up to Rs. 20 attached to one Court.	Two Judges have power, under Act XI. of 1865, to hear suits up to Rs. 1,000 in value. Three Judges, under Acts XI. of 1865 and XXII. of 1864, have power to hear suits up to Rs. 500 in value. One Judge, under Acts XI. of 1865 and XXII. of 1864, has power to hear suits up to Rs. 50 in value.
Magistrates with full powers exercising only Criminal powers (*f*).		21	7	6,000	27	A single Judge presides over each Court without either Jury or Assessors.	Each Judge has in the Criminal Department the powers of a Magistrate, as defined in Section 22 of Criminal Procedure Code.

STATEMENT.

existing in the Central Provinces on the last day of the year 1868.

Prescribed qualification of Judges previous to appointment.	Total number of Judges				Average annual Salary of each paid Judge.		Average annual Cost of Establishment of each Tribunal.	Executive or other functions exercised by the same Officer.	Average number of days in the year devoted to Judicial work.	Average number of Advocates attached to each Tribunal.	Number of Cases decided during the year.			
	European.													
	Covenanted	Commissioned Military Officers	Uncovenanted.	Native	European.	Native					Criminal	Civil.	Revenue.	Appeal.
...	..	*6	*4	..	...	..	...	* Six of these officers are in the Forest Department, *two in the Survey Department*, and two in the Customs Department.	290 days, excluding Sundays and gazetted holidays, Court was held on each of these days.	54 passed Pleaders in Central Provinces.	56	.	...	...
...	..	...	..	73	...	. .	...	....			5,001	..	...	...
...	2	3	5	57	5,520	3,000	...	These officers are Tahsíldárs (Sub-Collectors) and Extra Assistant and Assistant Commissioners. They are employed generally in administrative work of the districts to which they are attached.			8,579	42,476	...	...
...	..	...	.	11	...	600	...	These officers are Náib Tahsíldárs			...	4,252	...	...
...	..	*6*	..	..	*8,800*	...	...	Have executive functions as in the case of 3 Cantonment and 1 Assistant Cantonment Magistrates, and of Judge of Nágpúr Small Cause Court, who is also Registrar-General of Assurances.			*1,563*	12,941	...	...
...	.	11	5	11	. .	...	...	16 of these officers are in administrative charge of Jails, and of these 16, 13 are also Civil Surgeons.		.	1,318	...	...	..

Class of Tribunals, distinguishing Class which exercise powers in one Department from those exercising powers in two or three Departments, and those consisting of paid from unpaid Judges.	Number of Judges in [illegible]	Average Area of each District in Square Miles.	Average Population of each Division.	Number of Tribunals.	Constitution of Tribunals, stating number of Judges in each, and Jury or Assessors, if any.	Judicial powers of each Tribunal, Original and Appellate.
Magistrates, Criminal, Civil, and Revenue powers (c) ...	24	3,317	33,158	31	A single Judge presides over each Court without either Jury or Assessors.	Each Judge and 17 Magistrates of the 24 entered in column 5 being Magistrates of Districts have power to hear appeals from the orders of all Sub-Magistrates in their Districts. In the Civil Departments the Magistrates of Districts have power to hear, under Act XIV. of 1865, suits of unlimited value, and in the Revenue Department they have the powers of Collectors under the Rent Laws. All other Magistrates can hear suits (Civil) up to Rs. 5,000 in value, and have powers of Deputy Collectors under the Rent Law.
Do. exercising powers described by Act XV. of 1862 (d)	19	4,748	468,011	17	A single Judge presides over each Tribunal and may be assisted by Assessors.	These Judges have power to try all Criminal cases triable by a Court of Sessions, except such as for offences for a capital sentence, and to punish with imprisonment not exceeding 7 years. These are also included in the last entry.
Sessions Courts	4	20,749	2,002,717	4	A single Judge presides over each Court, and is aided by Assessors.	These Judges can try cases of any nature committed to them by a Magistrate, and can award any punishment allowed by law. They are likewise empowered to hear all appeals from the orders of Magistrate with full powers in all cases in which an appeal is allowed by law.
Commissioners' Court, Civil and Revenue	4	20,749	2,002,717	4	A single Judge presides over each Tribunal unassisted by either Jury or Assessor.	These Judges have no original jurisdiction, but on the Civil side of their Court hear, under Act XV. of 1865, appeals in all suits in which the value is Rs. 5,000 or more; and they also hear appeals from the decision of Collectors and Deputy Collectors under Act X. of 1859 (Rent Act). In the Revenue Department they are Commissioners of Division, and hear appeals from orders of Collectors under Rent Law.
Chief Court of Province	1	...	......	1	Ditto ...	Is the Judge of the Chief Appellate Court in Criminal and Civil, hearing appeals from orders of Sessions Courts in the former case, and special appeals from orders passed on appeal by Deputy Commissioner or Commissioner in Civil cases. In Criminal cases it has also the power of revision.
Justices of the Peace	...	...	......	45	Ditto ...	....

Prescribed qualification of Judges previous to appointment.	Total number of Judges. European. Covenanted.	Commissioned Military Officers.	Uncovenanted.	Native.	Average annual Salary of each paid Judge. European.	Native.	Average annual Cost of Establishment of each Tribunal.	Executive or other functions exercised by the same Officer.	Average number of days in the year devoted to Judicial work.	Average number of Advocates attached to each Tribunal.	Number of Cases decided during the year. Criminal.	Civil.	Revenue.	Appeal.
...	2	9	8	12	5,600	3,300	..	These officers are Extra Assistant, Assistant, and Deputy Commissioners, and the whole administrative charge of the districts to which they are attached rests with the Deputy Commissioner, who is aided by his Assistant and Extra Assistant Commissioners.	290 days, excluding Sundays and gazetted holidays, Court was held on each of these days	54 passed Pleaders in Central Provinces.	6,291	30,458	..	755
...		16	1	..	12,000	..	..	These officers are Deputy Commissioners.			1,315	1,078		590
...	1	3	..	.	32,500	...	..	These officers are Commissioners of Division, and the administrative business of Divisions rests with them			142	..	...	547
...	1	3	..	...	32,500	...	...	These officers are also *the Commissioners of Division.*			...	365	68	...
...	..	1	.	..	37,990	...	...	No executive functions.			612	110	...	26
...	4	30	11	..	...	...	...	These officers are nearly all included in the foregoing entries.		55	...	...	...	...

FINANCE.

ACCOUNT of the Gross and Net Revenues of the Central Provinces for the year 1868-69.

Heads of Income.	Gross Receipts.	Refunds and Drawbacks.	Charges against Income. Charges of collection, [illegible]	Charges against Income. Allowances and Assignments payable under Treaties and other engagements.	Charges against Income. Allowances to District and Village Officers and Charitable Grants.	Total.	Net Receipts.
IMPERIAL.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Land Revenue	38,70,628	22,170	7,24,693	9,39,365	......	16,86,225	41,90,400
Forests	3,51,014	3,88[illegible]	3,14,859	......	......	3,18,738	32,276
Excise on spirits and drugs	9,61,457	4,478	71,189	......	......	75,667	8,85,789
Tributes and Contributions from Native States	......	......	......	......	......	......	......
Total Territorial	71,89,698	30,537	11,10,731	9,39,365	......	20,80,633	51,08,465
Assessed Taxes { Professions & Trades Tax	1,11,112	5,792	9	......	......	5,801	1,05,311
Assessed Taxes { Income Tax	2,64,750	19,626	3,360	......	......	22,986	2,41,764
Assessed Taxes { License Tax	65	......	......	......	......	......	65
Customs...Sugar duty	84,832	......	......	......	......	......	84,832
Salt { Duty on imported	14,28,086	234	4,54,789	......	......	4,55,023	9,73,063
Salt { Excise duty	......	......	......	......	......	......	......
Total	14,28,086	234	4,54,789	......	......	4,55,023	9,73,063
Opium { Fees on License	3,850	35	......	......	......	35	3,815
Opium { Export duty	......	......	......	......	......	......	......
Total	3,850	35	......	......	......	35	3,815
Stamps	8,35,604	19,130	28,358	......	......	47,488	7,88,116
Post Office	......	......	......	......	......	......	......
Electric Telegraph	......	......	......	......	......	......	......
Mint	......	......	......	......	......	......	......
Law and Justice { Refunds*	1,08,779	2,487	55,662	......	......	58,149	50,630
Law and Justice { Real fines	1,15,748	9,821	......	......	......	9,821	1,05,927
Police { Refunds	39,373	......	......	......	......	......	39,373
Police { Real	......	......	......	......	......	......	......
Military Refunds	......	......	......	......	......	......	......
Interest	1,437	......	......	......	......	......	1,437
Miscellaneous	2,19,771	......	......	......	......	......	2,19,771
Total Imperial	32,13,407	57,125	5,42,178	......	......	5,99,303	26,14,104
LOCAL.							
Public Works Funds	11,14,621	......	57,897	......	......	57,897	10,56,724
Police Funds	66,417	......	......	......	......	......	66,417
Education Funds	1,53,977	......	......	......	......	......	1,53,977
Charitable Funds	23,699	......	......	......	......	......	23,699
General Funds	3,89,149	......	......	......	......	......	3,89,149
Total Local	17,47,863	......	57,897	......	......	57,897	16,89,966
[illegible]pts	1,21,50,368	87,662	17,10,806	9,39,365	......	27,37,833	94,12,535

[illegible] Registration Fees, proceeds of Jail manufactures, &c.

AGRICULTURE.

Crops cultivated, in acres, actual or approximate.

Districts.	Rice	Wheat.	Other food grains.	Oil-seeds.	Sugarcane.	Cotton.	Opium.	Indigo.	Fibres	Tobacco.	Tea	Coffee.	Vegetables.	All other Crops not included in the above.
Nágpúr	15,721	269,083	599,970	97,387	1,617	86,081	193	..	697	474	..	.	8,124	3,251
Bhandára	513,019	86,064	147,982	27,068	12,561	...	.	..	197	558	...		2,128	344
Chándá	253,161	75,253	270,584	51,897	4,071	39,169	..	..	613	1,283	..	...	7,795	.
Wardhá	365	181,293	377,679	90,627	262	173,514	611	...	190	1,231	..	..	2,664	3,882
Bálághát	178,105	5,834	14,324	2,591	775	...	.	..	4	745	.		111	..
Jabalpúr	131,475	210,048	313,976	26,983	3,324	28,180	311	.	1,336	391	..	...	994	3,653
Ságar	9,038	440,053	150,904	11,487	2,712	24,389	37	209	1,501	120	..	..	1,924	1,106
Damoh	37,836	198,347	150,212	13,423	1,192	14,200	87	22	578	134	...	...	861	1,278
Mandla	40,630	52,616	205,567	23,525	1,663	1,685	50	.	646	434	...	..	434	...
Seoní	218,779	207,588	141,100	19,761	3,234	5,317	121		1,030	93	..	...	148	210
Hoshangábád	22,672	470,560	409,008	25,083	1,580	16,708	920		2,014	3,146	...	..	3,290	...
Betúl	16,273	223,964	409,155	64,327	8,512	538	3,912	..	5,619	358		..		...
Narsinghpúr	15,270	143,266	239,212	4,810	5,200	61,828	60	19	1,017	872		..	572	873
Nimár	7,163	11,200	251,619	18,086	672	25,625	299	...	647	351	.	..	1,706	...
Chhindwárá	671	159,772	370,852	80,830	5,326	37,053	1,392		.		..	..	1,426	...
Ráipúr	510,714	219,706	375,400	180,280	35,826	83,436	535		1,910	6,903	...	...	13,973	...
Biláspúr	682,218	79,203	225,443	56,039	6,888	72,922	124	..	..	2,317	...	.	12,329	...
Sambalpúr	...	...	...	...	...	...	...		...		...	.		...
Upper Godávarí	12,520	113	32,210	1,033	20	691	.	.	20	414	..	.	152	...
Total	2,899,230	3,125,193	4,694,869	745,237	95,068	671,336	8,682	250	18,019	19,857	...	..	58,634	14,597

EDUCATIONAL.

General Statement of Educational Institutions in the Central Provinces for the year 1868-69.

Class of Institution.	Government Institutions.												Private Institutions, aided and unaided.												Grand total average attendance.	Proportion of attendance to population.
					Teachers.		Income.			No. of persons instructed in			Class.						Income.			No. of persons instructed in				
	Number.	Number of Students on Roll.	Average attendance daily.	Average Age.	Christian.	Others.	Public Funds.	Fees.	Total.	English.	Vernacular.	General.	General.	Hindú.	Mohammadan.	Christian.	Total.	Average attendance daily.	From Endowments.	From Fees.	From Government grant.	English.	Vernacular.	General.		
							Rs.	Rs.	Rs.										Rs.	Rs.	Rs.					
Colleges.*																										
Arts	...	...	...	...	...	...	......	...	......	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	......	
Professional	...	...	...	...	...	...	......	...	......	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	......	
Schools.																										
Higher	2	309	310	15	5	20	28,673	1,107	29,780	399	463	...	24	517	70	...	611	447	4,548	1,381	7,638	420	182	...	757	
Middle	41	5,625	3,888	11	5	182	87,197	6,208	93,406	1,633	5,669	...	344	347	60	...	751	523	2,679	1,852	7,616	515	602	...	4,411	
Lower	656	34,306	21,582	10	...	755	1,61,959	6,272	168,231	5	35,124	...	585	24,650	951	...	26,195	14,697	34,402	8,245	23,105	263	26,161	...	36,279	1 to 120.
Girls' Schools.																										
Higher	...	...	...	...	...	...	......	...	......	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Middle	...	...	...	...	...	...	......	...	......	...	...	...	112	...	...	...	112	80	...	...	1,200	45	67	...	80	
Lower	133	4,568	2,755	7	2	127	17,742	3	17,746	...	4,568	...	31	17	...	...	48	33	457	...	...	31	17	...	2,788	
Normal Schools.																										
For Masters	3	137	108	21	...	7	15,650	213	15,862	15	146	...	25	3	...	...	28	14	...	...	...	6	28	...	122	
For Mistresses	3	55	43	28	1	3	4,034	...	4,034	...	55	...	...	...	...	...	...	...	...	...	...	...	...	...	......	
Total	838	45,090	28,686	11	13	1,004	315,256	13,803	320,059	2,052	46,024	...	†1,121	25,543	1,081	...	27,745	15,704	‡42084	11,467	30,558	1,286	27,057	...	44,357	

* There are no Colleges in the Central Provinces, but an Arts Class has been formed in connection with the Ságar High School.

† This includes Christians: we have no separate columns in the General Returns showing Christians only.

‡ This includes subscriptions.

N.B.—The ratio of pupils to population is 1 to 124.

APPENDIX No. II.

ROAD TABLES.

ROAD TABLES.

No. I.—From Jabalpúr to Ságar, viá Damoh.

District.	To	Distance in Miles.	Remarks.
Jabalpúr.	Belkárú	9	Metalled road. In the 5th mile the Umtí nadí is crossed by an Irish causeway bridge, and in 8th mile the Mangráhá stream in the same maner. No sarái or travellers' bungalow. Ordinary supplies and water in abundance.
	Katangi	21	Road metalled up to 18th mile. In 10th mile, close to Belkárú, a stream is crossed by an Irish causeway bridge. One mile from Katangi the river Hiran, about 170 yards wide from bank to bank, is crossed; banks are easy; the river runs deep and swift. A good ferry is established here. Sarái and fair bázár, with abundance of water.
Damoh.	Sangrámpúr	4½	Small village. Travellers' bungalow. Police out-post. Water from wells. Supplies from surrounding country.
	Jaberá	8	Large village, sarái, and police station-house. Supplies available. Good water from wells. Road unmetalled in many places, flanked by hills, and covered with low jungle. Nálás unbridged.
	Nautá	12	Newly built sarái, with accommodation for European travellers. Dispensary. Supplies procurable on due notice being given. Water from river. Junction here of two rivers, Gurayyá and Bairmá. Road stony. Most of the nálás and rivers unbridged. Ferry at Gurayyá, fordable in dry season.
	Damoh	16½	Head-quarters of district and residence of Civil officers. Travellers' bungalow, and good sarái with accommodation for Europeans. Dispensary. Supplies procurable. Good water from wells and tanks. Road stony, and flanked by hills. No rivers to cross. Many nálás unbridged.
	Berkheri	13	Open country. Road good, but greater part unmetalled. Water from river Sunár. Supplies procurable. At Pathariá (3½ miles) there are a travellers' bungalow, good sarái, dispensary, school-house, and police-station, with water from tank and wells.
Ságar.	Sháhpúr	13	Road in bad condition; soil stony and gravelly; in last 3 miles three unbridged nálás; not fordable during the rains when there is any very heavy fall. Sarái here. Supplies procurable to some extent.
	Sanodhá	9	Road almost all over black cotton soil. The Biás river is spanned by an iron bridge for foot-passengers, horses, and light carts. The nálás are either bridged or have paved causeways. In the rains the road may be said to be all but impassable. No travellers' bungalow. Supplies procurable to some extent.
	Ságar	10	For about six miles the road is over black soil, passable in fair weather after surface repairs; but in the rains quite unfit for any traffic; for the next 3 miles road is over sandy, stony soil, and low hills, with one or two steep inclines. For the last mile into Cantonments the road is metalled. Nálás bridged, or with paved causeways.
	Total....	116	

No. II.—From Jabalpúr to Ráipúr, viá Mandla.

District.	To	Distance in Miles.	Remarks.
Jabalpúr.	Mohgáon	9	M
Mandla.	Dhánwái	14½	N. ... boat. At 9th mile village of Chaukí Chitorá, with police out-
	Naráinganj......	11	... water in hot weather. ... always abundant, and ... bridged nálá, no water ... nálá, unbridged, water ... mile N.E. At 8¼ mile ... abundant, and village ... nálá, no water in hot weather. At 9½ mile Tikáriá nálá; water all the year. At 11th mile Naráinganj village on Balej river, unbridged, crossed in a boat in the rains. Police station-house. Travellers' bungalow. Masonry well. Only two trees for shade. Supplies abundant
	Bábaihá Nálá	12	... 7 miles ... 7th mile ... bundant. At 9th mile Kudra nálá, unbridged, water all the year round, village 1½ mile S.W. At 11 and 11½ mile two unbridged nálás; no water in hot w... unbridged; water always ... Gwárí one mile off the ... villages.
	Mandla		... water always abundant; ... Mandla Civil station and town on right bank of Narbadá. Supplies abundant; good shade for travellers; several saráís.

District.	To	Distance in miles.	Remarks.
Mandla—*continued.*	Anjaniá	12½	Black soil 1 mile; black soil and clay mixed 9 miles; good rocky soil 1½ miles; good sandy soil 1 mile. The Narbadá is crossed opposite Mandla at Sákwá, at which there is a ferry. At ½ mile unbridged nálá; water always abundant. At 3 mile Khuknesara nálá, unbridged; water always abundant; good báolí here. At 8½ mile Mátiárí river, unbridged, water abundant, crossed in a boat in the rains during the floods. At 10½ mile unbridged nálá; muddy bottom, difficult to cross whilst the water lasts (10 months). At Anjaniá good shade. Supplies abundant. Drinking water from tank, which is always full.
	Bichhiá	14½	Road for 5 miles black and clayish soil mixed, 8 miles rocky soil, 1¼ mile sandy. At 3 miles Chándál Bhata nálá, unbridged; water always abundant, báolí here. At 7th mile unbridged nálá, muddy bottom while water lasts; no water in hot weather. At 9 mile Mátiárí river; unbridged; water abundant. At 10½ miles Hanumán nálá, unbridged; no water in hot weather. At 13½ miles Gurár nálá, unbridged, water always abundant. At Bichhiá water from tank and Gurár nálá; Police outpost. Supplies from neighbouring villages.
	Motínálá........	15½	Road black and clayish, soil mixed, 3 miles; sand and clay mixed, 4½ miles; rocky soil 1 mile; sandy soil 7 miles. This part of the road passes through a wild tract of country, with scarcely a hamlet within sight. At 1 mile, Bharanga nálá, 4 mile Datlá nálá, 6 mile Bárkotiá nálá, all unbridged; no water in hot weather. At 8½ miles Hálon river, 10½ miles Dudhiá nálá, 13½ miles Duthá—Duthan nálá, all unbridged, water always abundant. At Motí nálá no village; plenty of shade for tents. Water always abundant. Supplies must be brought from Bichhiá.
Biláspúr.	Chílpíghát	16	Road not yet *regularly* measured; for 9 miles it has been put into repair as a fair weather road; fit for carts. At 4 miles Bháí Bábin nálá, 9 miles Manglí nálá, 9¾ miles another nálá, all unbridged; water all the year round. At 10¾ miles unbridged nálá, no water in hot weather. At 12½ miles Mohanjhorí nálá, unbridged; water always abundant.
	Banjárí	4	Road stony. No supplies. Water procurable from nálá. Good shade also for travellers, but no habitation.
	Chorbattí	3	At 1½ miles from Banjárí water is procurable from a nálá; road sandy; but just at the nálá the ghát is stony and bad.
	Borlá	7	Travellers' bungalow. Supplies easily procurable; six unbridged nálás; road partly sandy and partly stony.
	Pondí	3	Two unbridged nálás; road passes through black soil; large village; supplies abundant.
	Pípariá	6	Eleven unbridged nálás, but the crossings are fair; road in black soil. Supplies abundant. The Sabrí river is crossed before coming to Pípariá.
	Sítípúr	6	Road fair; black soil; supplies abundant. At Sítípúr the Kawardá territory ends and the Khálsa of Biláspúr begins.
	Marjádpúr	2	Water obtained from a nálá. Supplies indifferent. Road in black soil.
	Hansápúr	10	Road passes through black soil. Supplies procurable through the málguzár; water from a tank.
Ráipúr.	Khandsará	2	Málguzár supplies provisions. Tank and well water. No nálá of any importance.
	Baherá	10¾	Road has been made passable for village carts. Málguzár supplies provisions. Tank water.

District.	To	Distance in miles	Remarks
Ráipúr—*continued.*	Simgá	8¼	Seonáth river is crossed within half a mile of Simgá; its gháts have been sloped, and during the open months it is easily crossed. The road is good for village carts. There is a tahsil here, in which a room is available for Europeans. A Baniá supplies provisions. Tank, well, and river water.
	Dharsíwá	14	At the 7th and 12th miles the Garíriá and Kolhán nálás are crossed, both are unbridged; but their gháts are properly sloped. The road is very fair for village carts Sarái here, in which two rooms have been fitted up for European travellers Tank water Málguzár supplies provisions
	Ráipúr	12¼	The Sokrá nálá is crossed at the 6½ mile, it is unbridged. The road is very fair during the open months, but very dusty.
	Total....	203¾	

No. III.—From Ságar to the Railway.

District.	To	Distance in Miles	Remarks
Ságar.	Chitorá	9	Road metalled and bridged, with the exception of the river Bidar, which is fordable in the dry weather, but not in the rains. No ferry boat as yet. Department Public Works bungalow. Supplies procurable
	Surkhí..........	9	[illegible] n for [illegible] Dábár [illegible] metalling of road will be complete by 1st April 1870 Sarái for travellers. Police outpost
	Gaurjhámar......	10	
	Deorí	11	A bad nálá at Gaurjhámar, not fordable in rains, No ferry boat as yet; *from this nálá to Sunár river stony and sandy soil,* with a deep nálá 1½ mile distant Sunár not fordable in rains, and no ferry boat. From Sunár to foot of Gaurjhámar ghát black soil; much cut up by nálás, none of which are bridged. Ghát steep and stony. Passing it a stony table-land cut up by nálás until the road descends from plateau by a long and gradual decline into the Deorí plain, where the soil is at first gravelly and stony; near Deorí black; at Deorí, sarái, with small room for Europeans. Police station-house. Dispensary. Supplies always procurable. Bungalow occupied by Customs patrol. Here occurs the river Sukhdin, crossed by good masonry causeway.
	Mahárájpúr	9	[illegible] curable.

District.	To	Distance in Miles.	Remarks.
Narsinghpúr.	Bamhní	10	The Ságar district boundary is at the foot of the Jhiriá ghát, the road to which is over sandy soil, cut up with small watercourses, as it ascends, soil is stony. Jhiriá ghát steep and difficult; it is in three tiers, the first steep and stony; a cart track has been struck out by the cartmen for themselves with a better gradient; the second tier is stony but not high; the third is steep and long, but still is passable for wheeled carriage at all seasons, with some little risk. Police post at Bamhní, with a room in it, which gives fair accommodation for travellers. Bamhní and Birmán will probably be off the *proposed* Imperial road to Karelí, the stages on which have not yet been selected.
	Birmán	11	
	Karelí	7	
	Total....	76	

No. IV.—From Narsinghpúr to Chhindwárá.

District.	To	Distance in miles.	Remarks.
Narsinghpúr.	Bachaí	11	Supplies procurable after notice. Water abundant from masonry wells and tanks. No travellers' bungalow or saráí. Good encamping ground, with grove. Road unmetalled, but easy in dry weather. No heavy nálás or rivers in this stage.
	Usrí	9	Supplies must be collected from adjacent villages. Water plentiful from Máchá Rewá. No travellers' bungalow or saráí, but a small encamping ground. Road stony, but practicable for country carts and goods in the rains. The Sher river is impassable occasionally in the rains.
Chhindwárá.	Haraí	12	Road in fair order. No saráí, but encamping ground shady. Supplies procurable.
	Khápá..........	18	Road generally stony, and descends considerably over the Dúlá ghát. Several nálás cross the road, but none considerable. No saráí or shade in encamping ground; water from nálá. Supplies procurable to a very limited extent.
	Umarwárá	12	Road stony, and intersected by the river Hel. No travellers' bungalow or saráí, but good encamping ground in a mango grove close to the village, where there is a well of excellent water.
	Singorí	14	Road is over a succession of hills and generally stony, though quite passable for carts. There are a few nálás, which are unbridged; and 3 miles from Umarwárá is a short but steep ascent at Bardzá ghát. No saráí or travellers' bungalow and no good encamping ground near the village; but a grove of fine large mango trees about half a mile to the east, gives shade for two or three tents. Water is obtained from a nálá, which has running water in it throughout the year. Supplies procurable.
	Chhindwárá	15	Good fair-weather road, occasionally stony, and, as there is little or no black soil, it is by no means very bad in the rains. Two rivers intersect the road, the Bohoná near Sárná, and Pench close to Singorí, and six nálás, all unbridged.
	Tot al....	91	

No. V.—From Hoshangábád to Betúl.

District	To	Distance in Miles	Remarks.
Hoshangábád.	Itársí	11	A small village and a railway-station. Supplies procurable Water plentiful from wells. Travellers' bungalow and sarái. The road, upon black cotton soil, is partially bridged, and embanked, but good for traffic. The nálás intervening are usually dry
	Patrotá	3	Supplies plentiful Water plentiful from wells. No travellers' bungalow or sarái, but a regular encamping ground (53 acres). The road is on black soil, but in good order, and partially bridged.
Betúl.	Keslá	7¼	Water from wells and river Shed for travellers. Supplies plentiful Police outpost Good encampment under trees in fine weather
	Dhár	10	Sarái room for Europeans, with table-servant Water from a well Police outpost Supplies, which are scanty, are brought from Bordhá, 8 miles off.
	Shhápúr	14	Water from river Machná. Supplies plentiful Police station-house and district post-office. Rest-house for Europeans unfurnished Charitable dispensary. Village school-house. Large bridge over Machná.
	Nímpání	9½	Sarái Room for Europeans, with table-servant Water from wells and river Police outpost Supplies plentiful
	Badnúr	13¼	Civil station. Saráis in Kot and sadar bázár Charitable dispensary. Church; travellers' bungalow. Town and female school-houses. Central distillery. Water from river, three tanks and numerous wells Police head-quarters and Imperial post-office
	Total....	68¼	

No. VI.—From Nágpúr to Ráipúr.

District.	To	Distance in miles.	Remarks.
Nágpúr.	Maundá (Mohodá)	21	Overseer's bungalow at Mahálgáon (10 miles). Road metalled throughout, and over fair country. All nálás bridged, except Kanhán river at Maundá. Travellers' bungalow. No saráis on the road. Shops at Páldi.
Bhandára.	Bhandára	19	Road metalled. All nálás bridged No saráis on the road. Water obtainable at villages of Masúrí (5th), Borgáon (7th), Kharbí (10th), Sháhpúr (14th), and Belá (17th) mile.
	Lákhní	12	Overseer's bungalow. Police outpost. Supplies good. Water plentiful from well and nálá Road in good order. Bridges complete, except Waingangá, ¾ mile E. of Bhandára.
	Mundípár (1)....	4	Sarái. Water from well. Village small. Supplies scarce. Road in good order.
	Sákolí	8	Travellers' bungalow. Supplies good. Water from well. Road and bridges in good order. Tahsíl and police station-house ¾ mile from travellers' bungalow.

District.	To	Distance in Miles.	Remarks.
Bhandára—*continued.*	Kumbhárí	12	Saráí. Masonry well. Water good. Supplies scarce. Road and bridges in good order.
	Mundípár (2)	10	Travellers' bungalow. No well. Water near. Arrangement for supplies made through Kámthá zamíndár, to whom the village belongs. Road in fair order.
	Deoríkishorí	6	Saráí. Water plentiful and good. Supplies plentiful. Roads and bridges in good order.
Ráípúr.	Bághnadí	6	Road has been aligned, raised, and bridged, but not metalled. Some metal has been collected on the roadside. Baniá supplies provisions, river water.
	Chicholá	14	Two nálás are crossed, one bridged (near Chicholá), and the other unbridged (near Chábúk nálá). Road very bad, being as yet incomplete. Travellers' bungalow. Well water. Provisions are supplied through the Khairágarh zamíndár, by means of shopkeepers at Páthrí.
	Warárband	10	One nálá bridged, and one unbridged in this stage. Road uneven in places, and incomplete. Tank and well water. Baniá supplies provisions.
	Pendhrí	10½	Two small nálás, and a small river are crossed; all unbridged. Road irregular and uneven, and runs through black soil. Travellers' bungalow. Baniá supplies provisions. Tank and well water.
	Somní	10	Three small nálás are met with, all unbridged. Soil is black loam, and road bad, and uneven. Baniá supplies provisions. Tank and well water.
	Drúg	9	Seonáth river is crossed at a mile and a-half from Drúg; it is unbridged, but can be crossed easily during the open months. Road from Somní to the Seonáth runs through black loam, and is very irregular and uneven. Travellers' bungalow. Baniá supplies provisions. Well and tank water,
	Bhiláí	10	Road throughout varies in soil, changing from black loam to sandy. Portions have been metalled. Encamping ground. Tank and well water. Baniá supplies provisions.
	Ráípúr	12½	Road uneven up to ⅓ of the distance, beyond that it is very good. Police outpost on side of road. Karún river crossed 4½ miles near Ráípúr; it is unbridged, but can be crossed without trouble, as during the open months it has no more than two feet of water in it at the crossing.
	Total....	174	

No. VII.—*From Nágpúr to Chhindwárá.*

District.	To	Distance in miles.	Remarks.
Nágpúr.	Sáoner	22	Road metalled throughout. All nálás bridged, except Kolár river, near Dahigáon, and two other large nálás near Pátansáongi. Overseer's bungalow at Píplá (11 miles). Travellers' bungalow and saráí at Sáoner. Supplies procurable on the road.
	Kelod	7	Fair country road. Nálás not bridged. Good encamping ground. Supplies available. Water abundant.

District	To	Distance in Miles	REMARKS.
Chhindwárá.	Borgáon	6	District Engineer's bungalow. No saráí Water from wells good. Supplies limited. For last 4 miles road through black cotton soil, crosses sixteen watercourses, of which only the Páradsingá nálá is a perennial stream
	Rámákoná	14	Travellers' bungalow and large saráí. Water good from wells and from Kanhán river. Supplies procurable. Road intersected by forty-four watercourses from the hills, two of which (Kanhán … last 8 miles is black cotton, in the rains it is almost impassable
	Umrí Nálá	14	… mile W). … ntiful, both … on leaving … rains are torrents, and frequently are impassable for twelve hours The road passes by easy curves and gradients up the Siláwání ghát, the top of which is 4 miles from Umrí nálá, and is over red gravel. The watercourses on the ghát are all bridged, except three.
	Chhindwárá ..	15	Road marked out 2nd class, but only completed for last mile, 5 nálás are bridged; but not the Kolbirá river (12th mile). Road almost the whole way over black soil
	Total...	78	

No. VIII.—From Nágpúr to Betúl.

District	To	Distance in miles	REMARKS
Nágpúr.	Sáoner..........	22	Road metalled throughout. All nálás bridged, except Kolár river near Dahigáon, and two large nálás near Pátansáongi Overseer's bungalow at Piplá (11 miles). Travellers' Bungalow and saráí …
	Khursápár	11	
Chhindwárá.	Chicholí	5	
	Dambní	13	
	Mohí	8	
Betúl.	Chichendá	6	… more than two or three people at a time.
	Multáí...........	10	Saráí Water from tanks and wells. Town—5,000 inhabitants, Police station-house. District post-office. Charitable dispensary Town school. Travellers' bungalow. Tahsílí. Imperial post-office

District.	To	Distance in Miles.	Remarks.
Betúl—*continued.*	Sasúndrá........	14	Saráí. Water from wells. Large village. Rest-house for Europeans.
	Betúl	10	No saráí or covered accommodation for travellers. Water from river and wells. Several large groves of mango trees for shelter during dry weather. Town police post. Charitable dispensary. Imperial post-office. A land-holder has a good garden on the English system; vegetables procurable in season. About 5,000 inhabitants.
	Badnúr	4	Civil station. Saráís in Sadar and Kothí bázár. Charitable dispensary. Church. Travellers' bungalow. Town and female school-houses. Sadar distillery. Water from river, three tanks, and numerous wells. Imperial post-office, and police head-quarters.
	Total....	104½	

No. IX.—From Nágpúr to Chándá.

District.	To	Distance in miles.	Remarks.
Nágpúr.	Borí	18	Overseer's bungalow and well at Parsorí (8 miles), and travellers' bungalow at Borí. Road metalled throughout. All rivers and nálás bridged, except the river Waná at Borí. No saráís intermediate. Saráí at Borí, close to railway-station, and about one mile from travellers' bungalow.
	Kándrí..........	13	Road lies through a black cotton soil. It is metalled. The main rivers and nálás not bridged. At Kándrí the Waná river is crossed, and this is the chief difficulty between Borí and Jám.
Wardhá.	Jám............	8	Road lies through a black cotton country and is metalled. The main rivers and nálás unbridged. A travellers' bungalow at Hinganghát, 8 miles off. The Hinganghát road branches off from here westwards.
Chándá.	Warorá	29	Road lies through a black cotton soil, being only formed and covered with muram except in a few nodular spots, where metal has been placed. There is a travellers' bungalow here. The main streams and nálás unbridged. Warorá is a Tahsíl station.
	Bhándak	11	Road for the first half runs through black and brown loam, and then through sandy soil. Three unbridged streams are crossed, but these form no obstacle in the open season.
	Chándá	17	Save for the 1st mile the route is by the southern road, which is partially metalled and partially bridged. Two unbridged streams are crossed, but these form no obstacle in the open season.
	Total....	96	

No. X.—From Ráipúr to Sambalpúr.

District	To	Distance in miles	Remarks.
Ráipúr.	Nawágáon	13	Baná supplies provisions Well and tank water Sokrá nálá
	A'rang		nálá is ... very fair .
	Tumgáon	9	Travellers' ... water ... a bed a mile broad, having little or no water in it Besides
	Nawágáon		
	Torjhar		
	Gadberá		road is good, and runs over hard soil, but there is thick jungle on either side
Sambalpúr.	Sákrá	15	Supplies procurable. Water good from Jonk river. No nálá except the Jonk river, which is two-thirds of the distance from Gad-
	Basná	15	Su ... though dense jungle nearly the whole way; it is unmade, though good in fair weather Nálás all unbridged
	Saráipallí	11	Supplies procurable Well water Road sandy, generally good in
	Singhorá.......	12	Khumárpallí, six miles from ... at Singhorá Water good, from tank and well. Road unmade, but mostly over red soil, and good in fair weather Nálás all unbridged
	Lohárá	8	A small village. Supplies only procurable in small quantities; but can be obtained from Pankípallí, a larger village about a mile off Water good, from well. There is a small ghát. ... but not difficult Rest ... Nálás all unbridged
	Sohelá........	7	
	Chakarkend ...	8	A large village Supplies eas ... several tanks and a well. Road mostly over hard red
	Bargarh	7	
	A'tábirá	12	
	Sambalpúr	14	fair weather Nálás all unbridged
	Total....	167	

No. XI.—From Chándá to Sironchá.

District.	To	Distance in Miles.	Remarks.
Upper Godávarí.	Vírgáon	16	There are no travellers' bungalows, no saráís, and no accommodation whatever on this line of road; the utmost that can be found is an empty house or shed in which shelter may be obtained. Water is everywhere abundant in the cold weather at the stages, and everywhere scarce and bad in the hot season; there are few wells and the water supply, such as it is, is obtained from rivers and nálás. Supplies are to be had without difficulty at each place named from Baniás, who sell them at reasonable rates. There are no bridges over the rivers or the nálás. The first part of the road from Chándá is rocky with sand, but the greater portion of the way is over deep sand. The people are exceedingly civil.
	Chicholí	15	
	Sirpúr *	12	
	Bíbrá *	20	
	Vyankatápúr * ..	14	
	Nakalpallí *	16	
	Pahárpallí *	16	
	Sironchá	12	* These places are on the right bank of the Godávarí in the Nizám's territories.
	Total....	121	

APPENDIX No. III.

GLOSSARY.

GLOSSARY

A

A'bkárí	Excise.
A'l	A plant (*Morinda citrifolia*), the root of which yields a red dye.
A'mbárí	A plant (*Hibiscus cannabinus*) cultivated for the fibre which it yields.
A'mil	The title of a Government officer under native rule. A collector or farmer of revenue.
Angarkhá	A long tunic, a coat worn both by Hindús and Mohammadans.
Arhar	A kind of pulse very generally cultivated throughout India (*Cytisus cajan*).
Aswa	A horse or horseman.
Avatár	The appearance on earth or incarnation of a deity.

B

Baigáná	A kind of rice of inferior quality.
Bájrá	A grain much cultivated throughout India. A species of panic or millet (*Panicum spicatum*).
Bandar	A monkey.
Banglá	A species of betel-leaf or *pán*.
Baniá or Baniyá	A shop-keeper; a merchant (usually a corn-dealer).
Banjárá	A particular caste or tribe. They are professional carriers, and journey from one part of India to another with droves of pack-bullocks.
Báolí	A large well with steps leading downwards to the water.
Bázár	A market.
Bíghá	A measure of land varying in extent in different parts of India. The average bíghá is about $\frac{5}{8}$ths of an acre.
Biswá	The twentieth part of a bíghá.
Bohrá	A caste of merchants or traders whose home was originally Gujarát. They have adopted the Mohammadan religion, and are to be found in many parts of India.

C

Chaná	A kind of pulse commonly known as gram (*Cicer arietinum*).
Chak	A portion of land divided off, *arrondissement*.
Chapátí	A thin cake of flour and water slightly toasted or baked over an open fire.
Chaprásí	A servant or messenger wearing a badge as a mark of office.
Chárkháná	A kind of cloth, also called zilmilí.
Chaudharí	The head man of a trade in towns. The head man of a village.
Chaukídárí	The office of watchman. A tax levied to defray the cost of town or village watch.
Chauth	An assessment equal to one-fourth of the Government demand.
Chhántí	A kind of coarse cloth.
Chhatánk	The sixteenth part of a seer measure.
Chhípá or Chhípí	A printer of cottons; a stamper of chintz.
Chirágh	A lamp.
Chironjí	A tree (*Chironjia sapida*), also its nut.
Chúlá	A fire-place.
Chúngí	A tax gathered daily from grain merchants, being as much grain as a man can hold in his hand.

Term	Meaning
Coss (Kos)	A measure of distance averaging about two miles.
Cowree (Kaurí)	A small shell used as coin (*Cypræa moneta*).
Crore (Kror)	Ten millions.

D

Term	Meaning
Dafadár	The title of a native military or police officer.
Daftar	A record; a register; an account; an office in which public records are kept.
Dáhya	A system of cultivation carried on by hill tribes. The land is prepared by burning grass and brushwood on it. The seed is then sown in the ashes.
Dák	The post, or post-office.
Dál	A sort of grain (*Paspalum frumentaceum*).
Dánd Mámila	Criminal penalties
Dángí	A forester; an inhabitant of low hilly or jungly tract.
Darakdár	A hereditary public officer.
Darbár	A court; a royal court, an audience or levee.
Dárogha	The title of a native official in various departments. A superintendent or manager.
Desmukh	A hereditary native officer under the Maráthá governments exercising chief police and revenue authority over a district.
Despándyá	The hereditary revenue accountant of a district.
Dharmsálá	A building devoted to some religious or charitable purpose. A house for the accommodation of travellers or pilgrims, or the reception of the sick or poor

F

Term	Meaning
Fakír	Any poor or indigent person, but more particularly a Mohammadan religious mendicant wandering over the country and living on alms
Faujdár	An officer of the Moghal government having police and criminal jurisdiction in a district; the captain of a body of troops.

G

Term	Meaning
Gaddí	A cushion, a sovereign's seat or throne.
Garh / Garhí	A fort.
Gárpagár	A man supposed to be endowed with power to ward off danger from hail and thunderstorms.
Gerú	A kind of *red* earth, or ochre.
Ghará	A water-pot, an earthen vessel.
Ghát	A landing-place; steps on the bank of a river, a quay or wharf where customs are levied; a pass through mountains; the mountains themselves.
Ghee	Clarified butter.
Ghorá	A horse.
Gosáin	A Hindú religious mendicant.
Got	A branch or division of a tribe or caste.

H

Term	Meaning
Hawelí or Hawílí	The tract of country adjacent to a capital town and originally annexed to it.
Holi	A popular Hindú festival celebrated during the ten days pre-
Huddédár	
Hukka	

I

Ijára	Farm or lease.
Imlí	The tamarind tree and its fruit.
Istikbál	Ceremonious reception of a person of distinction.

J

Jágír	A tract of land assigned, with or without conditions, to a servant of the State, with the power to collect and appropriate the State revenue and carry on the general administration. This tenure was most common under the Mohammadan government.
Jágírdár	Holder of a jágír.
Jain	A religion of India.
Jamadár	The chief or leader of any number of persons.
Ját	A race of people in North-Western India.
Jawárí	A species of millet (*Holcus sorghum*).
Jhíl	A lake.

K

Kabír Panthís	Members of the religious sect founded by Kabír.
Kachá	Raw, unripe, crude.
Kalál or Kalár	A distiller and vendor of spirituous liquor.
Kamávisdár	The chief revenue officer of a district under the Maráthá government.
Kangní	A kind of grain much eaten by the poorer classes (*Panicum italicum*).
Kankar	Nodular limestone, also gravel, hard sand.
Kánúngo	Primarily an expounder of laws, but generally a district revenue official whose business it is to record all circumstances connected with landed property.
Karás	Bangles or rings worn on the wrist.
Kasba	A small town, or large village, or a market town.
Kath baráhí	A kind of sugarcane.
Khádí	A kind of coarse cloth.
Khalautí	A low-lying rice country.
Khálsa	Land under the direct administration of Government.
Kharíf	Season of autumn. The autumn crops, sown at the commencement of the rains.
Khárwá	A coarse kind of cotton cloth dyed red.
Khaskhas	A fragrant grass (*Andropogon muricatum*) the roots of which are made into door and window screens.
Khasra	A written record of the particulars of a rough map or plan of a village. A field book.
Khedá	An enclosure for capturing wild elephants.
Khidmatgár	A personal attendant. A table servant.
Khilat	A dress of honour. Any article presented by the ruling or superior power as a mark of distinction.
Khosiyár	A kind of sugarcane.
Kiladár	The governor or commandant of a fort.
Kirána	Articles of grocery.
Kodo	A kind of small grain eaten by the natives (*Paspalum frumentaceum*).
Kosrá	An inferior grain produced in Bastar (*Panicum italicum*).
Kot Dafadár	A cavalry non-commissioned native officer.

Term	Meaning
Kurawa or Kuru	A measure of capacity varying in different parts of India.
Kutkí	A species of inferior grain.
L	
Lágwan	A village paper drawn out annually, showing in detail the rents paid by tenants.
Lákh	A hundred thousand.
Langotí	A cloth worn round the loins.
Ling or Linga	A mark; sign, a distinguishing mark of gender or sex; the type by which Siva is worshipped in all parts of India
Lút	Plunder, robbery.
M	
Máfí	A rent-free tenure.
Máfídár	Holder of a rent-free tenure.
Makta	Quit-rent.
Maktadár	The holder of an estate which pays a quit-rent.
Málguzár	The person responsible to Government for the payment of the revenues assessed on a village.
Málik Makbúza	Peasant proprietor.
Mámlatdár	The title of an officer under the Maráthá government entrusted with the management of a táluka or district, and with the collection of the Government revenue.
Mandloí	The title of an officer under native rule.
Man, Mání or Maund	A measure of weight generally equal to 40 seers or 80 lbs.
Mandiá	An inferior grain produced in Bastar.
Mánkarís	Nobles, persons entitled to honour or distinction.
Masjid	A mosque.
Masnad	Throne.
Masúr	A kind of pulse (*Ervum* or *Cicer lens* or *hirsutum*).
Mauza	A village.
Mhowa	A tree, from the blossoms of which the common native liquor is distilled (*Bassia latifolia*).
Mukhása	A portion of land or a village assigned to an individual, either rent-free or at a low quit-rent, on condition of service, or for service rendered.
Mukhásadár	One holding a mukhása.
Mukhtár	An agent.
Mung	A kind of pulse (*Phaseolus Mungo*).
Mutasaddí	A writer, a clerk.
N	
Nadí	A river or stream.
Náib	A deputy.
Nálá	A rivulet; a channel cut in the soil by rain-water; a watercourse.
Nandí	Siva's bull.
Nazar	A present; a fine or fee paid to the State.
Neminath	One of the deities of the Jains.
P	
Pachrangí	A kind of sugarcane.
Pagrí	A head-dress, a turban.

Páilí	A measure of capacity, $\frac{1}{8}$th of a Kurawa.
Pálás	A tree bearing red blossoms (*Butea frondosa*).
Pán	The aromatic leaf of the *Piper Betel*.
Pancháyat, or Pancháit	A native court of arbitration, originally consisting of, as the name implies, five members, but which may consist of any number.
Pándhrí	A local tax levied on the non-agricultural classes.
Pandit	A learned Bráhman.
Pankhá	A fan.
Pantha	A religious sect.
Panthí	The follower of a particular order or sect.
Paráo	A halting-place, camp, encampment.
Párdhí	A sportsman or fowler.
Pargana	A district, a tract of country including a number of villages.
Párswanáth	A deity of the Jains.
Pásá	A square ingot of silver weighing from thirty-two to sixty tolás. The word is current at Burhánpúr.
Patel	The headman of a village.
Patsan	A kind of hemp or flax.
Peshwá	The chief or prime minister of the Maráthá government.
Pettah	A town or suburb attached to, but distinct from, a fort; a subdivision of a district.
Pharnavís	A public officer under the Maráthá government; the keeper of public registers, through whom all orders of grants were issued
Polá	A Hindú festival, when bullocks are ornamented and paraded through the towns and villages.
Pujárí	The officiating Bráhman or priest of a temple.
Purohit	A family priest.

R

Rabí	The spring harvest; the crop sown after the rains, and reaped at the commencement of the hot weather.
Ráhar	A kind of pulse, called Túr.
Ráj	A kingdom; a principality.
Rájá	A king, a prince.
Rání	The consort of a rájá, a queen.
Ráo	A Hindú title originally meaning a chief or prince; in general use as a title of honour.
Razaí	A quilted garment.
Risáladár	A native officer commanding a troop of irregular horse.
Ryot (Rayat)	A subject; the term is more especially applied to the agricultural population.

S

Sabhá-Mandap	A portico, or an erection in front of a temple where people assemble. The open space of a temple in front of the apartment of the idol. An audience-hall. An assembly-room.
Sadar	Chief, supreme, the highest or foremost of anything.
Sáhib	Master, lord.
Sáhukár	A banker, a merchant in general.
Samvat or Sambat	A year, but especially applied to the era of Vikramáditya, commencing 57 years before the Christian era.
Sanad'	A grant, a diploma, a charter.
Sar	Chief, principal, head.
Sarái	A building for the shelter and accommodation of travellers.

Sárí	A long cloth worn by Hindú women.
Sarkár	Government. The ruling power.
Sáyar or Sáir	Miscellaneous revenue accruing to Government in addition to the land tax.
Seer (Ser)	A measure equal to about 2 lbs.
Şendrí	A die
Sikh	The name of a people in the Punjab who are the followers of Nának Sháh.
Silahdár	An armour-bearer, a mounted soldier providing his own horse and armour
Sonár	A goldsmith
Súar	A hog
Súba	A province, a government, sometimes a smaller division. Also the officer in charge of a súba
Súbadár	The governor of a province or súba.
Syámak	A kind of grain used generally among the poorer classes (*Panicum colonum*). The stalk forms good fodder for cattle.

T

Tahsíl	A revenue subdivision of a district
Tahsíldár	A sub-collector or officer in charge of a tahsíl.
Tahsílí	The office or building in which the business of a tahsíldár is transacted
Táláo or Táláb	A pond A reservoir of water
Táluka	A district or division of a province
Tálukadár	The holder of a táluka
Tálukadárí	Tenure, office, or estate of a tálukadár
Tattí	A matted screen
Thákur	An idol, a deity but especially an individual entitled to reverence or respect Applied also to the nobles of Rajputana
Tiháí	The third part
Tiká	The circular mark made with coloured earths or unguents upon the forehead
Tíkhúr	Arrowroot.
Til	An oil seed, the seed of the sesamum
Tír	The bank or shore of a river or sea
Tírthankar	The generic title of the persons held sacred by the Jains
Tolí	A certain weight containing 12 másh'is, equal to 180 grains troy
Tukumdár	A term applied to the holder of a grant of land made generally for the construction of a tank or well for public use

U

Uttar	North.
Urad	A kind of pulse.

W

Watandár	The holder of a hereditary right, property, or office.
Warde-Major	The title of a native military officer.

Z

Zamíndár	A holder or occupant of a landed estate.
Zamindárí	The estate of a zamíndár; pertaining or relating to a zamíndár.
Zamíndárin	Female of zamíndár.

APPENDIX No. IV.

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